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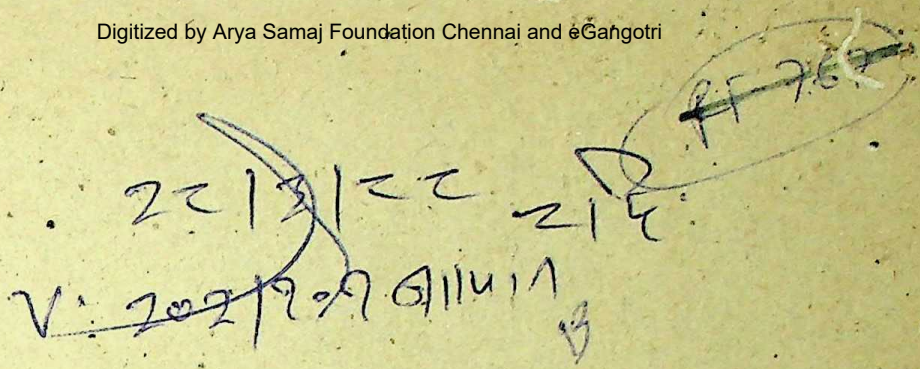
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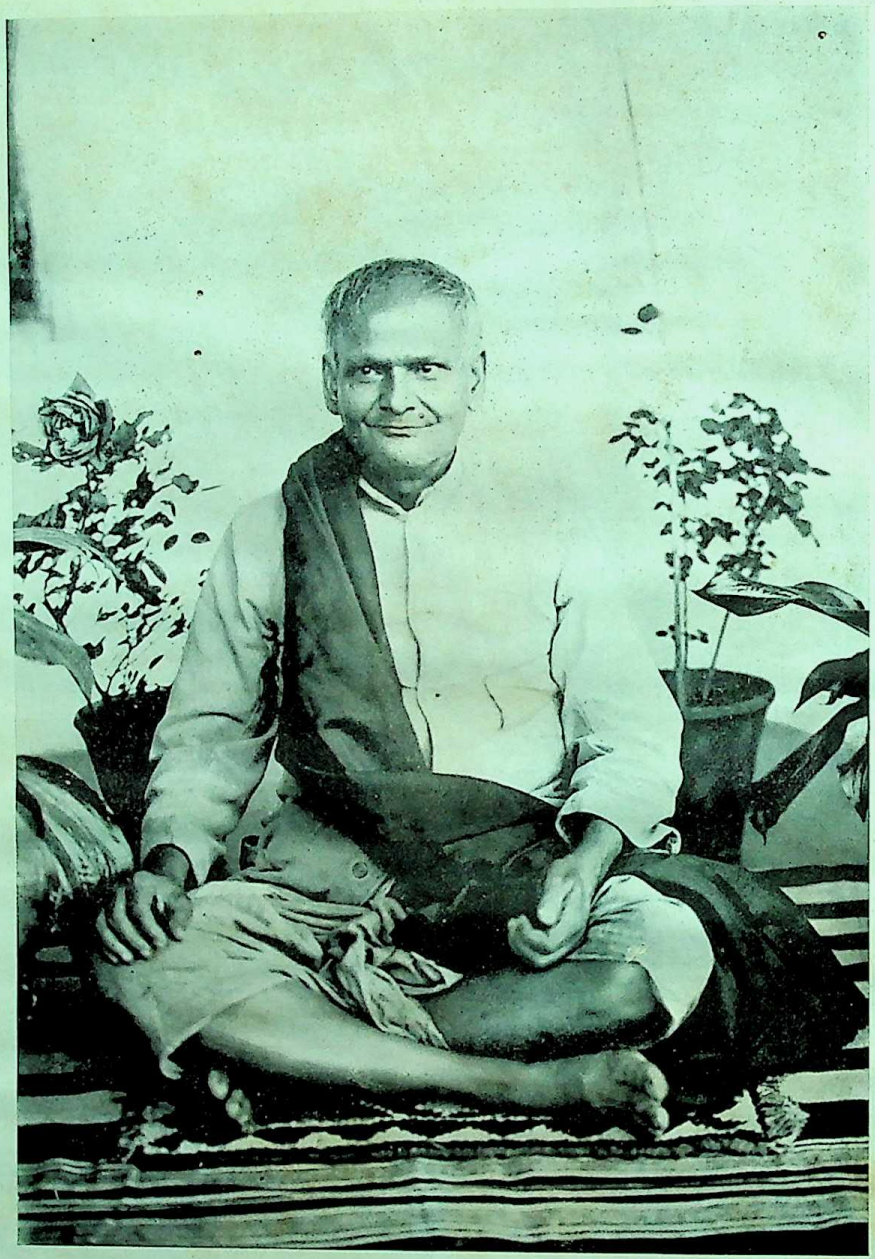
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VOL. XXXVIII JANUARY, 1933 No. 1



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"Arise ! Awake ! And stop not till the Goal is reached."

THE ESSENCE OF RELIGION

By Swami Vivekananda

In France, the "rights of man" was long a watchword of the race; in America the rights of woman still beseech the public ear; in India we have concerned ourselves always with the rights of Gods.

The Vedanta includes all sects. We have a peculiar idea in India. Suppose I had a child; I should not teach him any religion, but the practice of concentrating his mind; and just one line of prayer. Not prayer in your sense, but this—"I meditate on Him who is the Creator of the universe; may He enlighten my mind."

Then, when old enough, he goes about hearing the different philosophies and teachings, till he finds that which seems the truth to him. He then becomes the Sishya, or disciple of the Guru (teacher), who is teaching that truth.

He may choose to worship Christ, or Buddha or Mohammed: we recognize the rights of each of these, and the right of all souls to their own Ishtam, or chosen way. It is therefore quite possible for my son to be a Buddhist, my wife to be a Christian, and myself a Mohammedan at one and the same time with absolute freedom from friction.

We are all glad to remember that all roads lead to God; and that the reformation of the world does not depend upon all seeing God through our eyes. Our fundamental idea is that your doctrine cannot be mine, nor mine yours. I am my own sect. It is true that we have created a system of religion in India which we believe to be the only rational religious system extant; but our belief in its rationality rests upon its all-inclusion of the searchers after God; its absolute charity towards all forms of worship, and its eternal receptivity of those ideas trending towards the evolution of God in the universe.

We admit the imperfection of our system, because the reality must be beyond all systems; and in this admission lies the portent and promise of an eternal growth. Sects, ceremonies and books, so far as they are the means of a

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man's realizing his own nature, are all right, when he has realized that he gives up everything.

"I reject the Vedas!" is the last word of the Vedanta philosophy. Ritual, hymns, and scriptures through which he has travelled to freedom vanish for him. "So' ham, So' ham"—I am He—bursts from his lips, and to say "Thou" to the God is blasphemy, for he is "one with the Father."

Personally, I take as much of the Vedas as agrees with reason. Parts of the Vedas are apparently contradictory. They are not considered as inspired in the Western sense of the word; but as the sum total of the knowledge of God, omniscience, which we possess. But to say that only those books which we call the Vedas contain this knowledge is mere sophistry. We know it is shared in varying degrees by the scriptures of all sects. Manu says that that part only of the Vedas which agrees with reason is the Vedas; and many of our philosophers have taken this view. Of all the scriptures of the world, it is the Vedas alone which declare that the study of the Vedas is secondary.

The real study is that "by which we realize the Unchangeable," and that is neither by reading, nor believing, nor reasoning, but by superconscious perception and Samadhi. When a man has reached that perfect state, he is of the same nature as the personal God. "I and my Father are one." He knows himself one with Brahman the Absolute, and projects himself as does the personal God. The personal God is the Absolute looked at through the haze of Maya—ignorance.

When we approach Him with the five senses, we can only see Him as the personal God. The idea is that the Self cannot be objectified. How can the knower know himself? But he can cast a shadow, as it were, and the highest form of that shadow, that attempt at objectifying one's self, is the personal God. The Self is the eternal subject, and we are eternally struggling to objectify that Self, and out of that struggle has come this phenomenon of the universe: that which we call matter. But these are weak attempts, and the highest objectification of the Self possible to us, is the personal God.

"An honest God's the noblest work of man," said one of your Western thinkers; God is as man is. No man can see God but through these human manifestations. Talk as you may, try as you may, you cannot think of God but as a man, and as you are, He is. An ignorant man was asked to make an image of the God Siva; and after many days of hard struggle he succeeded only in manufacturing the image of a monkey! So, when we try to think of God as He is in His absolute perfection, we meet with miserable failure, because we are limited and bound by our present constitution to see God as man.

If the buffaloes desire to worship God, they, in keeping with their own nature, will see Him as a huge buffalo; if a fish wishes to worship God, its concept of Him would inevitably be a big fish; and man must think of Him as man.

Suppose man, the buffalo and the fish represent so many different vessels; that these vessels all go to the sea of God to be filled, each according to its shape and capacity. In man the water takes the shape of man; in the buffalo the shape of a buffalo; and in the fish the shape of the fish; but in each of these vessels is the same water of the sea of God.

Two kinds of man do not worship God as man—the human brute who has no religion, and the Paramahamsa, who has transcended the limits of his own human nature. To him all nature has become his own self, he alone can worship God as He is. The human brute does not

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worship because of his ignorance, and the Jivanmuktas (free souls) do not worship because they have realized God in themselves. "So' ham, So' ham"—I am He—they say, and how shall they worship themselves?

I will tell you a little story. There was once a baby lion left by its dying mother among some sheep. The sheep fed it and gave it shelter. The lion grew apace and said "Ba-a-a," when the sheep said, "Ba-a-a." One day another lion came by.

"What do you here?" said the second lion in astonishment: for he heard the sheep-lion bleating with the rest.

"Ba-a-a," said the other; "I am a little sheep, I am a little sheep, I am frightened."

"Nonsense!" roared the first lion; "come with me; I will show you." And he took him to the side of a smooth stream and showed him that which was reflected therein. "You are a lion; look at me, look at the sheep, look at yourself."

And the sheep-lion looked, and then he said: "Ba——, I do not look like the sheep—it is true, I am a lion!" and with that he roared a roar that shook the hills to their depths.

That is it. We are lions in sheep's clothing of habit, we are hypnotized into weakness by our surroundings, and the province of Vedantism is the self-dehypnotization. The goal to be reached is freedom. I disagree with the idea that freedom is obedience to the laws of nature. I do not understand what that means. According to the history of human progress, it is disobedience to nature that has constituted that progress. It may be said that the conquest of lower laws was through the higher, but even there the conquering mind was still seeking freedom; as soon as it found the struggle was through law, it wished to conquer that also. So the ideal is always freedom. The trees never disobey law. I never saw a cow steal. An oyster never told a lie. Yet these are not greater than man.

Obedience to law, in the last issue, would make of us simply matter—either in society, or in politics, or religion. This life is a tremendous assertion of freedom; excess of laws means death. No nation possesses so many laws as the Hindus, and the result is the national death. But the Hindus had one peculiar idea—they never made any doctrines or dogmas in religion; and the latter has had the greatest growth. Therein are we practical,—wherein you are impractical, in our religion.

A few men come together in America and say, "We will have a stock company"; in five minutes it is done. In India twenty men may discuss a stock company for as many weeks, and it may not be formed; but, if one believes that by holding up his hands in the air for forty years he will attain wisdom, it will be done! So we are practical in ours, you in your way.

But the way of all ways to realization is love. When one loves the Lord the whole universe becomes dear to him, because it is all His. "Everything is His, and He is my Lover; I love Him," says the Bhakta. In this way everything becomes sacred to the Bhakta, because all things are His. How, then, may we hurt any one? How, then, may we not love another? With the love of God will come, as its effect, the love of every one in the long run. The nearer we approach God, the more do we begin to see that all things abide in Him. Our heart will become a perennial fountain of love. Man is transformed in the presence of this Light of Love and realizes at last the beautiful and inspiring truth that Love, Lover, and the Beloved are really one.

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SWAMI SUBODHANANDA

Those who came to help the world and humanity are having their final exit one by one. And numerous are the people who will be made orphan by their physical absence. It will be a shock to many that Swami Subodhananda, another direct disciple of Sri Ramakrishna, passed away on Friday, the 2nd December last at 3.5 p.m. For some time past he was suffering from phthisis which finally carried him off.

The early name of Swami Subodhananda was Subodh Chandra Ghosh. He was born in the year 1867 and belonged to the family of Sankar Ghosh, the founder of the famous Kali temple at Thanthania, Calcutta. His father was a very pious man and fond of religious books; his mother also was of a great religious disposition. The influence of his parents contributed not a little to the growth of his religious life. His mother would tell him stories from the *Ramayana*, the *Mahabharata* and other scriptures, and implanted in him, while still very young, love for truth, devotion to God, etc. From his very boyhood he showed a remarkable spirit of renunciation and got a vague feeling that he was not meant for a householder's life. When pressed for marriage, he emphatically said that he would take to the life of a wandering monk and, as such, marriage would be only an obstacle in his path. As it was settled that on his passing the class examination he would be married, Subodh fervently prayed to God that his result in the examination might be very bad. God heard the prayer of the little boy and Subodh, to his great relief, did not get promotion. Subodh was at first a student of the Hare School and then got himself admitted into the Vidyasagar School.

During this time he got a copy of *The Teachings of Sri Ramakrishna* from his father. He was so much impressed with its contents that he was very eager to see Sri Ramakrishna. His father told him to wait till some holiday when he could conveniently take him to Dakshineswar. But Subodh was impatient of any delay. So one day he stole away from the house and along with a friend started on foot for Dakshineswar. There he was received very affectionately by Sri Ramakrishna. In the course of conversation Sri Ramakrishna told Subodh that he knew his parents and had visited their house occasionally and also that he knew Subodh would be coming to him. Sri Ramakrishna grasped the hand of Subodh and remaining in meditation for a few minutes said, "You will realize the goal, Mother says so." He also told Subodh that Mother sent to him those who would receive Her grace and requested him to visit him on Tuesdays and Saturdays. The request was difficult to be complied with by Subodh; for great objections would come from his parents if they knew of his intention.

On the next Saturday, however, Subodh fled away from the school with his friend and came to Dakshineswar. During this visit Sri Ramakrishna in an ecstatic mood touched his body from the navel to the throat and wrote something on his tongue, repeating, "Awake, Mother, awake!" Then he asked Subodh to meditate. As soon as he began meditation, his whole body trembled and he felt something rushing along the spinal column to his brain. He was plunged into a joy ineffable and saw a strange light in which the forms of innumerable gods and goddesses appeared and then got merged in the Infinite. The meditation gradually deepen-

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ed and he lost all outward consciousness. When he came down to the normal plane, he found Sri Ramakrishna stroking his body in the reverse order.

Sri Ramakrishna was astonished to see the deep meditation of Subodh and learnt from him that it was the result of his practice at home. For Subodh used to think of gods and goddesses, hearing of them from his mother.

Since meeting with Sri Ramakrishna Subodh would see a strange light between his eyebrows. His mother coming to know of this told him not to divulge this fact to anybody else. But seized as he was with a great spiritual hankering, Subodh promptly replied, "What harm will it do to me, mother? I do not want this light but That from which it comes."

Gradually the attraction of young Subodh for Sri Ramakrishna grew stronger and stronger, till after the passing away of the Master in 1886 he left his parental homestead and joined the monastic order organized by Swami Vivekananda at Baranagore. For some years that followed, Subodh, now known as Swami Subodhananda, practised Tapasya at various places. When Swami Vivekananda, after his return from the West, appealed to his brother disciples to work for the spread of the Master's message and the good of humanity instead of living in seclusion, Subodhananda was one of those who placed themselves under his lead. Since then he worked in various capacities for the cause of the Ramakrishna Math and Mission. He was one of the first group of Trustees of the Belur Math appointed by Swami Vivekananda in the year 1901 and was afterwards elected Treasurer of the Ramakrishna Mission.

Lately though he could not personally work so much, wherever he would be he would inspire people to throw themselves into the work started by Swami Vivekananda. During the last few years he made extensive tours in Bengal and Bihar and was greatly instrumental in spreading the message of the Master.

Swami Subodhananda was childlike in his simplicity and singularly unassuming in his behaviour. It was a fitting compliment to his character that he was popularly known as Khoka Maharaj (Child Swami). He would be found equally the same when devotees showed unusual respect to him, or persons, not knowing how to properly behave themselves with Sadhus, were faulty in their conduct. These characteristics indicated his spiritual greatness. For has it not been said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"? His love for one and all was unbounded. Many on coming into contact with him, would feel his love so much that they would altogether forget the wide gulf of difference that marked their spiritual life and his. Yet he made no conscious attempt to hide the spiritual height to which he belonged; the great unostentatiousness was part and parcel of his being. It was remarkably strange that he could mix so freely with one and all and make them his own. Many are the persons, who, though not religiously minded, were drawn to him simply by his love and will feel a personal loss at his passing away. Will not they also be spiritually benefited by their contact with him? For Swami Subodhananda was an efficient channel through which the great spiritual current started by Sri Ramakrishna flowed to humanity. Then let everybody remember that the influence of the life of him whose loss we mourn to-day, will not cease to work even at his physical absence.

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THE MARCH OF HUMANITY

By the Editor

I

Nobody knows when and how man came into being. The mystery of life is still as great as ever. The origin of life is still unknown. All human enquiry into the origin of life, all scientific investigation about it, has met with persistent failures. Science cannot tell how life came into existence, it only describes the process through which the world has become full of population, as we see it to-day, after the first life had its birth on earth. All religious theories as to this, which have held the thought of the respective votaries of different religions for hundreds of years, are now being exploded from day to day by science. But science also has not been able to give any theory regarding this baffling problem. So far as this question is concerned, the work of science has been only negative.

Almost all religions say that man became a full-fledged being from the very beginning; some religions say that the first man was little different from his Creator: he met with his fall, when he came into touch with the world and its degrading influences. Science, on the other hand, holds that the first living being on earth was a mollusc; through gradual process it evolved into the man, as we see him to-day, with capacity to harness the forces of nature for his own purpose, endowed with an intellect to think, know and investigate into the problems of life and death, heaven and earth, and possessing a boldness to pry into the very secrets of God.

Let us leave the problem of the origin of life to be solved by science or religion—whichever is competent to do so—or by the co-operation or fight between the two. But what was the feeling of the first man when he found himself in this vast mysterious universe! If from amoeba man was gradually evolved, what was the condition of his mind when the light of intelligence was kindled for him and a new chapter of history was opened unto him! What was the position of man, when he found himself endowed with a capacity to think and judge, to feel happy and unhappy, to distinguish between hopes and fears, and when reasoning faculty took the place of instinct as the driving power of his life!

II

The struggle for self-preservation was in the very instinct of the first created being. It persisted in the first man also—only the struggle became greater as man was more sensitive to environment than the lower animals. Lower animals tried to protect themselves from the ravages of nature; man set himself to conquer nature. This attempt towards the conquest of nature has caused the birth and progress of material civilization. As man's knowledge increased, he began to have greater and greater control over nature. What seemed impossible in one century became an everyday affair in another century; till at the present day achievements of modern science hear like the tales of fairy lands.

As sense of comfort and discomfort, happiness and unhappiness was greater

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in man, he began to apply his knowledge to the ministration of his happiness. His taste developed, his standard of living increased, his wants multiplied, and he began to exercise his brains to constantly meet the demands of the new and changing situations of life.

With the evolution of mind, man could be no longer satisfied with creature comforts. He became keen for the food of his intellect as much as for that of his body—nay, some men became, as it were, more particular about appeasing the hunger of their intellect than that of their body. And this gave rise to the progress and development of art, literature, history, philosophy, etc. The feeling of curiosity which springing in the mind of Eve caused the fall of the First Man, infected the minds of all her coming children —and that has been the cause of man's insatiable thirst for knowledge, of his ever-increasing desire to know more and more, of an undying tendency in him to widen the sphere of his mental activity. What was a curse at first proved to be a blessing afterwards. For, had there been no curiosity in man's mind, there would have been no progress of human knowledge.

With the gradual development of his mind, man developed finer sensibilities; and these gave rise to the birth of many noble virtues that we find in man. What was simply a herd instinct in animals, grew into fellow-feeling and disposition of charity in man; what was the instinctive motherly love in animals developed into a human love which was not confined to one's own children only: some began to feel for the children of others as much as for their own and gave occasion for the talk of universal love and sympathy.

III

But light presupposes darkness; virtues derive their significance from the existence of vice. So with the seeds of virtue were sown in man the seeds of sin also. Man was given an infinite opportunity to develop nobler qualities, but there remained equally the chance of his falling a prey to his baser instincts. Some stood this trial, while some could not; rather the majority of men miserably failed. With the bestowal of intellect man was given a greater responsibility; some felt it and some did not. So we find that knowledge which is power has, in one sense, become a curse to the human civilization. Man has turned, more often than not, this power of knowledge to baser ends. At first man had only one enemy—nature; his only one concern was how to protect himself from the ravages of nature or how to snatch more power from nature, so that it might conduce to his greater comfort and happiness. But as his hankering after happiness increased continuously, and at geometrical progression, he found in his fellow-man a rival who claimed a share of his happiness and enjoyment. So man became an enemy of man, and fight ensued between man and man. One race began to fight with another race, one nation came into a conflict of interest with another nation, one country set out for the conquest of another country so that its people might have greater and greater amount of enjoyment at the cost of those of another. As a result, the peace of the world has been often and often disturbed by fights and battles, wars and revolutions. There is a clash of interest everywhere—between one nation and another, between the ruler and the ruled, between one community and another, amongst the members of the same family—between father and son, brother and brother, and between man and woman as a class. In short, man finds enemies everywhere outside him-

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self and some men are at war with themselves.

When one ponders over this situation, one becomes pessimistic about the future of humanity and wonders whether civilization is progressing or is going backward, whether the primitive condition of man was not better than the one seen at present. For it seems that the world has been the playground of the baser impulses of man. If man was endowed with power and intelligence to use them as instruments for the advancement of his happiness, he was given also the tools to undo his actions. And it seems he has forgotten which is which. It seems as if by a chance he sets his hand to a tool which will conduce to his progress, peace and happiness and by a similar chance he takes up another instrument which will destroy what he has once built up with so much care. Thus the process of construction and destruction has been going on simultaneously and it seems difficult to judge which outweighs which.

IV

From the very early stage of humanity all men have not been busy with externals. While some men have looked outward to conquer nature and have more and more of material comfort and enjoyment, others, of a more contemplative turn of mind, have looked within to unravel the mystery of being. They have been more busy with the problem of where man goes after death, and where does he come from at his birth. And there has been the dream: man sees in his dream even those of his relations who have been reduced to dust and ashes on their death. The sun rises in the morning and sets in the evening; where does he go at night to take rest? And there are so many stars—like innumerable diamonds—set in the great vault above: who could be the master artist whose work that was? Nature yields food and drink, but she is not all kindness. Sometimes she wears a frowning look, too terrible for even the stoutest heart. While some men began to fight with nature, others, impelled by a philosophical tendency, began to think why it is that side by side with the autumnal moon which smiles beauty there exist storms and earthquakes which destroy houses and buildings, uproot trees and forests and raze mountains and hills to the ground; could they both be the work of the same Creator? Thus the sense of beauty, the feeling of fear, the thought of the existence of one outside the universe who was kind—all these contributed to the birth and development of religion. The child finds in its father a dual being: sometimes he caresses and sometimes he punishes. So the child-man at the early stage of the human history, imagined the existence of a Creator who just like an earthly father sometimes smiles and sometimes frowns; who sometimes sends from heavens storms and thunders to punish man and sometimes sprinkles from above rains and dews so that the crops may grow for the sustenance of His children. Man began to think of God as the Father in Heaven. For a long time perhaps God remained only a figment of the brain, an object of imagination associated with the hope of reward and the fear of punishment, but there came a time when man came face to face with God, when He remained no longer in a distant heaven to send reward or hurl punishment, but became the object of direct human perception; when man ejaculated in ecstasy: वेदाहमेतं पुरुषं महान्तम्—*I have known this Great Person.* What was the exaltation of the man, who first realized God that way! Compared with that the

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joy of 'Eureka' of the Syracusan philosopher was very very insignificant—almost nothing. For, whereas Archimedes' discovery represented the fruition of the individual effort of one human being, the success of the man who first realized God represented the result of the search of entire human race for thousands of years. If the creation of the universe or the origin of life has been the greatest mystery with mankind, the way in which the thirst for the knowledge of God sprang in human heart and God was at last revealed unto man is no less a mystery. How and why was it that some men forgot all interest in the external world and sought for the Great One who is hidden in His creation and what was the strength of his blessedness that He revealed Himself unto him? How did that divine quest awaken in him and how was that fulfilled? If the birth of the first man represents a great landmark in the history of humanity, the event of a man's realizing God represents another landmark, which is no less important.

Fortunately in the history of the world there has not been only one man, who has realized God, and only one country or one nation which has produced such men. There have been galaxy of persons who have got direct and first-hand knowledge of God in all climes. And it is not necessarily in the civilized parts of the world that there have been persons who have been blessed with the direct vision of God. The desert of Arabia, the hilly tracts of Palestine, the plains of China, the far away regions in the Himalayas can claim as their sons persons who were spiritual geniuses. And they have opened out innumerable paths to God for others. The spiritual giants who have been born in the world have, by their teachings and examples, shown different paths and processes of God-realization, so that anyone may choose whatever path or Sadhana appeals to him. Of course there have been false prophets, counterfeit saints, hypocritical religious men. There have been heart-rending instances of irreligion in the name of religion. But false coins only indicate that there are genuine coins of which they are the imitations: false prophets prove the existence of genuine persons who have been the salt of the earth; trading in religion only indicates that there is something of genuine value in true religion which can attract people.

V

Now, what will be the ideal of future humanity? What is the goal to which mankind in their march extending over a period of millions of years in the past (and who knows how many millions of millions of years it is to be continued in the future?) are going? The ideal of the collective life is indicated by the ideal of the individual life. If by realizing God, different individuals have found the fever of their life gone and all their desires and hankerings satisfied; if they have attained that on getting which all earthly joys, conceived and conceivable, seem to be only shadowy; if they have found themselves lifted up to a region where the problem of life and death is meaningless; the same should be the goal for all others—for all humanity. That will be another blessed day for humanity when all men will be raised to the feet of God, when all men will realize God. The ideal of the society in India has been to raise all to the level of the Brahmins, the ideal of humanity will be to elevate all to the level of Seers.

Is that simply a vision, a dream, a utopia? The greatest miracle the world has witnessed has been that a

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tiny human being could realize God and find his human limitations dissolved. If that has been possible, why will not this also be possible—though in the distant, very distant future into which human gaze cannot penetrate now—that all men will realize God, will attain the knowledge of the essence of their being. At least can we not expect that that is the goal to which humanity is moving through ups and downs, progress and retrogradation in its life? Are not all men, irrespective of caste, creed, nationality and different degrees of limitations, the children of God? If that be so, is it too much to expect that all children will recognize the Father as such? The present condition of the world, it is true, tells a different tale, and points to a different direction. But how little has been the age of the world in comparison with the eternal future that lies before? Humanity is now at but an adolescent stage. The follies that are now visible in the world are but the mistakes of people who have not attained the age of wisdom. Who can tell that humanity will not learn by the mistakes and experiences through which it is now passing, and that the present mistakes will not be only a basis for the right kind of action in the future?

VI

Amidst the wails and cries coming forth from the heart of humanity, due to the extreme sufferings to which it has been a victim, we hear, now and then, of the talk of universal love, brotherhood, etc. Every religion asserts that it will be the future religion of the world and that it contains in it the potentiality to unite all men into one single brotherhood. It is doubtful whether any denominational religion will be able to combine all mankind into a single confederation; for human temperaments are so very different and as such different individuals will, of necessity, seek different religions. But this can be said that every religion, in its essence, contains factors, which can contribute to the binding of all men by a common bond of love, sympathy and fellow-feeling.

In the meantime, we find that different factors are at work to that end. Science, though it is now only in its infancy, has greatly annihilated time and space and is continuing to do so. With the modern facilities of communication one can go from one end of the world to another in much shorter time than it would take one in the past to go from one city to another of the same province. Nowadays the sufferings of people in China touch the heart of people in England, the struggles of people in India evoke sympathy from people in America. The discovery that is made by a scientist, say, in Germany, at once finds its application in a factory, say, in Japan. Humanity is going to be more and more closely knit. There may come a time when people in distant parts of the globe will find themselves more akin in thought, outlook and views of life than inhabitants of the same village do now. Will not that create a greater and greater bond of love and sympathy between man and man and eliminate all disintegrating considerations of race, nationality, geographical area, etc.? With greater advancement of science and more progress of human knowledge there will come a time when man will recognize man only as a fellow-being and forget all regional differences.

If that be so, the great task with us, all people throughout the world, is to contribute our share to bring about that millennium—to hasten the march of humanity to reach its goal.

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RELIGION AS EXPERIENCE

By J. T. Sunderland

Religion presents itself to man under four aspects: as something to be gone through with, or performed; as something to be believed; as something to be studied, analyzed, or speculated about; and as something to be experienced. In other words, it presents itself as a Ceremonial; as a Creed; as a Philosophy; and as a Life.

What are we to say of these differing conceptions of religion? Doubtless we should say that all are legitimate; all are useful; but no one taken alone is complete—each needs the others to round it out to wholeness. Especially is this true of the first three, but they need the fourth. Experience or life is the end toward which each of the others ought to lead—the only result which gives them justification for being. Without religion as a personal experience, ceremonials, creeds and philosophies are a body without a soul.

I

Experience of religion! I know there is a prejudice in many minds against the thought. To some persons, such experience seems only superstition, or cant, or pretence; to others, an empty dream of the imagination. Persons with habits of unfettered thinking, or who care much for science and reason, are perhaps particularly liable to be among those who look upon religious experience with incredulity and disfavour. But why should this be so? Can any one give a good reason?

No one denies the validity of experience in matters outside of religion. Indeed the scientist and the man of independent thought are the very ones who, in other things, are likely to appeal to experience most. They do not want speculation, they tell you; they want to know. They want the testimony of somebody who has seen, heard, felt, experimented. They, of all men, then, should show not least but most respect for experience in matters of religion.

I do believe that nothing in man's knowledge rests upon a more secure foundation—upon one more absolutely incapable of being disturbed, than religion. Why? Because it rests upon the soul's deepest experience. Below these it is impossible to go. If here is not reality, then indeed

The pillar'd firmament is rottenness,
And earth's base built on stubble.

For even the validity of our knowledge of the outward world depends upon the truthfulness of the world within.

II

You say agriculture you know about, for that has to do with tangible things; and a science like geology you can be sure of, for that deals with hard facts. But do you really think that a stone is any more a solid fact than is love or hope? Are you any more sure that the stone is out there, than you are that you love your child or your friend? Are you any more certain, when you plant your seed in the spring, that you will get a harvest in the fall; or when you go to bed at night tired from your toil, to rest for the next day, are you any more sure that there will be any next day than you are that justice is better than injustice, and truth than falsehood? I think not.

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As regards any object of external nature, a flower or a tree—are you any more sure that it really exists, because to your senses it seems to, than you are that over the tree and over all else you see, and over your own life, there is a Power higher than yourself, from which, somehow, the tree and yourself came—a Power and Wisdom that can be trusted—which you have learned by all the experience of your life can be trusted? I think not. Men talk strangely, sometimes, about the physical world—the world of external nature—being certain, and the internal world of the mind and the spirit being uncertain—as if the distant could be more certain than the near—as if knowledge of the soul's foreign lands could be more reliable than knowledge of the soul's home lands. Do we not know that the things of external nature—trees, grass, houses, hills, other persons, animals, skies *are* really our soul's *foreign* lands, the lands which the mind reaches by journeying away to a distance. The own country of us all, the land in which we habitually dwell, is the internal world of our own thoughts, our own feelings, our own desires, aspirations, hopes, fears, memories, longings, loves, imaginations, emotions. Shall we say that our knowledge of this near, familiar land is uncertain, untrustworthy? and that to get knowledge which we can rely on we must travel away from home, sailing out from port of eye and ear, over oceans of air and mysterious spaces we do not understand, to the foreign land of objective things—physical, external nature—stone, tree, river, sky?

No, there is nothing so near us as ourselves. There is nothing we so immediately and certainly know as ourselves. Our deepest knowledge is experience, and not even that experience, either, that comes to us from without, indirectly and roundabout by way of the senses, but that deepest of all possible experience which is immediate, which is internal, which is of the mind, the heart, the conscience, the moral and spiritual nature, upon which true religion ever builds. "The things which are seen are temporal, but the things that are not seen are eternal." Why is the religion of experience so sure? Because God has built it into man's moral and spiritual nature. By all of man's long experience on the earth it has grown to be a part of his deepest self. The creator of his soul has engraved it on his soul: nay, has planted it in his soul, a plant of the eternities. It is the divine in him. It is God in him. Therefore he can depend upon it as certainly as he can depend upon the universe or upon God Himself.

III

One of the striking things about the preaching of Jesus was his constant talk about what he called "the kingdom of god," or "the kingdom of heaven." He represented his constant desire, his great aim, as being to establish that kingdom, to build it up among men. He taught his disciples to pray, "Our Father who art in heaven, hallowed be Thy name . . . Thy kingdom come." He pronounced blessing upon the humble and lowly in spirit, and those who were persecuted for righteousness' sake, saying, "Yours is the kingdom of heaven." When men desired to know what that kingdom was, he represented it as the reign of truth and love, of peace and goodwill, on the earth. And when asked further about it, he said, "The kingdom of heaven is within you."

Now, what did ordinary hearers of Jesus, those who saw only superficially, think about this talk? Undoubtedly they thought it nonsense. The "kingdom of heaven" to them was probably

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nothing but a fancy, a hallucination of the brain of the Nazarene. As for them, they preferred solid, enduring things, not dreams and moonshine. A kingdom! Herod had a kingdom that was real; for could they not see the swords and spears that supported it? Kings in other nations round about had kingdoms that were substantial; for were they not guarded by powerful armies? Especially was the empire of world-commanding Rome solid. But this kingdom that this religious enthusiast declaimed about, which consisted simply of ideas, principles, truths, sentiments, and that was declared to be within the mind and heart—let him go and preach it to silly women! Were they not men with too much shrewdness and judgment to be caught with such chaff?

And yet, now that nigh two thousand years have gone, how stands the case? Which do we see to have been right, the prophet of religion, who proclaimed a kingdom of the soul, or they who could see nothing strong or enduring, or worthy of regard, but that which appealed to the eye, and ear, and the physical senses of man? Alas! in a few brief years every vestige of Herod's kingdom was gone. Rome stood longer, but in spite of her unparalleled strength she too fell. And all these nineteen centuries, since the prophet's voice was heard, have been full of the noise of toppling thrones and the wreck of kingdoms, empires, dynasties. But how about that kingdom of the spirit of which Jesus spoke? Has it faded or failed? Not so! Steadily has it strengthened; century by century has its dominion widened; never was it so powerful, and never were its foundations so firm as to-day. Amidst a world of change it has proved the one enduring reality.

In vain the surge's angry shock,
In vain the drifting sands;
Unharmed upon the Eternal Rock,
The Eternal Kingdom stands.

Truly, indeed, the things that are seen are temporal; the things that are not seen are eternal. Verily, the solid things are not those which we hear and see and taste and handle. The solid things are those of the soul. Religion builds upon what cannot be shaken because she builds upon what is deepest in the nature of man.

IV

And this, too, is why religion can supply man's deep and permanent needs as nothing else can. What are the deepest and most permanent needs of man as he journeys through the land of earth? Of course, he must have food to eat and water to drink by the way, and clothing and shelter to protect him from the cold. These are essential, for without these he dies. But these alone, and everything else on the plane with these, satisfy the wants of only the brute beast in him. Is he only a brute beast? Has he no wants other than the ox or the tiger? Ah, there is a higher side of his nature which has its needs as deep and imperative as those of his body. He was made to think, and feel, and hope, and love, and pray; to cherish truth, to obey reason, to champion right; to care for his fellow-men, to help every good cause; to abhor evil, to spurn wrong; to aspire after that which is above him, to walk joyfully and holily through the world, to keep his heart full of patience and trust to the end, and when the evening of his life's day comes,

Approach his grave
Like one who wraps the drapery of his couch about him,
And lies down to pleasant dreams.

Where is he to get help to do all this? Yet this need is quite as great as his

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need for food or drink or shelter for his body. For what could compensate if he should feed the animal in him and let the angel starve? To be sure, in this world of so sore poverty and physical suffering, it is a great problem how to supply adequately the bodily needs of the poor. The importance of this should not be overlooked. And yet the larger, deeper, graver problem is how to supply the spiritual wants of both poor and rich. For, oh, how much ignorance, fear, sorrow, disappointment, pain, heart-break, despair, sin, lust, greed, cruelty, hate, misery and evil in ten thousand forms is to be seen all up and down the world, among rich and poor alike! And where is this spiritual want and misery to find relief?

When man is hungry with that hunger which is of the soul, and which physical bread only mocks; when he thirsts with a thirst which the things of sense cannot quench or touch; when he is tired, so that no bed can rest him, weary in mind and heart, tired of life itself; when hope fails; when strength is gone; when courage departs; when the currents of human friendship and love seem to freeze; when sorrow and disappointment fall upon him and break his heart; when bereavement and death stand coldly, bitterly, in his path and must be met; and saddest and most terrible of all, when temptations to evil roll over him like billows and sweep him under; and when sin, like a body of death, fastens itself on him, dragging him down, with resolves broken, desire baffled, will enfeebled, down, down—then where is help to be found? In what direction, in such deep needs as these, may we look for light or hope?

There is no direction but one; in all the world's ten thousand years of search for help in her experiences of mightiest need, no at all adequate resource but one has ever been discovered. What is that? I need tell no one of you who has observed, no one of you who has read history, no one of you who has a human heart that that resource is religion—the personal experience of religion in the soul—the conscious, purposeful, earnest opening of the soul's doors to the incoming spirit of God, the power of God, the peace of God, the love of God, the life of God. The tides of life from above once set flowing through a man, then, but only then, there is hope for any human soul. And that is the reason why religion, particularly the religion of God's Fatherhood and unfailing Love to all His children, has been able to reach, quicken, ennoble, sanctify, transform, save men in every condition of life, as nothing else has ever done.

V

Let no one misunderstand me. There are other influences in this world besides religion that have elevating, ennobling, saving power. I would not undervalue or make light of these. Among the more important of such influences are doubtless education, homes, association with the good—and in their way, science, philosophy, laws, physical environment. All these should be employed and made the most of, and some of them are exceedingly important. And yet it is no disparagement to any of these to say that, as an agency for bringing hope to the despairing, comfort to the sad, courage to the faltering, succour to the tempted, strength to the weak, patience in trial, light in bereavement, calmness in the presence of death, and above all moral and spiritual regeneration to men dead in indifference and sin, none of them have a tithe of the power of Religion. As a practical reformatory influence in society, as a begetter of moral power, as an inspiration to men to live for the

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highest things, religion has been, at least through all Christian history, is now, and probably always will be, without a rival, without the possibility of a rival—something alone, unique, incomparable, truly divine—divine because through it man consciously lays hold of a Strength higher than his own.

I trust that this makes clear what I mean by Religion as an Experience. Nor is Religion as an Experience something confined to any one class of persons, or to any age or time. It has come in the past, and is coming still, to untold millions, of all classes—to kings, to beggars; to the wise, to the simple; to the greatest minds of the race, like Socrates, Buddha, Jesus, Paul, Augustine, Milton, Cromwell, Gladstone, Lincoln, Ram Mohun Roy, Tagore, Gandhi; but none the less it comes to the lowly woman in her garret; to the sailor on the sea; to the prodigal son squandering his substance in riotous living in a far country; to the old man tottering above his grave; to the little child in its sorrow. And it waits to reveal itself to you and me, whenever our need is great, and human help fails.

VI

We none of us know much about our future. God kindly hangs a veil before our eyes. But this much we most surely know, the future of each of us will be full of deep heart-needs, which must be supplied from some source higher than ourselves. We shall all our lives have work to do that will not be easy—that will tend ever to sink into mere drudgery and slavery. What can prevent it? What can give us songs in our toil? Nothing so certainly—this is the testimony of the ages—nothing so certainly as the acceptance of our tasks as from God, to be done for Him not only as a part of His plan of things, but in some true deep sense as under His eye, and in the light of His smile, if done well.

We shall all, a thousand times over in the years that are coming, be pressed hard by temptation—temptation to hold lightly to our integrity; to stoop somewhat below high honour; to suppress the truth when we ought bravely to speak it out; to vary from the line of strict honesty in business; to be selfish when we ought to be generous; to ask what is easy, or popular, or expedient, when we ought to think only of what is right; to yield weak and slavish obedience to our appetites or passions instead of keeping our lower natures in subjection to our higher. What can help us in these crisis times of life? What can give us strength to stand on our feet and be men—yielding obedience ever to conscience as our king? There is no such help as Religion. The soul that has once definitely committed itself to the religious life, that has opened itself to religion as an experience, that has learned to identify the voice of conscience with the voice of God, is armed against temptation in all its forms as no other can possibly be. Consciously in alliance with a Power higher than his own, by a subtle law that Higher Power flows into his life.

So, too, as we travel on across the years we must all expect to meet disappointments, discouragements, failures of plans, dashing to pieces cherished expectations; such is the human lot. How are we going to be able to bear up under these? The danger is that as a result of them we may lose hope, courage, incentive, interest in life. What can save us? Nothing can so effectually save us as a noble Religious Faith, which looks beyond seemings to realities, beyond temporal things to eternal, and sees that in the soul itself

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lies all enduring good; so that even if riches take to themselves wings and fly away, and earthly prospects fail, and disappointments in matters of worldly interest or ambition come, the real ends of our existence are not affected; still, the soul, strong in the life of God and confident of an immortal destiny, rises serene above all these temporary clouds of earth, its hope undimmed, its courage undaunted.

Nor is anything less to be said as to the practical value of Religion in the sorrows and anxieties connected with that deepest mystery, death. It does not take a long experience in this world to teach us all that we are in a land whose green soil on every side breaks with startling ease into graves. The sunniest faces of to-day, to-morrow are wet with tears of sorrow for loved ones gone to return no more. And the end for ourselves, we know, is only just a little way on down the road.

What can help us in all this? Man in his experience on the earth has found no such help as the calm, strong faith in the soul that Wisdom and Goodness are at the heart of this universe—that we and all our loved ones for life and for death are in the hands of One who cannot do wrong and will not be unkind.

Thus it is that Religion as an Experience comes to us, not like to many others of earth's helpers, to offer us its aid in hours of sunshine, and when all goes well. Rather does it come to proffer its help most urgently and generously when other resources fail. Indeed, there is no time of deepest, sorest need in life, when it is not at hand for us if we will have it.

From the cradle to the grave,
  It comes to save!
From the world's temptations,
  From tribulations,
From that fierce anguish
  Wherein we languish,
From that torpor deep
  Wherein we lie asleep,
Heavy as death, cold as the grave,
  It comes to save.

From doubt where all is double,
  Where wise men are not strong,
Where comfort turns to trouble,
  Where just men suffer wrong;
Where sorrow treads on joy,
  Where sweet things soonest cloy,
Where faiths seem built on dust,
  Where love seems half mistrust,
Hungry and barren and sharp as the sea,
  It comes to set us free.

Oh! where its voice doth come,
There all doubts are dumb,
  There all words are mild,
  All strifes are reconciled,
  All pains beguiled.
There light doth bring no blindness,
  Love no unkindness;
  Knowledge no ruin,
  Fear no undoing.
From the cradle to the grave
  It comes to save.[1]

How does it save? How, in these deep needs of life, does Religion as Experience come to set us free? In the only way possible. By teaching us, like little children in the darkness, to reach up and touch God's right hand in the darkness, and so be lifted up and strengthened. By letting us feel in all our times of deepest human need—in joy and sorrow, in sunshine and storm, in life and in death—that round about us and all whom we hold dear, are the everlasting Arms of Love and Care. By digging deeper, and filling more full, the Fountains of Life within our souls. By opening up anew the connection between our lives and the Infinite Life of God.

[1] Matthew Arnold (slightly altered.)

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VIVEKANANDA

By Prof. Benoy Kumar Sarkar

To Young India hast thou shown
Paths of action new;
For modern Ind a Bhagirath,
Thou, guide to thought's free
stream!

Startled men and women of the World
At thy soulful call;—
How is it,—why is Hindu voice
Arresting mankind's ears?

Even yet does humanity need
Gifts from India's sons,—
This they could but clearly perceive
Through thy messages bold.

Of the modern world's manifold
Shortcomings to remove
Requisitioned are they by all
Quarters of the vast globe?

Lion's courage hadst thou at heart,
Tiger's fiery eyes;
With the same energy endowed
India will shape new worlds.

Didst thou understand Vedanta,
The *end* of Vedic lore?
Couldst thou explain and teach
all that?
I do not know this sure.

But the very source of life's Ved
Without doubt didst thou grasp;
With that Om has flown spirit fresh;
And, lo, Ind is reborn!

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SANSKRIT HYMNS AND HINDU RELIGIOUS EXPERIENCE

By Swami Vireswarananda

I

Prayers, Psalms and Hymns are common in all religions. We find them to be a fundamental part of the religious literature of the world. Prayers and praise are the first means of spiritual growth everywhere. Then come meditation and reflection, reason and philosophy. So long as man is man, a finite being conscious of his limitations, he cannot but worship a Personal God, on whom he depends at every step in his life. Man feels himself weak and wants some one on whom he can depend for help. He wants something concrete which he can grasp in the hours of his trials and difficulties. Granted a Personal God, prayers and hymns are but the natural outcome of one's conception of that Personal God and one's relation with Him.

Though in Hinduism the culminating religious thought is the doctrine of oneness preached by the Vedânta, yet in the Vedas themselves we have also the idea of a Personal God, the Lower Brahman, and the idea of Bhakti, which is but yet in seed form. The Mantra portion of the Rig Veda is nothing but a collection of hymns. Very few can stand the full blaze of the Advaita Vedânta; for the first step in this is to be fearless. It is the religion of fearlessness. Weakness has to go. But since a greater part of mankind is weak, these Vedântic ideals have to be preached to them in concrete form in order that these ideals may become practical, that they may be brought from the philosophic heights of the learned to the everyday life of the common man. This is exactly what the Purânas do. The ideal of Bhakti is fully worked out by them and illustrated by the lives of kings, saints and Incarnations.

The Hindu being pre-eminently spiritual, whatever ideal he took up in the field of religion he worked it out till it became infinite and all-embracing. As a result we have in the Purânas hymns, in which the same spirit which sang forth the glories of the Atman in the Vedas, is pouring forth in ecstatic song its love for God. In these hymns is revealed the mystic soul of the Hindu, sweet and devotional. It attains to high states of ecstasy through these songs and symbols. It knows no peace till it finds God and establishes the most intimate relationship with Him. He is its master, friend, father, mother—nay, the beloved. An intense passionate hunger for God is the chief note in all these hymns. The result is the creation of a devotional literature of exquisite beauty unsurpassed by any other religious literature of the world. We find these hymns or Stotras, as they are called in Sanskrit, not only in the Purânas but in the writings of all great reformers and saints. Even that great Advaita Kesari Achârya Sankara could not avoid the temptation, and we find in his writings some of the most beautiful hymns ever written in Sanskrit. Such hymns are found not only in Sanskrit but in the vernaculars also. The religious revival of the 12th century was a popular movement and though Râmânuja who gave a philosophic back-

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ground to the revival wrote in Sanskrit, the other great saints and reformers of the period wrote in the language of the people. These hymns in Sanskrit and in the vernaculars have appealed to the race greatly and have thus attained a wide popularity. They play an important part in the religious life of the people.

II

The Stotras include praise, prayer and meditations; also sometimes Mantras, which are spiritual incantations said to produce certain desired ends when accompanied by appropriate rituals and ceremonials. Leaving aside these Mantras, the Stotras include petitions, laments and entreaties for deliverance from the ills of this Samsâra or relative existence from which God alone can deliver one. These hymns fall under two categories. In the one there is complete confidence in Divine benevolence and unlimited grace, on which even the greatest of sinners builds his hope for rescue. There is in these hymns a passionate disinterested love for God often ending in a mystic communion with Him. As for example :

रघुवर यदभूस्त्वं तादृशी वायसस्य
प्रणत इति दयालुर्यच्च चैद्यस्य कृष्ण ।
प्रतिभवमपराद्धमुग्दसायुज्यदोऽभू-
र्वद किमपदमागस्तस्य तेऽस्ति क्षमायाः ॥

"*As the best of the Raghus (Râma) when even that most heinous sinner the raven (who insulted Sita) was forgiven by Thee because it took refuge at Thy feet, and since as Krishna, Thou hast granted Moksha (liberation) full of Bliss even to the King of Chedi (Shishupâla) who had wronged Thee birth after birth, what sin is there which Thou wilt not forgive!*"

The other group seems to fix some conditions for the granting of requests and prayers. It makes the Divine grace conditional on self-purification which alone makes one deserving of such a grace. The hymns in this group are marked by a spirit of self-abasement, with confession of sins, repentance and promises of reform, as for example, in the following stanza where one chastises ones mind :

आशां विहाय परिहृत्य परस्य निंदां
पापे रतिं च सुनिवार्य मनस्समाधौ ।
आदाय हृत्कमलमध्यगतं परेशं
वाराणसीपुरपतिं भज विश्वनाथं ॥

"*Having renounced all desire, having given up reviling others and attachment to sinful conduct, having directed the mind to Samâdhi and meditating on the Lord seated in the Lotus of the heart, worship Viswanâth, the Lord of Benares.*"

The Stotras as a rule are written in simple language. Sometimes however they are written in conventional language, and embody elaborate symbolism. This makes it difficult for the ordinary man, not initiated into their esoteric meaning, to understand them. In this class can be put 'Hymn to Devi,' Brahmâ's prayer to the Divine Mother in the Chandi and also "Hymn to Tripurâsundari" by Sankara where especially the references to wine etc., may be repugnant to one who is not initiated into the conception of the Devi and the rituals of her worship according to the Shakti cult. Another great difficulty in understanding these hymns, a difficulty which is more or less common to all the Stotras, is our lack of familiarity with our vast mythology and the incidents narrated and the epithets used therein, to which there are frequent references in these hymns. Behind these hymns is a philosophy which, though in the background,—for the fundamental note is devotional—

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determines the language, imagery and even the ecstatic fervour of these hymns.

III

The hymns group themselves round the different aspects of Godhead in Hinduism. Chiefly these are Shiva and his consort Umâ, known also as Kâli, Durgâ, Tripurâ, etc., and Vishnu and his incarnations, Râma, Krishna and others. Besides these we have the philosophic and didactic hymns based on the teachings of the Upanishads.

Shiva is the God of destruction. He is Rudra, the terrible. As he represents the darker side of nature he is regarded as dwelling away from the haunts of man, in the mountains and forest retreats or the cremation grounds, wearing a garland of skulls and besmearing himself with ashes. But then man never likes to look at the darker side of life and so this terrible aspect of Shiva is mellowed down by degrees and he becomes in time a benignant God. He is easily appeased by prayers. Yet this darker side of his nature is not completely forgotten. He is the God of gods, powerful, generous to a fault, the Auspicious One. He is the great Yogi rapt in meditation, free from all desires, the emblem of purity and the conqueror of lust, the selfless one who drinks poison for the good of the world. He is the great Teacher of teachers, the grantor of knowledge and bliss, the Lord of Girijâ, and finally he is the supreme Being beyond all duality and thought. In one word, he represents the sublime aspect of God and all the hymns about Shiva deal with this aspect of Godhead.

Shiva's consort is Umâ. At first she is Haimavati, Pârvati, the daughter of the mountains. But in time she is regarded as the Goddess of Shakti or Power. She is the creative power, the female principle, the Great Mother. The first idea connected with this Mother-worship is that of energy. या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता। She is the power in all beings. मया सोऽन्नमत्ति यो विपश्यति यः प्राणिति यः ईं शृणोत्युक्तम्। "He who eats food does so by me. He who breathes, sees and hears, does so by me." Again, अहं रुद्राय धनुरातनोमि—"I stretch the bow for Rudra (when he desires to destroy)." She is the Primal Energy whether in the form of evil or good. She is the power that makes us live and die, happy and miserable. She is everywhere and in everything. With the conception of Godhead as Mother, the one-sided view of God as the cause of everything good ceases and He becomes the God of good and evil, virtue and sin in one. का त्वं शुभे शिवकरे सुखदुःखहस्ते।—"Who art Thou O Blessed One, the doer of good, whose holy hands hold pleasure and pain." मृत्युच्छाया तव दया अमृतञ्च मातः—"The shade of death and immortality, both these, O Mother, are thy Grace!"

This aspect of Godhead makes the devotee love even the destructive and dark forces of nature, seeing God in them. Though the mother beats the child, it clings to her all the more, crying, mother, mother. The generality of mankind fly from all that is terrible. Even a great hero like Arjuna could not stand the vision of the Universal Form and we find him praying: "Having seen Thy immeasurable Form . . . . the worlds are terrified and so am I . . . show me, O Lord, that Form of Thine . . . diademed, bearing a mace and discus; Thee I desire to see as before etc." The world worships ease and pleasure. There are very few indeed who love the terrible. But then the highest idea of freedom is beyond both. So we have to face evil as well. We must learn to love and worship God

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in sorrow and sin, when alone we can realize the ultimate Truth.

"Lo! how all are scared by the
Terrific,
None seek Elokeshi (Kâli) whose
form is death,
The deadly frightful sword, reeking
with blood,
They take from Her hand, and
put a lute instead!
Thou dreaded Kâli, the All-destroyer
Thou alone art True, Thy
shadow's shadow
Is indeed the pleasant Vanamâli
(Krishna)."

Again:

"Who dares misery love,
And hug the form of death,
Dance in destruction's dance,
To him the Mother comes."

When we can make a funeral pyre of all our desires, enjoyments, etc., then alone in the cremation ground of such a heart does the Mother manifest. But the majority shrink from such a Mother. They put on her neck a garland of skulls, and the next moment call her All-merciful and wink at the other side of her nature; for, such a God, they think, does not lighten the world's misery. They want a God who identifies Himself with His children's sorrow, a God who is "My friend who does me no wrong."

To those who cannot appreciate the sublime and terrible aspect of Godhead, Hinduism gives the Vishnu ideal. The loveableness of God, His greatness, majesty, and grace also appeal to man and cause love and admiration in him. The sweeter side of life has contributed much to the ideal of Vishnu. The terrible and destructive side is forgotten and its counterpart is taken up. Vishnu is the God who feels for mankind in their miseries and incarnates himself as man and lives among them, shares their woes and miseries, works for their good and shows by his life the way out of this relative existence. He is the All-merciful One. Of his incarnations, Râma and Krishna have the greatest influence on the Hindus. Râma is the ideal man, the embodiment of truth and morality, the ideal son, husband and above all the ideal king. Sri Krishna however has a place in the heart of a greater number of people in India, so much so that he is regarded as the Lord Himself while other incarnations are but partial manifestations. He is the God of faith and love, revealing himself even to the ignorant, provided they have faith. He is the highest ideal of the religion of love exemplified in the love of the Gopis for him. Their one prayer was to have love for love's sake. In this love there was no room for fear or temptation. It is difficult for us to understand the love of the Gopis and we are apt to find impure things in it, steeped as we are in worldly ideas of sex, money, etc. This love of the Gopis has been made the theme of many a hymn by many a saint to express his heart's longing for the Lord, his Beloved. Human language is necessarily defective, limited and finite and as such unfit to express adequately the infinite idea of love. One can at best give a symbolic expression to it using the love symbols known to man. The strongest love, however, in this world is between man and woman and that more so when it is illicit and hence the Divine love has often been clothed in this human garb. "Oh, for one, one kiss of those lips! One who has been kissed by Thee, his thirst for Thee increases for ever, all sorrows vanish and he forgets love for everything else but for Thee and Thee alone."

This has, however, given rise to criticism from many quarters. These critics think that from the standpoint of religion it is a perversion. According to

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them, it makes God indifferent to morality, at any rate, not essentially righteous, and there is, therefore, no connection between Bhakti and character. Rather a hasty and foolish criticism. These critics have not the patience to see that it is men of the type of Suka and Sri Chaitanya—Paramahamsas who have gone beyond the bondage of the senses—that teach this highest ideal of love. So, we have to be careful lest we trespass on grounds forbidden to us, ordinary mortals. It is beyond our intellectual comprehension. Only those who have drunk deep of the cup of love can understand it. As to 'perversion,' what religious ideal is there that has not been perverted by man to suit his own sensuous purpose!

IV

A characteristic feature of Hindu culture is its spirit of toleration. The whole history of India is but the working out of this one ideal, "Truth is one, sages call it variously." This has been again and again emphasized at different epochs of her history by sages like the Vedic Rishis, and incarnations like Sri Krishna. We are not to think that Shiva is superior to Vishnu or Devi to Shiva, but it is the same One by whatever name we may call Him. This ideal is often the theme of many a hymn.

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः।
अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः॥

"He who is worshipped as Shiva by the Shaivas, as Brahman by the Vedântins, as Buddha by the Buddhists, as Arhat by the Jains, as Karma by the Mimâmsakas,—may that Hari the Lord of the three worlds grant us our desires."

In some of these hymns there is a consciousness of the sense of sin and the need for forgiveness. In the "Hymn of Surrender to Hari" (*Harisharanâshtakam*) by Sankara, we find this sentiment. The devotee trembles before the very memory of his sins and yet he has an intense faith in the Lord which he is not able to put in any earthly object or relation.

पूर्वं कृतानि दुरितानि मयातु यानि।
स्मृत्वाऽखिलानि हृदयं परिकम्पते मे॥

"The very memory of my past misconduct makes me tremble with fear."

नो सोदरो न जनको जननी न जाया
नैवात्मजो न च कुलं विपुलं बलं वा।
संदृश्यते न किल कोऽपि सहायको मे
तस्मात्त्वमेव शरणं मम शंखपाणे॥

"Neither brother, father, mother, wife nor son, neither pride of birth nor sufficient power have I, nor any one, do I find, who can help me; therefore, O Wielder of the Conch, I take refuge in Thee."

In some hymns there is an indication of trust in God based on the fundamental ethical qualities as in अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम्। etc.,—*"O Lord Vishnu, destroy my arrogance, curb the evil propensities of my mind, and bring to a cessation this mirage of sensual objects."* Of a similar strain is the "Hymn to the Mother craving forgiveness" (*Devyaparâdhakshamâpanastotram*) by Sankara where the element of trust in God strikes the key-note of the whole hymn. She is the Mother and the mother is never bad however wicked the son ; so he who worships the Mother is sure to be saved—"Whatever faults of omission I might have committed, forgive me, for a bad son may sometimes be born but a bad mother never."

A large number of hymns relate to devotion and praise merely. To this class belong hymns to *Tripurâsundari*,

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Annapurnâ and *Shivapanchâksharastotram* by Sankara. Hymns of the kind "Hymn to Shiva in names" (*Shivanâmâvalyashtakam*) are peculiar to Hinduism. They merely give the names and epithets of the deity which bring to the mind of the devotee various acts of heroism or grace performed by that deity. Hindu mythology which is so very rich supplies any number of such names and epithets for any deity, which, arranged in poetic setting, produce a great devotional attitude in the minds of the devotees who chant them. हे चन्द्रचूडमदनांतक शूलपाणे स्थाणो गिरिश गिरिजेश महेश शंभो—"*O Lord of the universe who hast the moon for Thy diadem, slayer of Cupid, wielder of the trident, the Immovable One, who resideth in Mount Kailas, the Lord of Girijâ, the God of gods, the Auspicious One.*"

In the last group, *viz.*, the philosophic hymns, the Vedântic maxims and ideals are preached through song and symbol. Most of this class are by Sankara whose chief work was to spread broadcast the Vedântic ideals throughout the country and thus bring the race back to the pristine Upanishadic culture from which it had drifted under the Buddhistic influence. In the *Charpatapanjarikâstotram* Sankara strikes the key-note of the Hindu culture, *viz.*, renunciation. He brings to our minds with all the fervour of a man of realization the evanescent nature of everything to which we cling due to our ignorance. The same is depicted in the *Dwâdashapanjarikâ-stotram* also. मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णां—"*O fool, give up the desire for wealth, be discriminative and cultivate dispassion in your mind.*" माकुरु जनधनयौवनगर्वं हरति निमेषात्कालः सर्वम् "*Do not boast of thy followings, wealth or youth, for the all-devouring time takes all these away in a trice.*"

As already pointed out, synthesis of ideals is a characteristic of the Indian mind. In *Abhilâshâstakam* which occurs in *Brahmavaivarta Purâna* there is a synthesis of Jnâna and Bhakti. The Vignânin who is blessed with such a realization sees the Impersonal in the Personal, and *vice versa*. Such a distinction usually made by the ignorant between these two ideals is to him a meaningless one. We have the mystic union of the true philosopher and the true devotee represented in this hymn.

नो ते गोत्रं नापि जन्मापि नाख्या
नो वा रूपं नैव शीलं न देशः।
इत्थंभूतोऽपीश्वरस्त्वं त्रिलोक्याः
सर्वान्कामान्पूरयेस्तद्भजे त्वां ॥

"*Thou hast neither ancestry, nor birth, nor name, neither hast Thou form nor virtue nor country. Being even thus, Thou art the Ruler of the three worlds and fulfillest all desires. Therefore do I worship Thee.*"

In *Mahânirvâna Tantra* there is a "Hymn to Brahman" (*Brahmastotram*) which sings the glory of the Absolute in manifestation, the God transcending the universe of phenomena though immanent in it. The depth and accuracy of philosophic thought combined with the earnestness and simplicity of expression of prayer to be found in this hymn is hardly surpassed by others of its kind.

त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्कारणं विश्वरूपं।
त्वमेकं जगत्कर्तृपात्रप्रहर्तृ
त्वमेकं परं निश्चलं निर्विकल्पम् ॥

"*Thou alone art fit to be the refuge, Thou alone art the adorable; Thou art the one cause of the universe and Thou hast all forms; Thou alone art the creator, preserver and destroyer of the universe; Thou alone art the Supreme, Immovable and Immutable.*"

There is another beautiful hymn the *Parâpujâ* in which we have a new note.

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It talks of the impossibility of offering worship to the Supreme.

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥

"What place is there in which to invoke the Infinite, or what can serve as a seat for Him who contains within Himself all existence? How can we offer Pâdyam (water for washing feet), or Arghyam (oblation of Durva grass, rice, etc.), to one who is pure Spirit or Achamanam (water for rinsing) to one who is eternally pure?"

प्रदक्षिणं ह्यनंतस्य ह्यद्वयस्य कुतो नतिः ।

"How is the making of Pradakshina possible to the Limitless, and obeisance to the One who is indeed without a second?"

What an absurdity, says the hymn, to indulge in this so-called worship. Blessed indeed is he who can perform this highest worship in which the individual is lost in the Absolute.

Finally comes the bold note of the Advaitic teaching. *Nirvânasatakam* or "The six stanzas on Nirvâna," and *Vijnânanaukâ* or "The boat of Knowledge," which belong to this class, reflect the spirit of oneness as taught by the author, the great Sankara. Brahman alone is real; the world has a phenomenal existence having its basis in Mâyâ or Nescience. The individual soul is in reality nothing but Brahman Itself.

यदज्ञानतो भाति विश्वं समस्तं विनष्टं च सद्यो यदात्मप्रबोधे ।
मनोवागतीतं विशुद्धं विमुक्तं परं ब्रह्म नित्यं तदेवाहमस्मि ॥

"That Atman through the ignorance of which appears this universe and the knowledge of which immediately destroys it all, which is beyond speech and mind, pure, free,—that supreme eternal Brahman am I."

In short, these Stotras or hymns are the simple and concrete expressions of the religious experience of the race.

A WORK AMONG THE DEPRESSED CLASSES

By Captain A. R. Poduval, B.A., C.M., M.D. (Hamburg), L.R.C.P., M.R.C.S. (London)

Towards the end of the last century, Herbert Spencer, in his classical work on "Education," pointed out that education must be a training for a "complete living." The idea is not new; at least not new to those who are acquainted with the ancient Gurukula system of our Indo-Aryan Universities, such as Nalanda or Taxilla. A couple of years ago, I read Hiuen Tsang's description of the Nalanda University; and I thought that the problem of education was at that time well on its way to a satisfactory solution. Since that time, we have been progressing; and our progress, as we are made to believe, has been phenomenally rapid during the last one hundred years. But I notice that in the matter of education there was at first a tendency to make it stiff and petrified; then to redissolve our notions and methods into something more labile and fluid. A vague conception arose, among educationists, whether they were not misjudging the scope and variety of the

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functions of the human organism. It was discovered that under the scheme formulated and practised, they were tapping only a very small portion of human possibilities. And to-day, a sensible school of educationists have made their appearance, who believe that man is more than the chemists' conception of him—"a few bucketfuls of water, and a bag of salts." He is now known to possess a physical body subject to physical laws; a mental organization, subject to psychological laws; and there is even a suspicion that quite a considerable number of students may possess something, which science does not explain—a Soul, far transcending the other two. The intellectual component of the mind does not cause any anxiety. Its emotional and imaginative elements are somewhat disconcerting, as they cannot entirely be brought in tune with this age of reason. But the Soul is decidedly uncanny to conceive of, in this pre-eminently civilized century.

Nevertheless a "complete life" includes all these factors, however disturbing they might be to our settled notions of education. The ancient Universities of India obviously saw the existence of these occult faculties in man, long before Spencer wrote his famous thesis and Macaulay his famous minute. The purpose of education is not to create an army of graduates, whose mental horizon is not much wider than that of the city clerk in London. It is an extensive process involving the discovery and liberation of a multitude of faculties—a process of enlightenment, which enables man to realize his great place in the scheme of the Universe.

Judged from this standard—I do not know what other standard can be set—the ancient Gurukula system is far ahead of the mobile unsettled system of the present day. Nalanda was a self-supporting University. It produced all that it wanted and sold its surplus products to the people around. The hand worked in conjunction with the brain. Religious, literary, artistic, scientific, philosophic, mechanical, agricultural and every other activity was embodied in its programme. This is far different from the book-learning of our schools and colleges, whose finished products—the graduates—are occasionally seen to limp in their shoes, not being able to take off the small nail that pricks on their heels.

It was therefore very refreshing to visit the Sri Ramakrishna Gurukula Vidyamandiram, situated on the outskirts of Trichur, Cochin State. I do not intend to go into all the details of its curriculum—what it is actually doing and what more it hopefully anticipates to do. The most striking fact about it, is the human touch that tells through every item of its work. Here, the children of the "suppressed classes" live and learn with the children of those who "suppress' them and learn to love one another and to live amicably as if that is the natural course of human lives. Indeed it would seem that the problem of castes and creeds, of the high and the low, could be solved very easily if the peace-making confederacies of Europe did not give us a lesson to the contrary. Of the 300 students who attend this Institution, 36 are actual boarders, and these comprise the depressed as well as the higher classes.

The ten acres of land, forming the grounds of this Vidyamandiram, form an undulating plain, framed in by leafy groves, and an imposing hill to the south-east. The school is easy of access by the public road. The grounds originally bare are spouting up with vegetation. Though sufficiently re-

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moved from the flurry and filth of the town, it is easy for communication, and can have all the advantages of the urban neighbourhood, without the filth, material and mental.

Luckily or unluckily there is very little to associate this Institution with the architectural solecisms, so common, when we visualize the idea of a public school in this part of the world. But, I am afraid, the pinch of privation is somewhat obvious in the few humble structures that are scattered about in this area, and just serve to keep the classes from sun and rain. Most of these buildings are thatched; and in their construction, the students themselves have put in a good measure of work. That is what exalts their outward appearance into the dignity of creative effort.

The President of this Gurukulam—Swami Tyageesanandaji, long known among us as Mr. V. K. Krishna Menon, M.A., B.L.—does not require any comment on my part. He is the animating spirit of the place. He lives in a far higher atmosphere than average persons like me can get access to. Nevertheless I believe, his human sympathy has that extraordinary altruism that makes him quite one of the ordinary human beings that live in that Institution. He is like,

"The tall cliff that lifts its awful form
Swells from the vale and midway leaves the storm;
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

He does not act a part, but lives the life he preaches to the students. In this respect he strikes an ethical level, very rare among the academical teachers of this country.

The aim of the Institution is a comprehensive one, not the least important of which is "Rural Reconstruction and the Uplift of the Untouchables and Unapproachables." The persistence of the custom of isolating a certain portion of the population into the category of Untouchables and Unapproachables in Kerala led the great Swami Vivekananda to call the people "insane," and the country "a land of lunatics." It is obvious that these depressed classes also have a touch of the Divine Spark in their being, and so far as I know, the saving grace of their lives is, that their circumstances do not allow them to practise all the vile and vicious qualities of those who assume the lord over them.

The prevalence of untouchability and unapproachability in Kerala, and of that weird custom which Mahatma Gandhi has called "invisibility,"—though it is better to call it "unseeability"—has perpetuated the existence of the depressed classes in this country in an aggravated form. Dogs, cats and filthy vermins are allowed to infest the houses; and nobody thinks much of them. Indeed, if I may be allowed to make the remark, the most orthodox people who continually entertain the necessity of preserving these old-fashioned practices, are the first who would benefit by a spring-cleaning of their houses from a sanitary point of view. The filthiest houses, by a strange coincidence, are kept by the most rabid bigots of orthodoxy. One is sometimes led to ask the question, which is the party who would get polluted, by proximity or actual contact—the suppressed or the suppressing individual? Godliness and cleanliness, they say, are close rungs of the ladder of both material and spiritual progress. In the case of several of the "orthodox gentry," neither the one nor the other seems very much in evidence.

The spectacle of "unseeability" is peculiar to Kerala, and is a feature

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specially characteristic of its spiritual degradation. It would be impossible to convince a democratic world, that there are certain human beings in Kerala, who are not allowed to come within the visual range of certain higher castes of individuals of the same human species! And yet they do exist. They not only exist, but are allowed, and actually forced to passively endure the iniquitous degradation of their human rights, imposed upon them by those who consider they have a divine sanction to enforce such practices. No wonder, therefore, that the pioneer work of the Gurukulam in the direction of the emancipation of the depressed classes in the country is looked on by the orthodox with so much disfavour. So that when Swami Tyageesananda, makes any pathetic remark about a certain amount of definite opposition to his enterprise from the orthodox, he is merely repeating for public notice what is already known to exist in a very virulent form.

If I were to believe half of what I have been told, during the inquiries I have made, regarding the opposition from certain of the higher castes, the account is gruesome enough for serious thought. There are in that neighbourhood certain degenerate gentry—having nothing left but a remote ancestry to muse upon, neither wealth, nor literacy —who believe that they have a sacred prerogative to keep down these poor depressed plebeians, in the same condition to the end of time. They resent these people dressing in clean garments, or holding an umbrella over their heads against sun and rain. They taunt them and frighten them, when they see them washed and cleaned, and marked with the symbolism of a Namam in the shape of Vibhuti or sandal-wood paste. There have been quite an amount of aggressive behaviour, manifested by the orthodox crowd, when the children of the school have occasionally led processions on holy days, in honour of Swami Vivekananda and Sri Ramakrishna Paramahamsa. I believe it is the mixed procession they object to; for if they knew anything about the individuals in whose honour the processions are instituted, such an attitude is not reasonably explicable.

It is, however, more than probable, that a good deal of their chagrin is due to a definite inconvenience they feel in not being able to obtain as before little children of the depressed classes for indentured labour. The Pariahs and the Pulayas are perpetually in debt to the debased and fallen scions of the neighbourhood. A half-rupee borrowed, swells weekly by compound interest, and in a short time amounts to a sum, beyond the power of the poor debtor to clear at short notice. In lieu of money the Pariah parent sends one of his small boys or girls to work for the creditor, till such time as the latter may take into his head to consider that his debts have been cleared by the amount of work done. Of course, such an exchange of human beings for money, amounting practically to frank slavery, is not allowed to exist in the State. Nevertheless, to the best of my knowledge the practice prevails, though the transaction is kept sufficiently secret as not to float up into public notice. The continuous suppression of the depressed classes, sometimes, is obviously a proposition of cheap labour, though clothed in the sanctimonious hypocrisy of traditional and religious sanction.

The staff works on a system of "National Education under a new scheme." Rather, I would say, they are making an effort to re-establish the fundamental principles of the ancient Gurukula system of the Indo-Aryan Universities. Both the school and the

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Residential Gurukulam are free to the students. There are 300 pupils both boys and girls, 172 of whom are Untouchables and Unapproachables. In the Residential Quarters are 34 boarders under the supervision of ten teachers, who practically give their services gratis and live the simple life of the Institution.

The following is a summary of the nature and scope of the Vidyamandiram :

I. *Departments.* (*a*) Free Lower Secondary School.

(*b*) Free Residential Gurukulam.

(*c*) *General Methods*—Practical Training in domestic activities, and the fostering of national life. Instruction in four languages—Malayalam, Hindi, Sanskrit and English. National music and indigenous games and dancing—Folk Song.

II. *Health Department.* (*a*) Free medical aid, Ayurvedic and Allopathic. Average attendance over 50 per day.

(*b*) *Hygiene and Sanitation.* Well and tank open to all Untouchables and Unaproachables. Free cleaning of public tanks etc., undertaken.

III. *Agricultural.* Supplying all the vegetables for daily consumption and providing practical facilities for the introduction of new ideas in methods on scientific lines.

IV. *Industrial and Agricultural.* Spinning, weaving, bee-keeping, carving, minor carpentry and masonry, leafworks needlework, laundry, shaving, thatching, fencing, cooking, etc.

V. *Commercial.* Book-stores and provision-stores to provide good articles at cheap rates and to train boys in business methods and co-operative principles and typewriting.

VI. *Spiritual and Moral.* (*a*) Daily Sandhya, Surya Namaskaram and Bhajanas in the School Shrine. Daily half an hour's instruction through stories and biographies of eminent men, occasional poor-feeding and providing opportunities for service.

(*b*) Training, etc., in self-government and self-discipline.

A casual observer, accustomed to the official methods of education may possibly wonder whether the training of youth involves such a complicated process : Westernized educationists may even have a fling at the idea of the students indulging in folk-song instead of dancing to the well-known tune of "Humpty, Dumpty, sat on a wall etc.;" nevertheless, the idea is growing rapidly that the East has a place in Art, and its Symbolism cannot well be replaced by any other artistic conception.

The great difficulty for such educationists, however, will be to reconcile the idea of the teachers and the taught, living and growing side by side without any of the snobbishness of aristocracy. The spiritual and moral training, not taught textually from Smiles' *Character* and *Self-help*, but lived actually, will be another puzzle for them to comprehend. But, as the saying is, "Knowledge comes but Wisdom lingers," and it will be some time before the uninspiring method of official education sublimes into the nicety of cultural education.

Lastly comes the tragic cry that has always been heard in all undertakings that have morally rebelled against the "ethics of convenience" of the hard-headed generation of any time—"Permanent funds—Nil !" During the last five and odd years of its existence the Institution has been left to flourish on the nutriment of its own virtuous principles. It appears that the reason why no local contributions are possible, is that "the well-to-do gentlemen are too orthodox to appreciate the work of elevation of the depressed classes." Possibly there is some truth in this observation. But the greater reason,

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as it strikes me, is that the well-to-do gentlemen are rather apathetic in the matter of education. We have no doubt, however, that all obstacles that will come in the way of the growth and development of this novel Institution will be easily overcome and that it has got a distinct mission to fulfil.

SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

By Sister Devamata

Parallels in Method and Mission

St. Francis was born in 1182, Sri Ramakrishna in 1836. Over six centuries divided them; seas and continents lay between them; a different racial genius produced them; divergent civilizations shaped their lives; time, circumstance, environment, training, all tended to differentiate them and hold them apart; yet despite all these disjoining influences a fundamental unity in thought and feeling, method and mission, exists between them. Only a small mind would seek to measure their relative power. Human measures do not reach so far, human values fall back abashed. A Divine fire flamed within Sri Ramakrishna; it burned also in the heart of St. Francis. Had Francis been born in India instead of in Italy, he would have been acclaimed an Incarnation. No being ever embodied more perfectly in both life and character the Christ-spirit or the Christ-Ideal than did Francis. The stigmata* set their seal on his Christhood. It was because he came in a religion that accepted one Saviour only that he was made a saint. Vedic teaching sets no limit to the number of Saviours. It proclaims that whenever spirituality weakens and materialism grows dominant, Deity takes human form to restore the religious consciousness of that time and place. It would have admitted Francis without question.

All Great Teachers are alike in the manner in which they carry out their mission. Reformers are more often destructive in their method, but Saviours of men are always constructive. Christ said: "I am not come to destroy, but to fulfil," and His words apply quite as aptly to the course taken by Sri Ramakrishna and by St. Francis. Neither Teacher destroyed anything. Both readjusted and transformed. They built the new within the old and out of it. Very different is this method from that employed in the Reformation. Luther tore down and rebuilt on a new foundation. I do not believe that he meant to be so drastic as he was; he was driven to it by the logic of his own arguments and position. But having been destructive in the beginning, even his reconstruction gives one a sense of loss. Something is gone out of the new structure.

A commentary on the results of his method was spoken at his own hearthside. It is told that his wife said to him one day: "Martin, why is it that when we were in the cloister our prayers were so fervent, now they seem so cold?" It was not because prayers

*The Christ-wounds in hands and feet received by St. Francis at the close of his life.

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reach the Lord more readily from a cloister than from a home. It was because Luther had struck out of his scheme of religion a vital element,—renunciation, the renunciation which means complete self-abandonment. Also he glorified ethics at the cost of spirituality. Virtue is vital, but it is only a preparatory step to spiritual attainment.

Not alone in their method are all Great Teachers akin. Their approach to their public mission is also strongly resemblant. Buddha, after long search, fought out his battle under the Bo tree on that night when Mara, the tempter, strove to overthrow him. Jesus went to the wilderness and was tempted of the devil. Francis anguished before the crucifix in the crumbling church of St. Damian outside the walls of Assisi. Sri Ramakrishna agonized under the banyan tree in the temple garden of Dakshineswar. They all waged war with the forces of the world before they set out to help it.

Sri Ramakrishna's struggle was long and unremitting. He strove, not for himself, but for mankind. One by one he met in his own nature as the battlefield all the obstructions which stand between men and ultimate attainment. He made himself the scavenger of a scavenger and cleaned the out-house of a Pariah until pride was gone. He sat by the Ganges-side with earth in one hand and gold in the other, reasoning as to their relative value, until both seemed alike and greed was gone. He wept and prayed and called aloud on the Mother of the Universe until lust was gone. Then the vision came—but not the end of struggle. He had been shown the living reality of Deity. It remained still for him to gain the assurance of the oneness of all faiths and of all men. He followed the spiritual practices of different religions, he sat at the feet of many teachers, he worshipped before altars of divers faiths, until all expressions of thought and feeling met in an undifferentiated unity. Oneness of God, oneness of creeds, oneness of humanity—he had realized all three. The battle was over.

The struggle of St. Francis was less intensive, less defined. It followed a shattering illness. One day he was a rollicking youth singing through the streets of Assisi, on a morrow not far distant he was walking through the same streets leaning feebly on a cane. He could not return to his old life; it sickened him. His former companions wearied him. He would stand at the *Porta Nuova*, the city gate nearest his home, and look out over the lovely Umbrian plain below with anguished yearning in his heart,—yearning for what? He knew not. One evening as he was riding through the olive groves in the valley, he came suddenly upon a leper. He reined in his horse and turned quickly away; then, ashamed, he came back, dismounted, stooped and kissed the Leper's hand, emptying his purse into it. It was his first victory. After that he went often to the lazaretto and washed the festering sores of the lepers; he found companionship with the poor; he spent long hours in a solitary cave outside the city walls or in the deserted church of St. Damian. He prayed there alone—to the great crucifix over the altar; and one day it took life, bent down and blessed him. That was his anointing. He needed no other.

His battle, however, was not fought out. His father overwhelmed him with reproaches for bringing ridicule on the family by his foolish behaviour and demanded before a tribunal that his son return to him all the money he had expended on him. Francis replied by stripping himself of the costly garments which he still wore and giving them

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back to his father, while he stood naked in the public square. The bishop threw his mantle over him and the bishop's gardener gave him a shirt. Not long after he clothed himself in a single garment of coarse gray sacking and the Order of St. Francis was founded.

Francis was never formally consecrated a monk. He was never ordained a priest. He could not say mass or perform any of the rites of the Church. He was only a preacher, but a preacher of such power that hundreds on hundreds, hearing him, were swept from the world into the cloister. His sermons were not extraordinary. They were not eloquent. They were not learned. They were simple child-like appeals to give all to God without stint or condition. It was the man who carried, not his words. Francis had no learning and very little schooling. He could read and write, but he wrote poorly, as his existing autograph testifies. He set no value on learning and tried to exclude it from the Order, regarding it as a pitfall leading to vanity, pride, ambition, and rigidity of thought.

Sri Ramakrishna held the same attitude toward it. He cared nothing for the noisy discussions of scholars, and laughed at those who were vain of their learning. He had every opportunity to study. His brother was head of a Sanskrit college in Calcutta; but when still a young boy he had closed his books and refused to know more of the thoughts of men until he had mastered the thoughts of God. From that moment first place was given always to God-thought; human thought was of small importance to him. There could be no rivalry between them. Once a gentleman brought him a costly shawl. Pleased with its beauty, Sri Ramakrishna wrapped it round him, but when later he sat down to meditate in it, his nephew reminded him that it had cost a great deal of money and he should be very careful of it. Sri Ramakrishna took the shawl, burned off a corner of it, threw it on the ground and stamped on it. "Now it will not turn my mind away from God," he exclaimed.

An incident—not analogous, but similar in spirit, is related of St. Francis. When schisms and rebellions in the Order had wounded his heart to the core, when the sight of his eyes was nearly gone, when his frail body was well-nigh breaking under the stress of travel, he climbed the steep rocky slopes to the hermitage of Alverna to seek out his first disciple, Brother Bernardo. But Bernardo was rapt in God-communion and did not hear him call. Francis called again and again; still Bernardo did not hear. Francis was turning away when a voice said to him: "Brother Bernardo's mind is fixed on God. Would you have him turn it from God to God's creature?" St. Francis threw himself on the ground and wept with shame that he had tried to put himself in rivalry with God.

St. Francis did penance with passionate ardour and inflicted relentless punishments on himself; but the shadow of repentance could not darken his mind or heart for long. His habitual mood was that of a brave knight taking gaily the chances of the road. He had been a soldier for a brief while and knew how to meet the fortunes of war. A sad countenance was an offence against the Rule of the Order. The Brothers were expected to turn a smiling face to God and to men. One of the names that St. Francis gave to the Brothers of his Order was "Jesters of the Lord." They must make the Lord glad by their gaiety, not weary Him with whining and lament. Sri Ramakrishna also gave no place to gloom in his creed. He declared he would have

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nothing to do with a religion that had not a laugh in it. He would tell his disciples, if they came to him with a clouded face, to go apart and remain alone until the shadow had lifted. "We are children of the all-blissful Mother of the Universe; we must be blissful," he would say.

The joyousness which Sri Ramakrishna taught and which St. Francis required of his followers, was not a fair weather joyousness. It was a joyousness that persisted amid revilings, persecutions, blows even. St. Francis defined it thus to a Brother as he journeyed bare-footed and ill-covered through storm and chill winds: "When we return, if the Brothers should forbid us entrance, if they should roll us on the ground or trample on us, if they should beat us, and yet we can rejoice—that is the joy of the Lord."

HINDU SOCIETY, PAST AND PRESENT—I

By Pramatha Nath Bose, B.Sc. (London)

I

I have stepped into my seventy-eighth year. So I can carry my memory back to the early sixties of the last century, and an account of the changes which our society has undergone since then may not be without interest to the general reader. One striking feature which characterized it until about the close of the last century was the prevalence of goodwill among all classes. There were untouchables, but there was no ill-feeling between them and the higher castes. In fact, the communal problem did not exist. Even Mahomedans were treated as if they belonged to our society, and the term 'Hindu' might not inappropriately be used then in its original etymological sense of 'Indian.' I used to call a Mahomedan servant of ours uncle. The Moslems shared the joys of the festivals of the Hindus, and the latter took a prominent part in the Moharrum. The Hindus and Mahomedans vied with one another in paying homage to ascetic saints irrespective of their caste or creed. The Mahomedan Fakirs and Hindu Sâdhus served as common bonds of the two communities. Our ceremonial observances and entertainments were so ordered as to benefit all sections of the community. The Brahmans no doubt had precedence over the other castes and got the lion's share of the gifts. But Brahman or Sudra or even Mahomedan, each had a prescriptive right to any entertainment that might take place in his neighbourhood. Whatever be the occasion, whether it be a wedding, or a Pujá, or a Sráddha, all ranks of the community from the highest to the lowest, from the richest to the poorest had their share in it almost as a matter of right. Guests came in by the hundred, and they all had to be attended to according to their social status. In regard to amusements they were open to the public. The most popular form of amusement in Bengal was the Yátrá, or popular dramatic performance. The entire expense of the Yátrá was borne by the party in whose house it was held. Sometimes also it was got up by subscription. But, in either case, it was open to the public. Selfish-

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ness in its worst forms is seen in the struggles for the acquisition of wealth. The caste system, joint family, and simple living minimized these struggles and inhibited selfishness. No institution analogous to the workhouse of England, and no law like the Poor Law of that country has ever been needed in India. Except during famines private charity has always been sufficient to relieve local distress.

II

The well-to-do Hindu generally spent but little upon his own luxuries and those of his family. The greater portion of his savings was spent upon such works of public utility as temples, tanks and rest-houses. As head of the joint family he lived and earned as much for himself and his own family (in the restricted Western sense) as for others, more distantly or scarcely related to him. It is the simple life which made all this possible. The farther I carry my memory back the simpler it becomes until in the late fifties and early sixties of the last century it perilously touches the line which would be dubbed as barbarian by Westerners and Westernized Indians (Neo-Indians). In the village where I was born experienced women of one of the lowest castes (Hádi) helped mothers to launch their babies into existence. There were no trained lady doctors, or, in fact, allopathists of any description. There was a Kaviraj, but his visits to our house were few and far between. We were usually treated by elderly ladies who possessed a wonderful stock of simples for all sorts of ailments. They were not nonplussed even by accidents which nowadays would give rise to a mortal dread of imminent septicæmia. The truth is, we had the five best physicians—sunshine, air, water, exercise and wholesome diet. As infants we were anointed with mustard oil and exposed bare-bodied to the sun. Then, when we grew up we had plenty of exercise in the fresh air unencumbered by sartorial and leathern impedimenta, such appendages as socks, vests, etc., were quite unknown. During winter we used to go about protected by no warmer garment than a *Dolái* (made of thick chintz). It was only during Durgâ Pujá, that we had a pair of shoes, a good Dhoti and Chadar with which we made a brave show on festive occasions. In regard to outdoor games, football, cricket, hockey, etc., had not yet been introduced. The commonest games which afforded us good exercise as well as amusement were Dandaguli and Hededudu. The former is a kind of inexpensive bat and ball game with a large stick as bat and a small piece of wood for a ball. It has now gone out of fashion, but Hededudu has survived, though its popularity is eclipsed by that of football. Kite-flying during the season afforded us great amusement, and kite-flying matches in which huge kites were used attracted large crowds of spectators as football matches do nowadays. Another source of amusement combined with healthy exercise was bathing and swimming in river or tank.

Our food was a deal more wholesome and nutritious than what obtains among Bhadraloks at the present day. Adulteration was unheard of. Tea, bread, biscuit and tinned and bottled food were unknown, at least in villages. Our light refreshments consisted of gram soaked in water, Muri (inflated rice), Chirá (beaten rice), kernel of cocoanut, Chháná (or Sandesh), fresh fruits, etc. There was a plentiful supply of fresh fish from the river or tank, and of fruits and vegetables usually from our own orchards and kitchen gardens.

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The ladies, though mostly illiterate, were by no means so ignorant as they are often supposed to have been. I have already alluded to the admirable stock of knowledge they possessed about inexpensive, easily available, efficacious indigenous remedies for diseases. Their gastronomic knowledge was no less wonderful. They were the repositories of highly useful information about the various articles of our dietary and the way in which they could be economically utilized, and were experts in the preparation of various delectable sweets, condiments and other comestibles. The cooking was done by them. The kitchen was a model of cleanliness, and the food turned out was pure and toothsome. Besides useful information pertaining to household duties, the elderly ladies were well versed in the legends of the Ramayana and the Mahabharata, gathered, I believe, mainly from Kathakas, and the performances of Yátrá and Pânchâli; and their high ideal of self-sacrificing duty was especially in evidence in their treatment of guests, and the way in which they helped their neighbours in case of illness and in various social functions. They had plenty of physical exercise in doing their household duties. Besides, they not only walked to houses in the neighbourhood, but also, if invited, from one part of the village to another. In the evening, they mingled with the crowd that gathered at the Thakurbari for the Arati.

III

I have a vivid recollection of the joyful life we led in the village. There was malaria, but not of the fulminant type which has committed dire havoc within the last four decades and converted it into a howling jungle. We were not at all scared by it. When we had fever we were put out in the sun covered with a thick quilt to induce perspiration. Quinine was unknown. The only thing I remember taking by way of febrifuge was the juice of the leaves of *Shefalika* (*Nyctauthes arbortritis*). The truth is, there was no railway at the time with its high embankment pressed by the weight of running trains into an impervious wall and bordered by pestilential pools. And our roads had no embankments and were practicable only for bullock carts, the well-to-do using palanquins. There was free drainage from the village into the paddy fields whence superfluous water was carried by Khals into the river. Besides free drainage, we had, as I have shown above, the inestimable advantage of pure, wholesome, nutritious food and of air-bath and sun-bath. Thus we gained in vitality which stood us in good stead in case of fever and other ailments. In fact, such health as I am now enjoying in my old age bordering upon eighty is, I think, largely attributable to it.

The people enjoyed much better health than at present, and it was one of the most important predisposing causes of the goodwill which, as we have seen above, prevailed among them from the highest to the lowest. Towns like Hooghly, Bandel, Chinsura, Baraset, Krishnanagar, and Burdwan which are now hotbeds of virulent malaria, were until about the late sixties of the last century considered to be healthy, and some of them were regarded as sanitaria. Hooghly and Bandel were considered as healthy suburban retreats by the Europeans in Bengal. In the beginning of the last century there was a college at Baraset for cadets on their first arrival from England, which would not have been the case if it had been as intensely malarious as it has been for some time

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past. Vensittart had a country residence there. In regard to Krishnanagar, the Census Report of 1901 observes, that "it was once famous as a health resort, and it is said that Warren Hastings had a country house at Krishnanagar." As regards Burdwan, the *District Gazetteer* observes, that "before 1862, the district was noted for its healthiness, and the town of Burdwan particularly was regarded as a sanitarium. In fact it was customary for persons suffering from chronic malarial fever to come to Burdwan where cures from the disease were common." Dr. A. J. Payne in a report on the Burdwan Division submitted in 1871 remarks that "a fatal fever has of late years become epidemic, with seasonal outbreaks of extreme severity over a large tract of country which includes districts formerly among the healthiest in the province." "In regard to the history of Bengal malaria," says Dr. Bentley in his *Report on Malaria in Bengal*, "and the question as to whether there has or has not been an increase of the disease in comparatively recent times, an examination of existing records seems to afford overwhelming proof that many areas now suffering intensely from malaria enjoyed a relative immunity some 50 to 60 years ago. Recent investigation has shewn also, that in certain localities a rapid increase of infection has occurred within the course of the last ten years."

IV

Hinduism has never been wedded to such dogmatic views about religion as to make any departure therefrom punishable as heresy. Views were fearlessly expressed long before the Christian era regarding the genesis and destiny of man and the universe for the like of which in Christian Europe and in comparatively recent times thousands of heretics were mercilessly burnt and imprisoned. Bruno was made a martyr and Galileo died an ignominious death. The Catholicism of Hinduism is unparalleled. There is hardly any form of faith from monotheism and pantheism to idolatry and fetishism which it does not embrace within its hospitable fold. But Hinduism has been as intolerant of social non-conformity as it has been tolerant of religious heresy. So long as a Hindu conforms to the customs and practices of his society, he may believe or not believe what he likes. The restraint imposed by them has been greatly relaxed among the Neo-Indians by the influence of the Western contact. I remember how in the sixties of the last century my fellow-students and myself had to indulge in our taste for the biped forbidden in our society at the house of a Mahomedan friend. Now it is openly partaken of in many orthodox families at least by their male members. At the table of the late Raja Digambar Mitra, the Mahomedan, the Christian and the England-returned Hindu were equally welcome. Ramgopal Ghose also abrogated caste as regards food. Yet they both celebrated the Durgâ Pujâ. Justice Dwarka Nath Mitra used to dine with the Governor General, the Lieutenant Governor and other high officials. Yet, in regard to many ceremonial observances he was a Hindu. The late Justice Sarada Charan Mitra was a pillar of Hindu Society. On one occasion I happened to go to a place where he was staying, and he asked me to have my midday meal with him and he made me sit by his side though I had been to England and did not do any penance on my return. The marriage of a daughter of mine with a barrister-at-law was performed under his guidance without the presence of *Salagrama* which he did

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not consider at all essential. The ban against voyage to Europe and America has now been removed. The Sixth National Social Conference carried a resolution to the effect, "that neither distant sea-voyages nor residence in foreign countries should by themselves involve loss of caste," and a proposal to make this conditional upon the non-violation of caste rules was rejected by a large majority.

It should be noted that the relaxation of the restraints of caste has done a good deal of harm also. The Indo-Aryans of the Rigvedic period were very fond of a fermented beverage prepared with the juice of the Soma plant, so much so that the plant was worshipped as a deity, and one entire Mandala of the Rigveda is dedicated to it. The Vedic Aryans were not satisfied with the comparatively mild Soma beverage. They would also appear to have been addicted to stronger drinks (*Sura*). The evil consequences, however, of indulgence in intoxicating drinks gradually made themselves felt in Hindu society. They were strongly condemned by Gautama the Buddha, and Manu included the drinking of spirituous liquors among the Mahápátakas (the most heinous sins). The great body of the higher caste Hindus have long held the drinking of spirituous liquors in abhorrence, and it is indulged in chiefly by the lower classes. But even amongst these, abstention from drink is a test of respectability, and it is an essential part of the creed of such sects as the Kabirpanthis, the Satnamis, etc.

V

In the earlier days of English education, good many of its recipients considered it a point of enlightenment and progress not only to violate caste-rules in regard to food, but also in regard to drink. Happily, that idea no longer exists, but it is unquestionable, that the influence of Western civilization has spread the obnoxious habit of drinking spirituous liquors among classes who were strangers to it before, to the serious detriment of their health. The relaxation of caste-rules about food has also been injurious to a great extent. On revisiting my native village about sixteen years ago, I was struck by the advance it had made in "Civilization," though it was being depopulated by malaria. One of the things that proclaimed it, was a refreshment room with a prominent signboard declaring that tea, chops, cutlets, etc., were available there. A resident friend who accompanied me said that our villages had been making remarkable "progress," that I would get any quantity of these "Civilized" viands, but I would have to search the bazar closely for such a primitive comestible as Muri (inflated rice). These chops and cutlets, like the famous sausages of the West, are prepared out of nobody knows what sort of meat and cooked with nobody knows what sort of ingredient. The supersession of such articles as gram, Muri, Chira, Cocoanut kernel, Chhana, etc., by bread, biscuits, pastry, chops, cutlets, etc., has been a change decidedly for the worse, at least for the great majority of our middle-class gentry. The former are quite as palatable as the latter, quite as nutritious, and have the additional advantages of not lending themselves to adulteration and of being better suited to our economic condition. To be wholesome chops, cutlets, pastry, etc., would be far too expensive for the great majority of our people. Even in railway refreshment rooms where the charges are very high, the meals supplied are not unoften far from wholesome. I have but little doubt, that they would be positively dangerous in

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the cheap refreshment rooms where the charges are much lower. Their mischievous character is deepened by the encouragement they give to the pernicious habit of tea-drinking. It is doing incalculable harm, especially as Indian tea is generally strong and its mode of preparation is such as to extract all its strength. Dyspepsia is the root cause of many ailments, and I am fully persuaded that in many cases one of its main causes is the habit of drinking strong tea. In England the popularization of tea has done some good, as there it serves as a counter-attraction to the much more baneful alcohol. In this country it is taking the place of the innocent water and Sarbat.

The loosening of the bonds of caste has done harm in another way. The daily devotional practices which the orthodox Hindu has to go through produce a tranquil frame of mind favourable for digestion and sleep. Whatever their esoteric significance might be, their hygienic significance is unquestionable. The Prânâyâma especially is a practice of immense value to health. Through the influence of the modern civilization of the West, on the one hand, these practices are falling into desuetude, and with them the frame of mind beneficial to health they promoted, and, on the other hand, emotions and impulses such as selfishness, greed, jealousy and worry are gaining strength to an extent which is inimical to mental harmony and therefore to health.*

*The writer has dealt with this subject in some detail in his work—*Survival of Hindu Civilization*, pp. 2, *Physical Degeneration, its Causes and Remedies.*

LIGHT FROM THE EAST

By Melvin J. Vincent

Doctor Will Durant has stated in his splendidly conceived philosophical treatise, *Mansions of Philosophy*, "Human conduct and belief to-day are undergoing transformations profounder and more disturbing than any since the appearance of wealth and philosophy put an end to the traditional religion of the Greeks." Indeed, never before in the history of Western civilization have we been confronted with so many doubts as to the meaning of life. Our possession of immense wealth, unparallelled, has failed to bring us the happiness and harmony that we had so earnestly hoped for. We have seen it fail to quench our mighty thirst for that richer life, that life which Goethe has so well indicated in the lines which describe Faust's examination of the yearnings of the human soul :

"When it would seem the sun must sink at length,
A new urge fills me with new strength.
I hurry on to drink its eternal light,
Before me the day, behind me the night,
Heaven above me, the flowing waves below;
A lovely dream while softly fades the sun!

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Yet we are born with that desire
Which drives us up and onwards to aspire

As o'er us, lost in space of azure sky,
Warbling its song, the lark must fly."

Like the immortal Faust, we too, have embraced these dark periods of despair, and have turned our thoughts to those things which aid us in our attempted god-like flights. At these moments, we look once more to those mothers of spiritual comfort, philosophy and religion, to give us wings with which to soar. For with these grand wings, men in the past have taken those magnificent flights which have led them from the regions of despair to those which have offered refuge and solace. In the downy comfort of those wings, they have found peace and harmony. Our great need, then, is for a religion and a philosophy which will equip us with these wings to carry us to those regions wherein love and peace dwell; to transport us from a world frantic with despair at the collapse of its materialistic culture.

The East, long despised by Western culture, has perhaps smilingly, but somewhat sadly, noted our lack of harmony and contentment. And yet, that same East, like a benign Mother, who silently awaits the return of the Prodigal to her embrace, has sat peacefully, holding in her bosom, a Philosophy of contentment. I refer, of course, to the sublimely ancient Vedanta philosophy, of which Schopenhauer said: "In the whole world there is no study so beneficial and elevating as that of the Upanishads. It has been the solace of my life. It will be the solace of my death." And Max Müller confirmed this by declaring: "If philosophy is meant to be a preparation for a happy death, I know no better preparation for it than the Vedanta philosophy." But he might well have told that no better preparation for a happy life had ever been evolved.

Vedanta philosophy had its origin thousands of years ago in Mother India; and because of it, India has had a spiritual freedom unparallelled in our Western world. Too little do we realize what this freedom with its spiritual values means. We have strayed too far from the teachings of Christ, who knew and practically demonstrated that same freedom. When we compare the significance of the thought of Christ with that of the Vedanta, we find the relationship peculiarly identical. All men are brothers. Since Divinity is resident in every man, the greater the love bestowed upon every man, be he white, brown, or black, the nearer we are to God. Such was the teaching of Christ; such was the teaching of the Upanishads. Nobody can truly love man, and nobody can aid his fellowman, unless he loves the God in that man. True brotherly love and affection rest upon that foundation.

A daily prayer said by millions in India is: "As different streams, having different sources and with wanderings crooked or straight, all reach the sea, so Lord, the different paths which men take, guided by their different tendencies, all lead to Thee." There is no higher expression of united religion and philosophy than this. And this is the message which Christ brought. And it is the message we have lost. But it is the message which India has been preserving these many years. She cherishes it. But she is ready to extend it to you again. It is yours for the asking. No conversions are required. Resurrection of its meaning is all that is needed. How beautifully the *Gita* has expressed the

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message of all religions in the following:

"Occupy Thy mind with Me,
Be devoted to Me,
Sacrifice to Me, Bow down to Me,
Thou shalt reach Myself
Truly do I promise unto Thee
For thou art dear to Me."

And to-day the Ramakrishna Mission, founded in the last years of the 19th century by Swami Vivekananda in memory of his beloved teacher Sri Ramakrishna, is attempting to bring this message to you. For with it comes more complete harmony and co-operation among the diverse religions of the world; it is a message of reconciliation through the freeing of reason. Through it, the Mission hopes to carry abroad the spirit of Sri Ramakrishna whose hopes led to a burning desire to see man's faith in man established through man's faith in unity with God. Its monasteries are to-day busily engaged in carrying out his desires. They are sending out their monks to carry the message of unity to the world.

THE FUTURE OF SOCIALISM IN INDIA

By S. N. Sanyal

The dawn of the nineteenth century saw the development of mechanical power, concentration of industry, and the rise of a new society. The Manor and the Guild were dissolved, power passed into the hands of the captains of industry, who became the rulers of the day; and the slavery of man thus assumed a new garb. Proudhon and Lassolle and last of all Karl Marx perceived that the real curse was economic exploitation and social injustice and suggested collectivism as the sovereign remedy. Marx expounded the theory of class-war and demanded the transference of power to the workers. What he aimed at was "State Socialism." Another set of thinkers, perhaps more radical than Marx found that the evil lay in the Marx church and other institutions, of and among them the State was the greatest enemy of man. Led by Bakunin and Kropotkin they suggested the abolition of the State itself. They believe that in 'force' lies the cause of evil; so they contend the sovereignty of the State which is based upon force.

The question for India to decide is how far we can adopt the principles and methods of European socialism. To deny the impact of European ideals is to shut our eyes to facts. But the point is what place it should have in the Indian scheme of life. A short study of the climatic influence and the socio-economic structure will reveal to us the future of Indian society. Tropical heat benumbs human energy, reduces intellectual powers and inventiveness and renders us slothful, easy-going and irresolute. The individual in India is not assertive, nor is he born under the influence of Bentham and Mill. To us collectivism is a necessity of nature for our physical existence. For, weak individuals by combination alone can live in these days of strenuous competition.

In the organization of caste and joint family we find the spirit of co-operative

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action. Whatsoever invectives may be hurled against them, they show that the Indian mind needs social solidarity as the bed-rock of its institutions, more than individual self-interest. Even after the march of time when conquests have succeeded conquests, races intermingled with races and various cultures influenced us, we find India is a living country. Unlike the Greek and the Roman our nation still begets a Tagore and a Gandhi. It is possible because caste preserves the purity of ideal and has an extraordinary power of organization and self-direction. Similarly, joint family and craft-guilds have been the sources of energy, power, and social cohesion which moulded and guided the life of the individual. It created and maintained the sense of organic unity which is lacking in the Alpine race. Last of all is the Indian village community which is the fountain of political and economic strength. Besides Mayne and Baden-Powell, an administrator like Munro was struck by their power of cohesion, self-direction and organization. Dr. Radha Kamal Mukerji in his *Democracies of the East* has given a forceful, clear and vivid description of these village communities. To serious students of Sociology the future basis of socialism in India will be in these village communities. Like Russian Soviets they can alone form that small unit of political organization, where politicians will not be able to mismanage as in a Parliamentary form of Government, and which will be capable of self-government.

Village communities in India are of two types—Dravidian and Aryan. The Dravidian type shows a high watermark of cultural and political development. In the Dravidian country we find that the unit of government is the "Tara." Several Nair families form a "Tarward," and several "Tarwards" form a "Tara." The Elders of these "Tarwards" form the committee which governs the "Tara." The committee of Elders acts as judge and police-officer. Under the direction of the committee, the villagers combine to dig irrigation channels and build embankments; they have helped the poor and orphans and maintain temples and alms-houses for pilgrims and Sadhus. Munda Dravidian organization in C.P. and Central India is so compact and efficient that the British Government has utilized it for policing the region, and collecting revenue. The Bhaichara villages in the Punjab are a model of democratic institutions and liberty and social solidarity. The organization is simple. The families are given land according to their need, and there is a village common for grazing. There is a Panchayat representing each family which looks after the distribution of land; it administers justice and adjusts the claims of the parties. Perhaps the most important feature is the periodical redistribution of land. The village protects its poor, and maintains its wells, temples and alms-houses. It directs the sowing of crops and also their harvesting. It promotes social and moral idealism. In short, it is a self-sufficient, self-directing body. The British administrators have never been able to understand the spirit of these village communities and have neglected them. At this time we find them decaying. But if we desire to build up a new India, we should have our roots struck deep into the social and political institutions of India. Superimposition, howsoever grand and noble, will totter down with the first storm of unrest and readjustment.

Besides these institutions the study of the ideology of India is a necessary element in building up a new India. 'Religion,' said Vivekananda, "is the

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backbone of India." Our whole life, he said, is devoted to manifest the inner man. To transcend the limitations of flesh is the prime necessity of our life. The conclusion therefore is that in India the hard materialism of Marx and Lenin will not strike deep root. In modern times the influence of Gandhi is the influence of a religious man. Tagore's mysticism is nearer to our soul than the economics of Marx. Even in the wake of Industrial Revolutions, we have not changed like Turkey or Japan. The reason is plain and simple; the appeal for social, political or economic reform should come to us through religion. At this stage it is necessary to describe what we understand by religion. Religion in India does not indicate the belief in the sanctity of a church or the infallibility of the priest. We do not believe in dogmas or in a personality, who can dispense heaven or hell. Unlike the Europeans we do not believe in a Theocracy or a God with sceptre in hand. To Indians, the goal of human existence is 'Atma-darshan,' and all other quest is in vain. This realization is a transcendental experience. Hence to us the bondage of desire is irksome; our whole being rebels against the physical and intellectual slavery that has been imposed upon us by ignorance. It is not the material pleasures of life that we have to fight for, but spiritual bliss. So socialism is the beginning of a new life, which shall find its full expression when man's real nature—that is, the Atman, is revealed. To put in a few words, only Socialism shorn of its grosser aspects—Materialism and Class-War, is acceptable to the Indian mind. We can say that socialism should find a new orientation in India before it can be naturalized in the soil. That new shape will be given by the religion and the social institutions of India.

APAROKSHANUBHUTI

By Swami Vimuktananda

Such treatises as aim at serving as introductions to a more advanced study of Vedanta, are generally known as 'Prakarana Granthas.' Besides giving an outline of the system, they each emphasize some one or other of the main features. *Aparokshanubhuti* is one such little manual which while presenting a brief description of Vedanta deals specially with that aspect which relates to the *realization* (Anubhuti) of the highest Truth. Such realization is not like knowing an object by sense-perception or inference but by the knowledge of one's own Self which is here indicated by the word *Aparoksha*.

The central teaching is that of the oneness of the 'individual' and the 'Absolute.' This knowledge is attained, after passing through religious, theological, scholastic or mystical stages, by the light of Vichara or enquiry alone (Verse 11). To enable the mind to enter upon such an investigation into Truth, certain disciplines are laid down, which are not peculiar to Vedanta. They are indispensable for all such kinds of enquiry as seek truths of the

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highest order. The book then gives a description of one who attains such knowledge and the nature of his life.

Verses 100 to 129 deal specially with the fifteen stages through which the seeker after Truth passes, which are similar to those through which a *Raja Yogi* (mystic) passes. But the two are entirely different. Then is taught that principle of the identity of cause and effect, of the Absolute and the world, which is wound up with the last word in Vedanta, that all the visible and invisible in reality is *one* eternal Atman, Consciousness (Verse 141).

The authorship is generally attributed to Sri Sankaracharya. Even if that should be doubted, the teachings are undoubtedly Advaitic. To those, therefore, who have neither the time nor the inclination to go through the classical works of Sankaracharya, treatises like *Aparokshanubhuti* will be invaluable guides. And if a reader in his previous life has attained to a sufficiently high stage of spiritual culture, this little book of itself may help him to reach the goal.

Translations into English and some Indian vernaculars have been already published. But the need having been expressed by some beginners for word-for-word meaning and suitable spare notes, a fresh attempt is being made here to meet these requirements. The author acknowledges his indebtedness to the existing translations and the commentary of Vidyaranyamuni.

श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।
व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

श्रीहरिं To Sri Hari परमानन्दं Supreme Bliss उपदेष्टारं the First Teacher ईश्वरं Ishwara (the Supreme Ruler) व्यापकं All-pervading सर्वलोकानां of all Lokas (regions) कारणं Cause तं Him अहं I नमामि bow down.

1. I[1] bow down to Him—to Sri Hari (destroyer of ignorance), the Supreme Bliss, the First Teacher, Ishwara, the All-pervading and the Cause[2] of all Lokas (the universe).

[1] *I*—The ego, the Jiva in bondage, who identifies himself with the gross, subtle and causal bodies, undergoes various sufferings and strives for liberation.

[2] *The Cause*—The efficient as well as the material cause. Just as a spider weaves its web from the materials of its own body, so has Ishwara created this universe out of Himself.

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।
सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

मोक्षसिद्धये For the acquisition of final liberation (from the bondage of ignorance) वै that अपरोक्षानुभूतिः (the method of attaining to) *Aparokshanubhuti* (Self-realization) (अस्माभिः by us) प्रोच्यते is spoken of in details ; सद्भिः by the pure in heart एव only प्रयत्नेन by every effort (इयं this) मुहुर्मुहुः again and again वीक्षणीया should be meditated upon.

2. Herein is expounded (the method of attaining to) *Aparokshanubhuti*[1] (Self-realization) for the acquisition of final liberation (from the bondage of ignorance). Only the pure in heart should constantly and with every effort think upon the truth herein taught.

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[1] *Aparokshanubhuti*—It is the direct cognition of Atman which is always present in all thought.

Everybody has some knowledge of this Atman or Self, for, to deny the Self is to deny one's existence. But at first its real nature is not known. Later on, when the mind becomes clearer through *Upasanas* and *Tapas* and the veil of ignorance is gradually withdrawn, the Self begins to reveal its real nature. A higher knowledge follows at an advanced stage of *Sadhana* when the knowledge of Self as mere witness is seen as a continuous current absorbing all other thoughts.

But the end is not yet reached. The idea of duality, such as 'I am the witness' ('I' & 'witness'), is still persisting. It is only at the last stage when the knower and the known merge in the self-effulgent Atman which alone and ever *is* and nothing else exists that the culmination is reached. This realization of the *non-dual* is the consummation of *Aparokshanubhuti*.

It is needless to say that *Aparokshanubhuti* here means also the work that deals with it.

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात्।
साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयं ॥ ३ ॥

स्ववर्णाश्रमधर्मेण By the performance of duties pertaining to one's social order and stage in life तपसा by austerity हरितोषणात् by offering the fruits of action to the deity पुंसां of man वैराग्यादि *Vairagyam* (dispassion) and the like चतुष्टयं four साधनं means (to knowledge) प्रभवेत् arise.

3. Four preliminary qualifications[1] (as means to the attainment of knowledge), such as *Vairagyam* (dispassion) and the like, are acquired by men by offering the results[2] accruing from austerities and the performance of duties pertaining to their social order and stage in life, to the deity.

[1] *Four preliminary qualifications*—These are वैराग्यं dispassion, विवेकः discrimination, शमादिषट्सम्पत्तिः six treasures such as *Sama* (the control of the mind) and the like and मुमुक्षुत्वं yearning for liberation (from the bondage of ignorance).

[2] *By offering the results etc.*—The performance of duty with a view to enjoy the fruits thereof will never bring about the purification of the heart, the basis of all *Sadhanas*. It is only by doing one's duty in a spirit of complete disinterestedness, by surrendering all the fruits of action to God, that one attains to this. Then alone dawns on him the true spirit of discrimination and the like.

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु।
यथैव काकविष्ठायां वैराग्यं तद्धि निर्मलम् ॥ ४ ॥

यथैव Just as काकविष्ठायां for the excreta of a crow (वैराग्यं indifference तथैव in the same way) ब्रह्मादिस्थावरान्तेषु from the realm of Brahma to this world अनु (चिन्तयन्) considering (their perishable nature) (यत्) वैराग्यं indifference तत् that हि verily निर्मलं pure वैराग्यं indifference.

4. Indifference with which one treats the excreta of a crow—such an indifference to all objects of enjoyment from the realm of *Brahma* to this world (in view of their perishable nature), is verily called pure *Vairagyam*.[1]

[1] *Pure Vairagyam*—One may be indifferent to the enjoyments of this world only in expectation of better enjoyments in the next world. This kind of indifference carries with it the seeds of desires which bar the door to Knowledge. But that indifference

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which results from the due deliberation on the evanescent nature of this world as well as the world to come which is nothing but a replica of this world, is alone pure, as it is free from all desires.

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।
एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

आत्मस्वरूपं Atman in itself हि verily नित्यं permanent दृश्यं the seen तद्विपरीतगं going against that (*i.e.*, opposed to Atman) एवं thus यः which सम्यक् settled निश्चयः conviction सः that वै truly वस्तुनः of thing विवेकः discrimination (ज्ञेयः is known).

5. Atman (the seer)[1] in itself is alone permanent, the seen[2] is opposed to it (*i.e.*, is transient)—such a settled conviction is truly known as discrimination.

[1] *Atman*—In this ever-changing world there is One Changeless Being as witness of these changes. This permanent ever-seeing being is Atman.

[2] *The seen*—This comprises everything other than Atman, such as, the objects of senses, the senses, the mind and the *Buddhi* with its various modifications.

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।
निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

सदैव At all times वासनात्यागः abandonment of desires अयं this शम इति as *Sama* (control of the mind) शब्दितः is termed बाह्यवृत्तीनां of the external organs निग्रहः restraint दम इति as *Dama* (control of the external organs) अभिधीयते is called.

6. Abandonment of desires[1] at all times is called *Sama* and complete restraint of the external organs is called *Dama*.

[1] *Abandonment of desires*—Previous impressions that are lying dormant in the mind as well as the contact of the mind with the external objects give rise to desires. To abandon all desires is to dissociate the mind from these two sets of stimuli.

NOTES AND COMMENTS

IN THIS NUMBER

Life means struggle, and no man on earth can expect immunity from that. But the greatest struggle awaits those who take upon themselves the burden of humanity. In the present-day world the forces of evil seem to be on the way to overpower the forces of good and the better section of people find their voices too feeble against the tumult of fights and conflicts that are raging all around. Nevertheless, let them not give way to despair; for ultimate success rests with those who are on the side of righteousness. At the beginning of the New Year let them summon up fresh strength and be ready for a stronger fight against the forces that are trying to lead humanity astray. In this their struggle, *Prabuddha Bharata* joins hands with them and prays that it also may be a humble instrument of God to bring about a better condition in the world.

The Essence of Religion is the report

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of a lecture delivered by Swami Vivekananda in America. It has very recently come to our hands and not been hitherto published . . . . Many are the devotees and admirers who are today mourning the loss of *Swami Subodhananda*, to whose memory this small article is a humble tribute. . . . *The March of Humanity* surveys the past and future of man . . . . Rev. J. T. Sunderland is an old contributor to *Prabuddha Bharata*. His writings on religious subjects have got a strong appeal, as the present one will indicate. . . . *Vivekananda* has been englished from the original Bengali by the author himself . . . . Swami Vireswarananda is President of the Advaita Ashrama, Mayavati. The presnet article forms the introduction to ALTAR FLOWERS, a book of Sanskrit hymns, to be published very shortly . . . . Dr. Poduval is a Civil Surgeon in the Cochin State, wherein lies the field of work about which he talks. . . . Sister Devamata will write more about *Sri Ramakrishna and St. Francis of Assisi*. She means no comparison between the two Great Ones. Her only motive in writing about them is that through them there may be a new link of love and amity between East and West. . . . Mr. Pramatha Nath Bose is an octogenarian. Herein he gives a careful study of the changes through which the Hindu society has been passing. . . . Dr. J. Vincent is Associate Professor of Sociology in the University of Southern California. The present article is taken from an address which he gave last year, in introducing Swami Prabhavananda of the Vedanta Society of Hollywood to an audience in Los Angeles. . . . Mr. S. Sanyal is a newcomer to the *Prabuddha Bharata*. He is a journalist and associated with a paper in U. P. . . . *Aparokshanubhuti* of Sankaracharya, though very short, has been found inspiring and helpful by many religiously minded persons. In presenting this English translation to those of our readers who do not know Sanskrit, we hope that the scope of usefulness of the book will be widened. . . . Swami Vimuktananda, a monk of the Ramakrishna Order, now belongs to the 'Study Circle,' organized by Sri Ramakrishna Ashrama, Mysore.

EUROPE'S SALVATION THROUGH ASIA

There was a time when Asia was dazzled and overpowered by the achievements of the West. And taking advantage of this moral weakness Europe overran many countries of Asia and was on the look-out to divide the whole of Asia amongst European nations. There comes a tide in the affairs of man as well as of countries and nations. During the last two or three centuries almost all Asia was passing through a torpor. She forgot herself and lost faith in her powers. This is worse than an actual defeat in life. A weak body is the hotbed of countless diseases and the inferiority-complex is the nursery of innumerable ills. It is therefore not to be wondered at that till some time back Asia showed signs of death in all fields of activity. But by force of circumstances things have now changed and are changing. A stir of life has come all over Asia. Though all the present activities of the various Asian nations are not such as can be approved of or viewed without alarm, still they indicate that Asia is going to assert herself.

A tyrant thrives because of the weakness of some persons who are ready to submit to his tyranny. As such, the weakness of a man causes a double harm; it is harmful to himself as well as to others who are seeking an opportunity to take advantage of weakness

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in any man. This is true also of nations. According to Rabindranath, who comes now and then out of his seclusion, to throw light on the events of the world, the stir of life that has come to Asia is good not only for herself, but also for Europe, and, therefore, for the whole world. In his opinion, "if Asia is not fully awakened then there is no deliverance for Europe as well. The fatal arrow for Europe lies in the weakness of Asia. The heavy load of suspicion, hostility and hatred, of untruthful diplomacy, and spying which Europe carries on her back is due to her grabbling for pieces and portions of the weak Asiatic continent."

Further, "Through Asia's freedom the freedom of the whole world will be made safe. Let us not forget that imperialistic Europe today is herself entangled in the bondage which she has imposed upon alien peoples who are dragging her down with their weight of wretchedness."

But let this reaction in Asia against the West be free from any venom of ill-will or canker of hatred. Otherwise instead of solving the problem of the world or contributing anything to the world-peace, Asia will only add to the present confusion and chaos. Let Asia envisage and find out wherein lies her soul; let her be true to herself. In that case only she can bring salvation to the world seized with war-fever and torn with internecine strifes and conflicts. "If the new age has indeed come to Asia," says Tagore, "then let Asia give voice to it in her own special idiom of civilization. If instead of that she imitates the roar of Europe, even if it be a lion's roar, yet it will sound pitifully unreal."

THE SUPERSTITION OF LUCK

Science says that there is infinite energy hidden in a single atom. Religion says that there is infinite possibilities lurking within man. But how many are the people who cannot do anything in life because of the lack of confidence in their own power. Swami Vivekananda truly observed that faith in oneself was more necessary than faith in God; for the man who has no faith in himself cannot have faith in God.

A bad workman quarrels with his tools and the man who fails in life—however much due to his own folly—usually puts the blame on luck or fate. He forgets that luck is often controlled by one's self-exertion. For what other explanation can be given to the fact that every one of those who have left a name in the world was a very, very hard worker. Genius has been defined as the capacity for taking pains. It may not be always inversely true, *i.e.*, those who have worked hard have not always succeeded to their expectation, but this is true that those who have won success have always taken infinite pains. Mr. M. A. Rosanoff, a co-worker of Mr. Edison, gives in the following the opinion of the latter regarding the secret of his success in work:

"One day the Old Man (Mr. Edison) sat down for a chat, and we exchanged confidences. 'Do you believe in luck?' he asked me. I said, 'Yes and no. My reasoning mind revolts against the superstition of luck, my savage soul clings to it.'—'For my part,' said the Old Man, 'I do not believe in luck at all. And if there is such a thing as luck, then *I* must be the most unlucky fellow in the world. I've never once made a lucky strike in all my life. When I get after something that I need, I start finding everything in the world that I *don't* need—one damn thing after another. I find ninety-nine things that I don't need, and comes number one hundred, and that—at the very last—turns out to be just what I had been

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looking for . . . . Wouldn't you call that hard luck? But I'm tellin' you, I don't believe in luck—good or bad. Most fellows try a few things and then quit. *I* never quit until I git what I'm after. That's the only difference between me, that's supposed to be lucky, and the fellows that think they are unlucky. Then again a lot of people think that I have done things because of some 'genius' that I've got. That too is not true. Any other bright-minded fellow can accomplish just as much if he will stick like hell and remember that nothing that's any good works by itself, just to please you; you got to *make* the damn thing work. You may have heard people repeat what I have said, 'Genius is one per cent inspiration, ninety-nine per cent perspiration.' 'Yes, Sir, it's mostly *hard work.*' I said, 'You will admit, Mr. Edison, that at least your patience is out of the ordinary?'—'Oh; Yes,' he replied, 'I got lots of patience.' "

Mr. Edison's idea of sleep is no less interesting. It is due to this theory, perhaps, that he could work night after night without or with almost no sleep.

"A favourite topic with him was his theory of sleep. To this he came back again and again. 'Sleep,' he asserted, 'is an acquired habit. Cells don't sleep. Fish swim about in the water all night; *they* don't sleep. Even a horse don't sleep, he just stands still and rests. A man don't need any sleep. You try it sometime. Work all day and all night, then early in the morning, take a nap for half-an-hour, then jump up, wash your face with ice-water, and go back to work again. You'll be fresh as a lark and feel just fine."

Not to ignore facts, it must be however said that success depends, amongst others, on some factors over which we have no control. There are some men who howsoever much they try to butter their bread, meet with no success. The best thing therefore is to try one's best and leave the result in the knees of God. That is why in India one is asked to work as a sort of worship to God. In the act of worship, a true devotee considers no pain too much. Similar should be the attitude of one in work. Whatever might be the spiritual value of such a method of work, it will save one from falling a prey to reaction. If failure at all comes, one will have the satisfaction that he has tried his best. As it happens, many persons, goaded by ambition, run their life at a break-neck speed and when they meet with opposition or failure, get a rude shock and pine away in disappointment; some are even driven to commit suicide.

COMPARATIVE STUDY OF RELIGIONS

When various social and national problems owe their origin to religions, it is a duty with our countrymen to make a comparative study of religions. If not for the sake of religious life, religions ought to be studied at least for the solution of our country's problems. One cannot properly study religions unless one goes deep into the fountain-head of religion proper. All the great religions have their basis in universal truths and fundamental principles of moral life. A serious student of religion will find the seeds as well as the fruits of all religions in each of them. Casual readers of religion overlook this great fact and find no harmony among different creeds. Prof. D. S. Sarma in an interesting article on the subject shows how religions and languages are not produced *in vacuo*. "They are organic growths," observes he in *The Aryan Path*, "in which the evolving spirit utilises, according to the needs of the moment, the physical,

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psychological and historical materials that it finds in its surroundings. Therefore the task of one who wants to make a comparative study of religions is similar to that of one who makes a comparative study of languages. What do we think of an English philologist who in his admiration for the growth and structure of his own language, for its wonderful flexibility, its simplicity of grammar and its machinery of word-order pronounces Greek and Latin as clumsy, antiquated and barbarous? What do we think of his logic when he argues that the virtues which gleam only fitfully in the classical languages shine with full effulgence in modern English? But what we regard as ridiculous in the field of comparative philology we have not yet learnt to regard as ridiculous in the field of comparative religion. How many books are there written by Christian scholars who scoff at Hinduism, Buddhism and Islam because they are not like Christianity! And how many zealous missionaries are there who argue with a singular lack of humour that Christianity is the crown of Hinduism, or Buddhism or Islam!" It is our ignorance of the sister religions that is responsible for the ninety per cent of our religious feuds and quarrels. It is now high time when the Hindus should read the Quran reverentially and the Muslims, the Upanishads and the Gita. An attitude of love and reverence for the scriptures and prophets of all religions is the one thing essential by which everybody may profitably supplement his own religion through a comparative study.

REVIEWS AND NOTICES

THE EVOLUTION OF HINDU ADMINISTRATIVE INSTITUTIONS IN SOUTH INDIA. By Rao Bahadur S. Krishnaswamy Aiyangar, M.A., Hony. Ph.D. *Published by the University of Madras. xii+387 pp. Price 10s. or Rs. 6.*

The present volume consists of a series of six lectures which the author delivered during the academic year 1929-30, under the auspices of the Madras University on behalf of the Sir William Meyer Trust. When the author accepted the invitation of the University to deliver the Sir William Meyer's lectures for the year, he experienced "some difficulty to choose an appropriate subject for the occasion." For, "the choice had to subserve two ends; it must first be sufficiently attractive to a general audience; and secondly it must be acceptable, as far as may be to the tastes and the inclinations of the founder." He chose the "Evolution of the Hindu Administrative Institutions in South India" expecting it to subserve both the ends.

Dr. S. K. Aiyangar deserves to be congratulated for the discrimination which he has shown in the choice of the subject; for, this aspect of the ancient South Indian History has been totally ignored by scholars, owing to the undue emphasis which they place on the chronological and political problem. It is, no doubt, true that a satisfactory chronological framework is of primary importance in all historical research; but chronology should not be allowed to become an end in itself. It is on this account, if not for any other, that a work of the kind which Dr. S. K. Aiyangar has undertaken should be welcomed. The subject bristles with several difficult and intricate problems which do not admit of easy solutions; but Dr. S. K. Aiyangar is a ripe old scholar and has ransacked all the sources of information on the subject. A scholar of his standing and experience is specially suited to perform the task which he has set before himself.

The work has several merits. It places before the general reader the valuable mate-

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rial contained in the Tamil Literature and enables him to see that the polity obtaining in early South Indian States is essentially the same as that described in the *Arthasastra* of Kautilya. So far as the central institutions of the South Indian governments are concerned, the contribution of the Tamil kingdoms may be said to be practically negligible. The special feature of the South Indian State appears to be the extraordinary development of the local institutions which Dr. Aiyangar has described in a manner usually characteristic of his discussions.

The title of the work, "The Evolution of Hindu Administrative Institutions in South India," should be considered inappropriate for two reasons. In the first place, the administrative institutions of several states of South India such as the Ganges of Talakad, the Kadambas, the Salankayanas, etc., are so completely ignored that the reader has to wonder whether these dynasties and the kingdoms over which they ruled belong to South India. So far as Dr. S. K. Aiyangar is concerned South India and Tamil-aham seem to be synonymous. Such a view, it must be pointed, can hardly be accepted. Secondly, Dr. Aiyangar has not succeeded in tracing the 'evolution' of the administrative institutions. The institutions connected with the central government are stereotyped imitations of Kautiliyan models. Dr. Aiyangar has taken considerable pains to establish this point. There is, therefore, no scope here for development and growth. In the field of local government, Dr. Aiyangar insists that the institutions described in the Uttarmerur inscriptions are the fully developed forms of the germs which appear in the Pallava grants. It is very much to be doubted whether this is the case. That we possess more information about them during the Chola than the Pallava Age ought not to be considered a sufficient reason for presupposing any evolution. The institutions seem to be the same, though we know less about them in the earlier epoch than in the later. Although Dr. S. K. Aiyangar assures his readers that in the present work, he is attempting to trace the growth of the South Indian Hindu Administrative Institutions 'from the earliest times' it seems essentially to be an enlarged and revised edition of his earlier essay on 'the Chola Administration.' It is true that he has added a prologue and an epilogue; but the nature of the work remains unaltered; for his main interest is rooted in the Uttarmerur inscriptions of the Parantaka I and he does not seem to feel quite comfortable when he strays out of this field. In spite of his elaborate discussion of 'the rural institutions' 'by means of which the administration was carried on in localities away from the headquarters,' the author does not deal satisfactorily with certain aspects of the question. Two interesting problems demand close investigation: first, whether the local bodies described in the Uttarmerur inscriptions were peculiar to Tamil-aham; and, second, whether they were obtaining in all the villages of the kingdom, tax-free or otherwise. These points have not been discussed in a satisfactory manner by our author, and the reader is left in considerable doubt as to the truth of his assertion that they were found in villages 'inhabited by people other than the Brahmans.' The examples which he has cited in this connection fail to prove his statement, as they are taken from the inscriptions belonging to Brahman villages. A few cases of the existence of the local bodies in non-brahmadeya villages would have cleared all doubt and established the point once for all. He has said that all the villagers irrespective of their caste were allowed to vote in the assembly, given a chance to hold the membership of the committees governing the village. The regulations governing the elections at Uttarmerur leave a strong impression on the mind that communities other than the Brahman had no place in the village constitution. Dr. Aiyangar would have rendered a distinct service to the students of South Indian History, had he cited a few unambiguous instances from the lithic records with which he is so familiar.

The history of the evolution of the South Indian administrative institutions comes to a close, in the opinion of our author, with the Chola monarchy; "The administrative system," says he, "continued under Vijayanagar substantially, as it was in the four centuries from 800 A. D. to 1200 A. D." "Fortunately for them (the rulers of Vijayanagar) however, there was a highly developed administration which had attained to its full development, and all that they had to do was to see that the administrative machinery, which had been perfected by their predecessors, were maintained in ordinary efficiency, so that they may have

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the benefit of the full resources of the empire for their particular purpose." This statement, coming as it does, from a scholar who is believed to have spent a lifetime specializing Vijaynagar History, is bound to fill the mind of the readers with astonishment. So far as one can judge from the evidence supplied by the inscriptions, the old Hindu polity appears to have been transformed substantially during the age of the Rayas. The Muhammadan invasions from the North created a new political situation and to meet the new conditions, the Rayas were obliged to introduce innovations in the old administrative machinery.

The work of Dr. S. K. Aiyangar, in spite of the few defects pointed out above, is bound to be useful to the scholar as well as the general student of South Indian History. The author deserves to be congratulated for opening up a new field of historical research. Although the volume abounds in typographical errors, the printing and the get-up are really good.

N. VENKATARAMANAYYA

LIFE AND EXPERIENCES OF A BENGALI CHEMIST. By Prafulla Chandra Ray. *Chuckerverty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. x+557 pp. Price Rs. 5.*

Lives of great men are always a source of great inspiration to others. For they are a clarion call to all to aspire to be likewise. In this respect, autobiographies are more valuable than biographies. For, in them we hear from the persons themselves their struggles and methods of work, their contending hopes and fears before they were 'successful' in life.

Dr. Prafulla Chandra Ray, a worthy son of India, has served the cause of the country in more capacities than one. And by bringing out the present volume of his autobiography he has done another distinct service to it. A great scientist, veteran educationist, successful industrialist, enthusiastic social worker—in all capacities a man of the first rank, Dr. Ray is a great inspiration to those who come in contact with him. By bringing out the story of his life in book form he has done untold good to those who have not been privileged to have the benefit of his personal touch.

In the pages of the volume we find the secret, how a confirmed dyspeptic, a lifelong valetudinarian, and a victim of occasional attacks of insomnia like Dr. Ray could work in so many fields with phenomenal success. Some may perhaps think that by diverting his energy to so many channels, he has neglected the subject of his first love, namely, scientific research. But the perusal of the book will show that that fear is baseless. It is only by dint of great will, earnest zeal and proper use of time that he could do so many things. The chapter on *Use and Misuse of Time* indicates the secret of his success in life and will repay perusal any number of times.

Dr. Ray fears he lays himself open to the "reproach of egotism" at some places in the book. But he would have been untrue to himself as an autobiographer or done injustice to his readers if he had hidden anything from a false sense of humility. By his great love for the country he has become "the property of anybody and everybody," and as such it is better that all facts of his life be made known to the public so that they may profit by them.

The spiritual background of the life of this great Indian scientist is no less interesting. Though a successful industrialist or business man, "he has always realised the force of the saying—अर्थमनर्थम् भावय नित्यम्—that is to say ; 'love of money is the root of all evil.' So the dominant note running through his life is: 'Lay not up for yourselves treasures on earth; for where the treasure is, there is the heart also.' " About the main principle of his life says the great author: "Whatever field I have ploughed I have ploughed as a humble instrument in the hand of Providence; my failures are my own ; to err is human. But my successes, if any, are to be attributed to the guidance of the All-knowing, who chose me to be His humble instrument. After all, a Divinity shapes our end." And "All through my varied activities I felt the force of the saying:

त्वया हृषीकेश हृदि स्थितेन
यथा नियुक्तोऽस्मि तथा करोमि ।

I commit myself to Thee, O Lord! make me Thy agent."

The book is highly valuable from many standpoints and should be in the hands of every young man in the country. It has been therefore wise that the "Bengali Chemist" has written the book in English.

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SANSKRIT

THE BHAGAVAD-GITA. Edited by Prof. D. V. Gokhale, B.A. *The Oriental Book Agency, Poona. 304 pp. Price Rs. 2/-.*

This is a handy volume of the Gita with the commentary of Sri Sankaracharya. The learned Editor has spared no pains to make the book very helpful and he has the imagination to see wherein lies the difficulty of beginners in going through the sanskrit commentary of the editions found in the market. Special attention has been paid to punctuation, and the lengthy portions of the Bhashya have been divided into suitable pargraphs with the पूर्वपक्ष and the उत्तरपक्ष distinctly indicated. All quotations excepting two have been traced and plainly marked. Eight printed editions and one old Ms. were consulted in preparing the book. In fact, we know not of any other edition where the Editor has so much tried to meet the needs of the readers.

NEWS AND REPORTS

BIRTHDAYS OF SWAMI VIVEKANANDA AND SRI RAMAKRISHNA

This year, the birthday of Swami Vivekananda falls on Wednesday, the 18th January and that of Sri Ramakrishna on Sunday, the 26th February.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

The thirty-first annual report of the above shows the activities of the Home under the following heads during the year 1931:

I. *Indoor General Hospital*

There are 145 beds in various wards. Still there is demand for more accommodation. In the year, the total number of new cases admitted was 1,668, of whom 1,044 were cured and discharged, 217 left treatment before being completely cured, 82 left protection or were discharged otherwise, 127 remained under treatment in the closing month of the year and 198 died. The daily average number of Indoor cases was 122.

II. *Refuge for the aged men*

The Home has 25 beds for invalids who come to spend their last days at Benares. At present there are two permanent inmates in this refuge.

III. *Refuge for Women Invalids*

There are now eleven members in this house. The entire expenses for food, clothing and other necessities are met from the funds of the Home. There is a pressing demand for a big block for housing women invalids.

IV. *Girls' Home*

Seven girls belonging to respectable families have been accommodated in the Home under the able guidance of a competent Lady Superintendent. They are receiving education and helping the work of the female hospital, conducted exclusively by lady workers.

V. *Home for paralytic patients*

In the year the Home accommodated 15 paralytic cases in all, of which 3 were provided for under a Trust Fund.

VI. *Dharamsala for the poor and the helpless*

The income of a fund for the purpose is Rs. 273/- only per annum. There is no separate building for housing the poor and the helpless. They are mostly accommodated in the male refuge block of the Home. About 200 people were given shelter and food during the year under review.

VII. *Outdoor Dispensary*

34,217 new cases attended the Outdoor Dispensary in the year as against 29,074 of the previous year and the number of repeated cases was 50,197. A branch Outdoor Dispensary was opened by the Home at 34 and 39 Shivala in July, 1931. There 5,770 new cases were treated and the number of repeated cases was 11,320. The daily average attendance of both the Dis-

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pensaries was 278 and the total number of the operation cases was 413.

VIII. *Outdoor help to Invalids and poor Ladies of respectable families*

In the year there were 165 permanent recipients of outdoor relief and this cost the Home Rs. 1,618-14-0 in money and 130 mds. and 21 srs. of rice and *atta* besides clothings and blankets.

IX. *Special and Occasional Relief*

784 persons coming under this heading were assisted during the year.

The income and expenses of the General Fund of the Home during the year under review were as follows: Subscriptions Rs. 6,960-0-0, donations Rs. 6,335-1-8, interest on Endowments and other invested Funds Rs. 16,573-1-4, Paralytic and Dharamsala Funds Rs. 589-4-0, sale proceeds of garden and other articles Rs. 3,138-2-0, Endowment Fund Rs. 5,236-12-6, self-diet and cremation etc., Rs. 467-0-0, house rent and land revenue Rs. 1,189-0-0 or a total receipt of Rs. 40,488-5-6 in all. The total expenses of the General Fund under various headings come to Rs. 34,435-11-6. The financial position of the Home ought to be improved in proportion to its manifold activities.

THE RAMAKRISHNA MATH CHARITABLE DISPENSARY, MYLAPORE, MADARS

The annual report of the above for 1931 shows that the dispensary has completed the sixth year of its existence. It has much improved during the brief period. The total number of patients treated during the year was 58,905 of whom 23,442 were new cases. The number of patients as well as of the workers in the Dispensary have much more increased than in the previous years. The necessity is daily being felt for putting the institution on a sound financial basis for the benefit of the poor. The Dispensary has some urgent needs of which those of a Pucca Dispensary Building for the accommodation of patients and a General Fund for the maintenance of the Dispensary and its workers require immediate help and sympathy from the kind-hearted public.

XVIIITH INTERNATIONAL MONTESSORI TRAINING COURSE

to be held in Barcelona, Spain, from February to June, 1933

The changed and more favourable political and social conditions of Spain, a new European Republic anxious for educational progress, has decided Dr. Montessori to give in Barcelona her XVIIIth International Training Course, theoretical and practical, of her pedagogical method.

Dr. Montessori has extended this new Barcelona Course to the teachers of all countries. The general characteristics of this new course are the same as in previous courses. It will be directed personally by Dr. Montessori herself and three weekly lessons will be given. Mr. Montessori will deliver her lectures in Italian. Translations into convenient languages spoken by those registered will be facilitated. (There will also be given a course in the Italian language.)

Practical lessons, given in excellent Montessori Schools, will include the cultural cycle which begins with the child of four and proceeds on up to the elementary school boy who is to enter a secondary school.

Special lectures will be devoted to religious education. Others still will be given on the care of babies and on the education of abnormal children.

Foreigners in the Course will have a chance to learn the graceful folk dances of Catalonia which Dr. Montessori has incorporated into her school.

There is also the possibility for them to study in their spare time eurythmics in a qualified Jaques-Dalcroze Institute, and to follow regular courses in the Spanish and Catalan languages, in literature, geography, history, art, etc., in the University of Barcelona and in other educational centers of the city.

Further details to be had from the office, Ronda Universitat, 7, Barcelona Spain.

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Prabuddha Bharata

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise! Awake! And stop not till the Goal is reached."

SUKA'S PRAYER TO THE LORD

By Swami Prabhavananda

O Thou Lord Supreme, I bow down to Thee.
Only for Thine own pleasure and play, didst Thou bring forth this universe.
Thou art the Highest in the Highest! Who can sing Thy Infinite glory?
Thou art the Innermost Ruler of every heart.
Thy paths are mysterious.
Thy ways are Blessed.

Thou dost wipe away all the tears and sufferings of Thy devotees.
Thou dost destroy the wickedness of the wicked.
Thy Form is Purity Itself, and Thou dost give purity and Self-knowledge to those who seek Thee.
Salutations to Thee again and again, O Lord of Hosts.

I praise Thee, O Lord,
Thou art the Strength and Support of all Thy devotees.
Thou dost manifest in the hearts of all true Yogis.
The evil doer findeth Thee not.
Thou art One without a second.
Thou dost shine in Thine Own Glory, in Thy resplendent, Blissful Self.

What sweetness is in Thy Name,
What joy is in Thy remembrance.
Those who chant Thy Holy Name, and meditate on Thee, become forever free from all evils.
The wise, worshipping Thy Feet, conquer all fear of life and death.
Thus do they realize Thee, Who art the Supreme Goal of all true seekers.

Before Thee there is no barrier of caste, or race, or creed.
All Thy children attain purity through Thy Holy Name.
Calm souls worship Thee, knowing they are one with Thee.

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Thou art the Lord Supreme.
Thou art indeed the Vedas.
Thou art the Truth.
Thou art the embodiment of *Tapas*.
Thy lovers meditate on Thy Blissful Form, and become lost in the joy thereof.

Shower Thy Grace upon me, O Lord, and in Thy mercy look upon me.
Thou art the Lord of wealth.
Thou art the Lord of all Creation,
The Lord of all Thy lovers and devotees.
Look upon them also with Thy mercy.

Blessed are they that meditate on Thy Lotus Feet,
For they shall become purified.
Blessed are they that are purified,
For they shall attain Self-knowledge.
The wise call Thee the Impersonal, the Infinite, Attributeless Truth.
They call Thee the Personal God with Divine attributes.
Thou art both, and Thou dost manifest as the one or the other,
According to our understanding.
O Lord, forever look in mercy upon me.

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

ALAMBAZAR MATH,
Calcutta, 5th May, '97.

MY DEAR MISS NOBLE,

Your very very kind, loving and encouraging letter gave me more strength than you think of.

There are moments when one feels entirely despondent no doubt—especially when one has worked towards an ideal during a whole life's time and just when there is a bit of hope of seeing it partially accomplished, there comes a tremendous thwarting blow. I do not care for the disease, but that my ideals have not had yet the least opportunity of being worked out. And you know the difficulty is money.

The Hindus are making processions and all that, but they cannot give money. The only help I got in the world was in England, from Miss and Mrs. . . . . I thought there that a thousand pounds was sufficient to start at least the principal centre in Calcutta, but my calculation was from the experience of Calcutta 10 or 12 years ago. Since then prices have gone up three or four times.

The work has been started anyhow. A rickety old little house has been rented for 6 or 7 shillings where about 24 youngmen are being trained. I had to go to Darjeeling for a month to recover my health, and I am glad to tell you I am very much better,—and would you believe it, without taking any medicine, only by the exercise of mental healing? I am going again to another hill station to-morrow, as it is very hot in the plains. Your society is still living, I am sure. I will send you a report at least every month of the work done here. The London work is not doing well at all, I hear, and that was the main reason why I would not come to England just now, although some of our Rajas going for the Jubilee tried their best to get me with them, as I

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would have to work hard again to revive the interest in Vedanta. And that would mean a good deal more trouble physically.

I may come over for a month or so very soon however. Only if I could see my work started here, how gladly and freely would I travel about!

So far about work. Now about you personally. Such love and faith and devotion and appreciation like yours, dear Miss Noble, repays a hundred times over any amount of labour one undergoes in this life. May all blessings be yours. My whole life is at your service, as we may say in our mother-tongue.

It never was and never will be anything but very very welcome, any letters from you and other friends in England. Mr. and Mrs. Hammond wrote two very kind and nice letters and Mr. Hammond a beautiful poem in the Brahmavadin, although I did not deserve it a bit. I will write to you again from the Himalayas, where thought will be clearer in sight of the snows and the nerves more settled than in this burning plain. Miss M. is already in Almora. Mr. and Mrs. S. go to Simla. They have been in Darjeeling so long. So things come and go dear friend. Only the Lord is unchangeable and He is Love. May He make your heart His eternal habitation is the constant prayer of

VIVEKANANDA.

CAN THE WORLDLY ATTAIN SAMADHI?

By Swami Turiyananda

In this world there will always be misery and happiness. Have you ever seen anyone absolutely free from these? That is never to be. This world of ours is relative and subject to these pairs of opposites. It is only by worshipping the Lord that the individual soul (Jiva) gets free of these pairs of opposites. Not that there will be no more happiness and misery, but through His grace the Jiva will not be thrown off its balance by these. That is why the Lord says: "Bear them patiently, O descendant of Bharata." The Lord does not say that there will be no more happiness and misery. On the other hand, he says that these are bound to arise on the contact of the senses with their objects. But, however, they are not permanent. They come and go. Therefore one has to bear them patiently. If there had been any other way than bearing them patiently, the Lord would surely have taught that to a dear and devoted disciple like Arjuna. Bear them patiently,—therein lies manliness and strength. Since happiness and misery are sure to be the lot of everyone, what is the use of bewailing them? Every one, be he ignorant or a Jnâni, has to suffer misery. But the difference between the ignorant man and the Jnâni lies in this: the Jnâni knowing that it is the lot of every embodied being, bears it patiently, while the ignorant man gets perplexed and agitated and bemoans his lot. Remember the words of Sri Ramakrishna: "Let suffering and body take care of themselves;

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but you, O mind, be ever happy." Then alone comes Peace to one.

Absolute Peace is for him alone "who lives devoid of longing, abandoning all desires," without the sense of 'I' and 'mine.' "As into the ocean,—brimful and still flow the waters, even so the sage into whom enter all desires, he, and not the desirer of desires, attains to Peace." *Panchadasi* treats of the path of knowledge more and that is why it teaches about the meditation on the Impersonal Brahman. But the Lord in the Gita says, "Fix thy mind on Me alone, place thy intellect in Me. Thou shalt, no doubt, live in Me hereafter." How beautiful! How easy! How sweet!

Even the worldly can attain Samâdhi. If that were not possible, how can the words of the Lord be true? "Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved." "For taking refuge in Me, they also, O son of Prithâ, who are of inferior birth,—women, Vaishyas as well as Sudras,—attain to the Supreme Goal." Can this Supreme Goal be attained without Samâdhi? Samâdhi can be attained even without the practice of Yoga. This truth has been acknowledged in the Yoga Sutras of Patanjali. He says: समाधिसिद्धिरीश्वरप्रणिधानात्। "By sacrificing all to the Lord comes Samâdhi." He also adds: ईश्वरप्रणिधानद्वा—"Or by devotion to the Lord." This clearly admits the truth. Vyâsa in his commentary on the latter Sutra says, "Being pleased with his devotion, the Lord by His mere wish gives him His grace. By His grace one attains Samâdhi and its fruits in no time." So this is proof enough to show that even without the practice of Yoga, Samâdhi is possible. In this connection the death of the Gopi and her attaining the Lord, described in the tenth Skanda of the Bhâgavata are to be remembered. "Because man becomes one with Him by constantly bearing towards him, passion, anger, fear, affection, and devotion." Is there any difference between this 'becoming one with Him' and Samâdhi? The conclusion is this: The difference is only as regards the attitude and the means, but as regards the attainment of the goal and its results there is identity. Says the Gita: "The plane which is reached by the Jnânis is also reached by the Karma Yogins. Who sees knowledge and performance of action as one, he sees." In the twelfth chapter also the Lord after dealing extensively with the worship of the Personal God and the Impersonal, has clearly said that the worship of the Personal God is easier and that He Himself saves His devotees. Therefore I cannot understand in whom else we can, and for what reason we should, take refuge, leaving off such a kind Lord.

"Religion does not consist in doctrines or dogmas. It is not what you read nor what dogmas you believe that is of importance, but what you realize."

—SWAMI VIVEKANANDA.

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WITH A GOSPEL OF HOPE AND STRENGTH

By the Editor

I

There are some souls who come to this world, not dragged by their own Karma, as is the ordinary case, but as if to work out the Karma of others through their life. They take upon themselves the burden of humanity and bear the Cross for the sake of the world. From the beginning they show a remarkable eagerness to relieve the sufferings of others and to ameliorate the condition of their fellow-men. Their heart melts and their sympathy wells forth at the sight of misery and affliction which they see around and as they grow up, the load of sufferings of the whole world, as it were, falls upon them. In short, they live not for themselves, but for others. Their whole concern in life is how to solve the problems which confront the world to its great dismay, and the only mission of their earthly existence is to give a push to humanity towards peace and blessedness. And when they depart, they leave behind a message which acts as a healing balm to the ills of the coming generations. They do not belong to any particular nationality or country and their love and sympathy are not circumscribed by any geographical boundary or racial demarcation. The whole world is their home and the entire human race is their kith and kin.

In the nineties of the last century the world experienced the existence of such a soul—a soul whose whole being throbbed in sympathy and fellow-feeling for all irrespective of caste, creed or nationality. Indeed, Swami Vivekananda made no distinction between the East and the West or between the white and coloured races. He would identify himself with the woes and sufferings of any man anywhere in the world. Was he refused admission in an American hotel, being taken for a Negro? Well, he would not give even an opportunity to the offending party to correct that mistake. For how could he deny kinship with a fellow-man, be he a Negro? If he was to make any choice, he would be on the side of the oppressed and not on that of the oppressor; he would be with the sufferers and not with those who inflicted sufferings.

The whole philosophy of Swami Vivekananda's life can be summed up in a single sentence: They only live, who live for others. They only will get salvation, he would say, who seek salvation for others, entirely forgetful of their own interest. Personally he was ready to die a thousand times, if thereby he could bring Mukti to a single individual. And he was not anxious for his own freedom, so long as there remained a single human being who had not been released from the bondage of Maya. In these, do we hear the voice of one who lived about 2500 years back? For Swami Vivekananda had a heart as mighty as that of Buddha. And so he could say:

"Give away, ne'er turn to ask
in return,
Should there be wealth treasured
in thy heart.

"Aye, born heir to the Infinite
thou art,
Within the heart is the ocean
of Love,

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'Give,' 'Give away,'—whoever
asks return,
His ocean dwindles down to a
mere drop."

II

Every religion directly or indirectly indicates that man's present state is a fall from his original divine state, which he is to attain again here or hereafter. Religion means the attempt and struggle on the part of man to regain his original state of glory. Man is, in reality, divine, but he is condemned, owing to the original sin or the meshes of Maya, to a life of slavery. Everything points out that there is the Infinite in man, that he has infinite possibilities and strength hidden within him. For even when he meets with failure in life and every one of his attempts becomes frustrated, does he not *feel* that he is much greater than what he finds himself to be? This is a matter of common experience. Every one feels that he would have succeeded in life, and become equal to the best of men, but for something which came in the way. Anyhow he has got the silent and secret consciousness that within him is hidden a greater power than what has been actually manifested. Still how abject is the actual life of man on earth! How fearful and timid he is! Some religion has impressed upon his mind that his sufferings are due to the Original Sin of the First Man, his ancestor, and by giving a dreadful picture of the sufferings that await him on death, it tries to make him religious and turn his mind Godwards. As such he lives the life of a galley-slave on earth and is in terror of a much greater affliction after death. For what man is there who can boldly say that he has not committed any of those wrongs for which there is the prediction of a dreadful punishment on the Judgment Day? As such, man's life on earth is a great tragedy in itself and he is in constant terror of something more tragic hereafter—he is never free, never can he hold up his head erect if he has got any religious sense. Even those religions which do not lay so much stress on sin or do not preach the theory of Original Sin, make man a cringing slave in his attitude towards God. For there is still the prospect of his getting reward or punishment from God, who is to be constantly prayed for this and that. To many persons religious life means the life of an ever needy supplicant, and prayer, in their cases, is the abject outpouring of a servile heart. Thus even by taking to religious life man is not on a safe and happy ground, he does not get any taste of real freedom.

It was for Swami Vivekananda to declare in a triumphant voice that man is divine under all circumstances and under all conditions. Man may commit mistakes and man may go wrong; man may suffer and man may be condemned by unknowing and ignorant persons. But nevertheless man is divine. In spite of all the mistakes and so-called sins which he commits, man is divine, he is God on earth—God in human form. "Ye, Divinities on earth—it is a sin to call a man sinner," declared Swami Vivekananda in his first message to the world. And, in fact, this was the central theme of all his utterances afterwards. According to him, only positive ideas and nothing negative should be thought of. Turn your eyes towards light and darkness will vanish. Men are Children of Light, why should they think of darkness? Each soul is potentially divine and the goal is to manifest this divinity within—this is the definition of religion according to the Swami. Nay, sometimes he

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would be saying, Man is divine already and religion means the removal of ignorance that hides that consciousness from him.

To judge philosophically and historically, Swami Vivekananda in this has said nothing which is not the conclusion of the Vedanta. For does not Upanishad declare that man is Brahman? But still his words bring in fresh strength and his utterances contain a new ring. Herein lies the characteristic of a great man—a Prophet. Truth is one and eternal. Yet, when it is mingled with the life-experience of a Prophet, it receives a new orientation and looks like a fresh thing. The old coin is remoulded in the mint—it gets a new birth.

III

Though the Vedanta declares clearly and unequivocally that man is one with God, yet, even in the land of its birth, people forgot the practical application in life of that great doctrine. Their actual life was no better, if not worse, than that of those who could not rise so high as to claim such divinity. That was a mere theory to be found in the pages of holy books or to be repeated as meaningless words. Swami Vivekananda infused life into a doctrine, which was, to all intents and purposes, dead to humanity. And he drew all the legitimate and possible conclusions from that doctrine. "If God is really a Father to you, why should you indulge in the description of all His acts of glory manifested in the universe? What son does that with regard to his father?" Or, "The wretch who thinks himself sinful, sinful he becomes," said his Master. Swami Vivekananda also was so simple, withal triumphantly bold, in drawing the logical conclusions from the Vedantic idea of the divinity of man. If man is divine, he is so, not only when he sits with closed eyes in a cave, but also when he commits a diabolically wrong action. A man, if he knows his real nature, will find himself incapable to swerve even slightly from the path of truth. Truth is not to be the exclusive property of those who renounce the world and take to forests; it is to give nourishment to all. One ambition of his life was, declared Swami Vivekananda once, to bring out the truths of the Vedanta from caves and forest-retreats and make them available for all—for people who seek solitude as well as for those who live a life of crowded activities. For were they not once realized by kings and princes—persons engaged in the most intense activity? If we look to the history of ancient India, do we not find that the number of those who realized and lived the life of the Highest Truth was no less amongst the Kshatriyas, engaged in active duties, than among those who had retired from the world? Many are the instances found in the Upanishads that Rishis were taken aback when they found that they had more to learn from the kings whom, they thought, it was their right to teach and thus those who came to teach submitted themselves to be taught. If it was possible once, it will be possible again. The Vedantic theory of divinity of man is not a meaningless idea, but it was once proved to be the most practical thing. And Swami Vivekananda tried to show the application of that theory to conditions of modern life. It was with this Vedantic doctrine that he wanted to solve all the problems of the world—individual, national or international, and it was through the application of that one single idea that he wanted to cure all the ills of human life. For, if you know Truth, Truth will save you. If

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it cannot, it is worse than useless. If it does, the first endeavour of man should be to know Truth.

How much energy and power are hidden within the tiny little frame of a man. If he knows that, he becomes invincible, his will becomes indomitable and his courage becomes unbounded. Knowledge is power and strength. But no power and strength can be compared with that which is born of Self-knowledge. Swami Vivekananda wanted to bring out the dormant power of every individual who came under his influence. "Know the Atman and become free—free from all fears, free from all bondages"—this was his remedy for all the ills of life. A weeping man had no sympathy from him. Why should a man weep, when he is the repository of infinite strength, peace and blessedness? He would ask everyone to stand on his own legs and be strong with the strength of the knowledge of the Atman. The ideal man, according to him, was he who when threatened by the Greek invader, Alexander the Great, with death, laughed out and said: "I have not heard in life a greater lie than this. You can't kill me, for the Atman is immortal." Now, if every action in life is performed from this standpoint, one is sure to score greater success in all one's activities, and many of one's miseries are sure to vanish. Swami Vivekananda wanted to apply a remedy, which would transform man's whole being and take him beyond the reach of Maya.

Yet he did not ask each and all to give up the world. His advice was: Transform your vision and idea about the world and the world will no more be a snare to you. When the real nature of a mirage is known, you may see it again, but it will no longer be able to deceive you. The same will be the case with regard to the relation of a man with the universe around, when he knows its real nature. But in this he was quite different from those who hold the view that one should be in the world, only because they cannot give up their hankering for sense-enjoyment and have not the capacity to rise up to that height wherefrom can be seen the glory of renunciation. How great was his taunt to those who ape to be a "Janaka" of the present age! To aspire after the Knowledge of the Atman and at the same time to stoop down to sense-enjoyments, just as a vulture though soaring high up in the sky always looks for the carrion below,—that was intolerable. Swami Vivekananda was never for any compromise, much less could he stand any hypocrisy. The man who constantly thinks of the Atman, will automatically find himself incapable of running after sense-objects. And what is the root cause of the innumerable troubles of the modern world? It is this—that man glorifies matter more than spirit; man loves the pleasure of the senses more than that of the Atman. But once he tastes the bliss of the Atman, all other things will prove tasteless to him. Swami Vivekananda wanted to raise humanity to that high level, on reaching which people will no longer fight for sense-objects just like dogs fighting for morsels of food. Was not that a radical solution of the many problems of modern life?

IV

The original sin of man, one may say, is not that Adam ate the forbidden fruit from the Tree of Knowledge but that man became selfish. Selfishness is the cause of all miseries in the world. Man is robbed of peace when his whole mind is bent on self-interest and a selfish man robs others also of their peace. When one is convinced that one

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Life pervades all, one cannot give precedence to one's own interest over that of others. Swami Vivekananda would say that the oppressor should be more pitied than the oppressed, because he does not know that he is inflicting wounds upon himself in another form—in the form of the oppressed. What will be the position of those who, under cover of darkness, destroy things, supposed to be of the enemy's camp, but with the dawn of light find that they belong to themselves! Such also is the tragedy in our life—in all our fights and quarrels with others.

The scripture says that a Sadhaka should so mould his conduct that it becomes like that of a Siddha. This is the ethical aspect of religion. Now, the last word in religion is the realization of the same Self in all. "Seeing the Lord equally existent everywhere, he injures not self by self and so goes to the highest goal." This is what is called "living for others." And this is the state which one attains when one realizes the goal of religion. Now, to the extent man succeeds in tuning his activities to that ideal, the world will be an abode of peace; otherwise it will be an eternal Kurukshetra, as is the case now. Whether man will do it or not, that is a different thing; but this is the truth.

But how to reconcile this view with Swami Vivekananda's love for India? To many it may seem contradictory and paradoxical that one speaking always of the Atman could fix his love to a particular geographical area. Sri Ramakrishna was greatly perplexed when he was accused of having attachment for his chief disciple, Narendranath. But he got a great relief when the Mother told him that it was not a case of fleshly attachment—he loved Naren because there was a great manifestation of the Divinity in him. The cause of Swami Vivekananda's love for India was also similar. He loved India, because it was the repository of the highest ideal of religion. There was nothing parochial in his patriotism. If India dies, religion will be wiped off the face of the earth—that was the reason of his special love for India. And how intense was that love! India's very dust was sacred to him. And one weakness of that mighty soul would be betrayed, when, in the West, Swami Vivekananda would furiously oppose a man, even if an altogether not unjust remark against India passed from his lips.

Just as a man with the knowledge of the Self becomes all powerful and without that he is dead though alive, in the same way the country which knows itself is strong and invulnerable, but as soon as it forgets itself it goes slowly towards death. The real problem of India is that she has forgotten herself. The time of the real decline of India began when she began to imitate other countries. Disease-germs are not the real cause of an illness; the fundamental cause of a disease in a man is that he has become weak and susceptible to the disease. Similarly the actual degradation of a nation begins when it loses faith in itself and looks for the riches—however great—of other people. Swami Vivekananda found India in the grip of a tendency to imitate foreign models and ideals. The foreign culture and civilization was going to completely engulf India, when that great seer came to the scene and he, an awakener of souls, became the awakener of a dying nation too. He unmistakably pointed out where the real strength of India lay as also wherein was her great weakness. Though we cannot say that India has fully shaken off the undesirable influence of foreign culture and the habit of foreign modes of thinking, yet, she

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now stands on a fairly safe ground and is on the way to regain her self-consciousness. It is true that even now we may find people who, due to the perverted education they have received, are apathetic towards Indian religion and Indian culture, but we have no doubt that their words will be swept away in the great rush of awakening that has come over India at the present time.

V

Sometimes we hear people saying with regret that if Swami Vivekananda were alive now, he could give right solution of the tangle that Europe now finds herself in. But did not he already give a message which would save not only his own country, but other nations as well? So long as people love matter more than spirit, so long as they belaud personal aggrandisement as a high virtue and do not encourage self-sacrifice, so long as they fail to recognize the whole of humanity as one, there will be no peace on earth. For how does the conflict between different nations ensue? Is it not from the fact that one nation tries to further its own interest at the cost of another? As the gross self-interest manifesting itself among different individuals mars the peace of a family or a soceity, in the same way when it preponderates among different nations, peace of the world is threatened. The pity is, when a vice is discovered in a single individual, it is condemned and discouraged, but when it is seen in a national life, it is applauded and encouraged. Perhaps it needs demonstration that even in the life of a nation love is more paying than hate and self-sacrifice a greater virtue than selfishness. And Swami Vivekananda expected that India should demonstrate that.

A man of God as Swami Vivekananda was, he saw every problem in the world —individual, social or national—from the highest standpoint, namely, that men are the children of Bliss and inheritors of Immortality, and it is because they forget this that they suffer. He wanted to see the application of this Truth in the life of all, so that the world might be saved from the impending destruction and humanity might have peace and blessedness.

Swami Vivekananda came like a divine messenger from On High with a new Gospel of Hope and Strength for the suffering humanity and the afflicted world; after his meteroic life on earth he is gone, but leaving a trail of Light which, we hope, will not soon fade.

SHAKING OF HANDS

By Swami Nirvedananda

"Science will shake hands with Religion."—Swami Vivekananda

I

The nineteenth century was a rather bad day for theologians. For, then Science was very positive in certain findings that tended to cut away the ground from under the theologians' feet; and there was a growing fancy among the people to rely more on the verdict of Science than on that of Theology.

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Scientists of the last century were firm in their belief that they could explain the universe with nearly seven dozens of elements and half a dozen elementary forces. Accordingly to their conception the universe is a huge machine, wherein myriads of indivisible atoms are being played upon by a number of material forces. The machine is lodged in absolute space and it works with the flow of absolute time. And the mighty Law of Causation is there to explain every movement of the Cosmic machine. The machine moves smoothly, steadily and continuously and every step forward can be determined accurately from the previous state of things.

According to these scientists the universe is filled by ether, in which lie strewn material bodies in the shape of stars and planets at distances of millions and millions of miles. In this vast ocean of space the earth is like a tiny grain of sand on the seashore.

Evidence of life on the tiny speck of an earth made these scientists look upon Life as an intruder in the realm of matter. Just as separation of the earth from the original star or nebula due perhaps to the attraction of an approaching star was nothing but a pure accident,—so also must have been appearance of Life on earth something like an accident.

Like the magnetic property of the Iron group and the radiating property of the radio-active group of elements, Life may be a property of the element Carbon that plays such an important role in the make-up of all organic tissues.

Thus speculated the scientists of the last century on Life. Such an unshakable faith did they call up regarding the ultimate nature of atoms and material forces, that even philosophers did not hesitate to build up philosophical systems on these material units. They proceeded to explain Intelligence as a bye-product of chemical changes in the material contents of the brain.

Hence, search for Intelligence before creation naturally became a meaningless affair and as a matter of course Theology was about to be set aside as something meant for satisfying puerile curiosity.

II

The birth of the new century has tilted the scientist's kaleidoscope. The vision before him has undergone a miraculous change.

Indivisible and indestructible atoms, on which the materialists of the last century relied so much, have betrayed their unsubstantial nature and the picture of the cosmic machine is on the point of tumbling down.

The atom is no longer a compact, homogeneous and ultimate unit. A new world has been discovered in the sealed bosom of an atom. It has been found to be like a miniature replica of the solar system. A proton or a combination of protons and electrons form the nucleus within the immense void of an atom, and round the nucleus electrons are engaged in a whirling ring-dance.

"The diameter of an electron is about 1/50,000 of the diameter of an atom ; that of the nucleus is not very much larger ; an isolated proton is supposed to be much smaller still." So, compared with the void within an atom, the space occupied by electrons and protons is insignificantly small. As a matter of fact, if all the electrons and protons composing a human body could be packed up very closely, eliminating all the unfilled space, "the man would be reduced to a speck just visible through a magnifying glass."

So all that one regarded as most solid has dissolved objectively into tiny

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specks floating in void. Says Sir Arthur Eddington, "When we compare the universe as it is now supposed to be with the universe as we had ordinarily preconceived it, the most arresting change is . . . . . the dissolution of all that we regard as most solid into tiny specks floating in void. . . . The revelation by modern physics of the void within the atom is more disturbing than the revelation by astronomy of the immense void of interstellar space."

Then the yet more surprising fact about these tiny constituents of the physical universe is that they refuse to remain in the category of matter. The protons and electrons appear as charges of positive and negative electricity. They can very well be looked upon as 'fields of force' but in no sense as particles of matter. Thus a material object, a wall or a table is mostly emptiness, and "sparsely scattered in that emptiness are numerous electric charges rushing about with great speed." There is nothing substantial about it. "It is nearly all empty space —space pervaded, it is true by fields of force, but these are assigned to the category of 'influences' and not of 'things.' "

And even these tiny specks of electric charge, which go to constitute all that we call matter, can hardly be looked upon as specks or particles. Recent experiments have proved that protons and electrons behave both as particles as well as waves. So they should more correctly be called 'wavicles.' Just as modern science has discovered that light radiation has a dual character, namely, undulatory and corpuscular at the same time, so also protons and electrons have been found to show unmistakable signs of an exactly similar dual behaviour. This is why some scientists consider matter as a kind of congealed radiation. Says Sir James Jeans, "The tendency of modern physics is to resolve the whole material universe into waves and nothing but waves. These waves are of two kinds ; bottled-up waves which we call matter, and unbottled waves, which we call radiation or light."

Yet the most astounding fact about the structure of the material universe is what has been discovered by Heisenburg in 1927. He holds that there is a principle of indeterminateness involved in the very constitution of nature. Position and velocity of a particle at a particular moment can never be determined accurately. "A particle may have position or it may have velocity but it cannot in any exact sense have both." If its position be accurately determined, its velocity will simply go beyond the range of precise measurement. So a proton or an electron, be it a particle or wave or wavicle, it is something of a super-physical nature because its position and velocity appear to lie on two different planes. Evidently protons and electrons appear to lie outside the normal range of even the scientist's vision.

This is why Sir James Jeans states that the reality behind electrons and protons belongs to higher dimensions and all that we know of them is nothing but behaviour of shadows of that reality. And this is the stuff of which the world before us is composed. The hard and tangible universe made of indivisibe and indestructibe atoms has been resolved into Void and Shadows. According to Sir Arthur Eddington, "The external world of Physics has thus become a world of shadows. . . . . In the world of Physics we watch a shadowgraph performance of the drama of familiar life."

III

Innumerable shadows in an immense void is what one gets at behind the

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panorama of nature in course of his empirical search. But twentieth century science does not cry halt even at this stage. Even the shadows are declared to have an ultra-shadowy character.

A shadow with which we are familiar appears to have a fixed position in space and has a measurable duration in time. But the shadows into which the universe is resolved in course of the scientist's objective search for reality, can be located absolutely neither in space nor in time. Absolute space and absolute time have taken wings before the magical wand of Einstein. The same distance between two objects may yield different measurements to different observers moving with different velocities. The same incident may appear to belong to the Past, Present or Future to observers from different stations. So when we actually locate anything in time or space, we do it only with reference to a particular framework of time and space.

Moreover time and space are no longer considered to be absolutely distinct kinds of interval. There is only one kind of interval which may best be named time-space, that appears time-like under some conditions and space-like under others.

Hence the idea that our universe is a three-dimensional entity floating in the stream of time has naturally been dropped. Time and space have been welded together permanently and our universe is now considered to be a four-dimensional continuum, of which time is one of the dimensions.

Einstein's theory of Relativity backed by this conception of the four-dimensional continuum, which was advanced originally by Minkowsky, has ushered in an altogether new era of science. The very mode of the scientist's thought about the world has undergone a complete revolution. The scientist has to grasp absolutely new conceptions undreamt of in the classical scheme of physics.

While scientists are busy over readjustment of equations, theories and laws according to this new light, the man in the street is hopelessly thrown overboard from the realm of scientific speculations. To him everything is slipping through the fingers. Matter, solid, liquid or gaseous, has already fizzled out with the break-up of the atom and discovery of the shadowy character of protons and electrons. Now, Time and space have also somehow melted into an obscure mathematical figure of Time-space. He finds nothing substantial about him to clutch at. Nothing but shadows on a four-dimensional continuum! This simply takes his breath away.

IV

Whatever may be the fate of Matter, Time and Space,—the fact of rigid determinism can still give some relief to materialists. But as ill luck would have it, twentieth-century-science is on a fair way to pull this down as well.

The quantum theory has shaken the foundation of determinism. According to this theory energy is absorbed or radiated in distinct lumps or quanta. So continuous motion is not a feature of the processes of Nature. Nature moves rather discontinuously by sudden jerks, like the hands of a clock.

Then again when a quantum of energy reaches a body,—as it is not distributed all over—only one of the atoms of the body absorbs the whole quantum. Now, who determines which atom should go in for the quantum? This question remains unanswered. So the common man is left to speculate that there may be an element of fate

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or will involved in the choice of the atom.

The next blow to the Deterministic theory comes from Radio-activity. It has been found that a process of disintegration goes on within radio-active atoms. Electrons and protons fly off from the atoms up to a certain limit and emanate in the form of a continuous radiation, till Uranium or Radium is reduced to Lead. Now, no external agency, heat, light or even cosmic energy, has yet been found responsible for knocking the electrons out of the radio-active atoms. So disintegration of these atoms is said to be spontaneous. So long as no cause of this disintegration be forthcoming the fate of the Deterministic theory must remain hanging in the balance.

Then again it has been calculated that one out of every 2,000 electrons flies off from the radio-active atom in course of a year. This naturally gives rise to the puzzling question—"What is it that determines which particular electrons should go out and which others should remain within atomic range?" Apparently no answer is forthcoming. It appears more like an act of will or fate, as one may choose to say, than like any mechanical motion.

V

Thus before the analytical vision of the physicist the world appears to be no more than a world of symbols, where probabilities play a more important role than causality. He can no longer explain Life and Mind in terms of matter, rather he is about to explain matter in terms of mind. Sir Arthur Eddington goes so far as to declare that "the stuff of the world is mind-stuff. . . . . The mind-stuff of the world is, of course, something more general than our individual conscious minds; but we may think of its nature as not altogether foreign to the feelings in our Consciousness."

The following statement of Sir James Jeans, one of the leading scientists of England, will make the new standpoint perfectly clear.

"To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the Creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

Now let us add to it the revelations made by Sir Oliver Lodge, another noted scientist of England. He has found unmistakable evidence regarding the existence of Life and Mind outside the physical world. He has investigated the truth behind seances under test conditions and has been thoroughly convinced of the existence of spirits. In the recent centenary meeting of the British Association Sir Oliver asserted before the august assembly of scientists that in the near future science was sure to prove the existence of Life and Mind in the interstellar space.

Even Bertrand Russell, who is not yet convinced of the 'hereafter' and appears to be in the same boat with Charvak (the Indian atheist), appreciates the value of scientific inquiry into the extra-physical realm. Says Bertrand Russell, "Psychical research professes to have actual scientific evidence of survival, and undoubtedly its procedure is, in principle, scientifically correct

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Evidence of this sort might be so overwhelming that no one with a scientific temper could reject it. . . . . For my part, I consider the evidence so far adduced by psychical research in favour of survival much weaker than the physiological evidence on the other side. But I fully admit that it might at any moment become stronger, and in that case it would be unscientific to disbelieve in survival."

So we see that with the accumulation of substantial evidence in his favour, his findings have to be accepted by the scientific world and this will mean a radical change of scientific outlook.

Thus the physical universe instead of being a hard shell of substantial matter has dissolved into a subtle composition of something like mind-stuff, and Science is about to admit that in this universe exist and move about individuals composed of Life and Mind. Taste, sound, colour, shape and all the rest that make up the world are admitted even by scientists to be nothing but mental impressions. It is our mind that transforms the physicists' world of symbols into the world of our experience. In the words of Sir Arthur Eddington, "The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic, and as a symbol the physicist leaves it. Then comes the alchemist Mind who transmutes the symbols. The sparsely spread nuclei of electric force become a tangible solid; their restless agitation becomes the warmth of summer; the octave of ethereal vibrations becomes a gorgeous rainbow. . . . Nor does the alchemy stop here. In the transmuted world new significances arise which are scarcely to be traced in the world of symbols; so that it becomes a world of beauty and purpose—and, alas, suffering and evil."

In his search after Reality the physicist has found that substantial matter has "resolved itself into a creation and manifestation of mind." With this perhaps the physicist has come to the end of his destination. His quest of Reality has led him right through the physical realm into the metaphysical. Before his vigorous process of dissection the 'gross' (physical) has miraculously merged into the 'subtle' (mental). Now if he wants seriously to proceed any further in his search after Reality, he will have to leave behind his physical tools and implements, and even his mathematical formulae, equations and tensors, and equip himself properly for a journey on the mental plane. Because, now that he is in a mental world, it is more a process of self-analysis than an external objective search that will bring him closer to Reality.

So Science has no longer any reason to be hostile to religion. Vedanta, the universal background of all religions, declares that through self-analysis alone one can get at the Ultimate Truth; and to the modern physicist, in his bewilderment, self-analysis should appear to be quite a probable method—nay, as the only probable approach to Reality. Sir Arthur Eddington accepts 'the insight of consciousness' to be 'the only avenue to what' may be called 'intimate knowledge of the Reality behind the symbols of science.'

It may be mentioned in this connection that some of the disclosures made by the process of self-analysis are about to be corroborated by the findings and expectations of modern science. That 'matter is a creation and manifestation of mind,' that cosmic mind is the ruler of the universe, that Life and Mind exist even after physical death,—all these were revealed to the Vedic Seers in course of their search after Reality by

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the process of self-analysis. The empirical method has succeeded so far in peeling off the physical universe. Now one has to deal with the mental universe into which the physical has resolved. This may be done only by analysing the mind. There is absolutely no other course open. Moreover, it was precisely by this method of self-analysis that the Vedic Seers stripped off the mental universe as well and went to the very core of the universe, the Eternal Background of Pure Consciousness. So regarding the method of search after Reality Science has nothing to say against Religion.

Even regarding details modern science is not in a position to raise serious objections. Mystic experiences can no longer be reasonably discarded as useless hallucinations. The Physicist's reality is outside the four-dimensional continuum, but we live in a three-dimensional world. Empty space containing sparsely scattered protons and electrons appear to us as substantial and continuous matters with various colour, taste and smell. On the Physicist's symbolic world our mind has woven this rich fancy of the actual world of our experience. So even the scientist will have to admit that we live in a gigantic illusion, created by the mind. And to the unsubstantial constituents of this illusory world mind has given values and significance. What is there in a rainbow but a multitude of ethereal vibrations of varying wavelengths arranged in a certain order? And this fills one's mind with joy and plunges the poet into ecstasy. The mind appears to have a constitutional appetite for beauty; so it assesses aesthetic values of its fancied creation. Similarly mind has a natural craving for purity, which leads it to endow things with moral values. Thus in a nest of illusions we live and yet we are swayed by love and aversion. The Physicist, one can hope, does not look upon his son or daughter as a big differential equation, nor even more concretely as an assemblage of electrons and protons. Even the Physicist, in spite of his analytical knowledge of the material universe, has to love, hate, enjoy and suffer and even carry on research in the midst of illusions.

Living in illusion how can the scientist challenge mystic experience as an illusion? What harm if it is? One illusion cannot be less real than another. The world of mystic experience cannot be less real than the illusory world of ordinary experience.

Moreover it is the same mind which in its ordinary mood projects this vision of the everyday world, calls up a different order of visions in another mood. The same mind that enjoys the things of this world enjoys rather more intensely the things of the mystic world. And from the amount of purity, strength and joy it derives from the mystic vision, the self-same mind gives greater values to the mystic world. Now, Mind being the weaver of illusions, assessor of values and guarantor of Reality, how may one reasonably question its verdict about its mystic experience?

Moreover just as the scientist tries to approach Reality in and through illusions of the everyday world, so does the mystic try to get near Reality in and through illusions of the mystic world. The Physicist recoils from his four-dimensional continuum leaving Reality in a background outside the scope of his investigations. While the mystic, as Vedanta would have us believe, succeeds in passing beyond the mystic world of names and forms and reaching the universal background of Eternal Consciousness-Existence-and Bliss. Thus the avenue of conscious-

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ness into the spiritual world leads one through the illusions of mystic experience straight to the Final Cause. So the mystic world, though illusory from the standpoint of Absolute Truth, may be said to be closer to Reality.

Thus it is clear that Science can no longer object seriously to the method of self-analysis adopted by Religion and to its findings. Science and Religion need no longer be looked upon as inmates of opposing camps. Rather, it may be expected that they will come closer together in the near future and pledge their amity by a hearty shaking of hands.

NATIONAL VALUE OF INDIAN ARCHITECTURE

By Sris Chandra Chatterjee, Sthapatya Visarad

I

A wave of enthusiasm for the establishment of *Swaraj* has swept over the length and breadth of India. Throbbing with the pulsation of an awakened national life, the people are craving for self-government. But in their zeal for political freedom most of them seem to forget that their cultural freedom is as much needed as their political freedom. Efforts should be directed therefore to attain both the two simultaneously. Of course many would say that unless political freedom is obtained cultural freedom is not possible. That idea, in the opinion of some thoughtful leaders, is erroneous. It is like putting the cart before the horse. Salvation from cultural slavery, on the other hand, has been considered to be an essential preliminary step towards establishing a claim for, and eventual attainment of, *Swaraj*.

But unfortunately among most of the leaders of public opinion in India, there is an appalling absence of well-defined ideas for removing the obstacles that stand in the way of building a healthy nation. All of them have emphasized the imperative necessity of having a national commonwealth based on national goodwill for the successful attainment of *Swaraj*. They have been striving to bring about a unity of aspiration and forge ahead on the path of self-conscious development. They have been hankering even for a common language for their thoughts. Their minds have been set on breaking the narrow shackles of provincialism in order to merge into one united nation. No one will deny that all this is very good. Their passionate speeches are undoubtedly stimulating and thought-provoking. But one cannot help feeling pained at the discrepancy between their profession and practice. In actual fact we mostly find just the opposite: communalism, provincialism, commercialism and capitalism yet reign supreme in their heart of hearts. Such is the pernicious influence of the foreign imperialistic machinery that has silently been working on the Indian mind and soul.

In every province we hear the cry for preference for the local people as against the claims of more qualified outsiders. The city of Calcutta is full of sectarian institutions such as the East Bengal Club, South Indian Union, Madrasi

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Association, Marwari Chamber of Commerce, etc., whose aims and objects are anything but the fostering of social service such as may unite in a common endeavour the peoples of all provinces without distinction. This growing insistence on sectarian demarcations stands in the way of a real national unity, keeping us in a disbanded condition, antagonistic to national fraternizing. We are ostensibly eager to bring about a co-operation between the East and the West. We talk of contributing to the formation of one universal brotherhood. We recently assembled at Allahabad to find out a solution for communal problems. But, have we really banished from our hearts the envy and hatred that we have been harbouring against our fellow countrymen? Ask the enlightened leaders of Bihar and Bombay if every one of them, not to speak of the common folk, have any love for the Bengalee or the Punjabee, and are really willing to co-operate with them. Ask the eminent journalists of Bengal and Madras, who are expected to educate the country, whether they are able to resist the temptation of jealously safeguarding the interests of the particular section of the community with whose prosperity their own existence is intimately associated. We cannot imagine how our countrymen have the temerity to claim *Swaraj* while such mean, uncompromising narrowness and party-spirit is being manifested in every aspect of their communal life, and which they do not appear to have any anxiety to overcome. They ought to purify their soul before they join a national movement led by the selfless Mahatma. If we come to think of it, it is pure slave mentality, the product of the complete subjugation of our national culture by a foreign one that has been responsible for this sorry state of affairs.

It is next to impossible to make out a well-defined plan that can pacify all sections of people blinded by selfish motives and induce them to unite in one cause. The "deterioration of the Indian mind and the degeneration of Indian life" originally caused by the invasion of a foreign culture and now perpetuated by the soul-crushing narrowness of *provincialism* are so complete that nothing but a continued strenuous effort can save them,—an effort to reorganize ourselves on the bed rock of our traditions. Such organization was found to be successful in the days of Asoka—through Religion and Art. To some extent the same has been advocated by the foresight and genius of Mahatmaji, who can never dream of politics divorced from religion. His illuminating article on "Art and Religion" that appeared in the *Island* of London, shows clearly his views on the wholeness of life.

II

The greatest tragedy in the social history of modern India is the conflict of Indian and Western culture in the ideals of our countrymen. Influenced by the Western culture we have almost forgotten our own ideals which have kept our civilization alive from time immemorial. We have forgotten that ancient India not only produced Buddha to preach the purification of the human soul by actively following the path of the Good, but that when the religious and artistic life-currents were moving together in ancient India she attained her high-watermark in all fields of activity, both moral and material,—and when those currents declined, national life in every domain became moribund. It is expected that with the re-establishment of our national ideals through Religion and Art there

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will be a real Unity in our countrymen and there will be an all-round growth including the material prosperity of the country. Under the Hindu monarchs India very harmoniously combined material prosperity with religious ideals. The Indians, now, have no definite ideal to follow. They are aimlessly drifting from one goal to another, seeking crumbs from foreigner's tables for their nourishment. Their social, political, religious and artistic lives are in a chaotic condition. They must find their way back to their national heritage if they want to live a higher life. Our cultural freedom is as much needed, as we have already said, as our political freedom. Borrowing what is wholesome for us from other peoples' culture and assimilating them into our own to give it fresh strength and vitality was never antagonistic to our ideals. What is dangerous is the grafting of unwholesome or discordant, unassimilable elements into the corpus of our cultural life. Moreover, the misreading of what is best in the West and the glamour of what may be called the superficial gloss of Western life have blinded even some of our best minds, resulting in their slavish imitation of Western manners and customs and costumes, and copying modes of action and institutions which are inimical to our real good.

India needs the West. A wide-spread desire exists in India to know about the way the West has attained to such a pinnacle of prosperity. She needs the economic methods and the utilitarian impetus of Europe and America. As the West is looking for the universal values in life which points she has learnt from India and the East, so is India seeking in her turn values in terms of technology and material efficiency. People who have been deeply pondering over the problems of social life, whether in Europe or in America, look forward to India for the solution of the many knotty problems which are baffling their best endeavours. Europe and America are experiencing a spiritual and artistic rebirth in which China and India are supplying the solvent agency. There should be such 'give and take' between India and the West, but a complete surrender of our pristine culture can never be for our national welfare.

III

Though our national leaders have devoted so much time and energy to our political salvation and industrial development, they have till now omitted to take any active interest in the rehabilitation of our national art and architecture, failing to recognize their importance in the development of our national life and culture, owing, perhaps, to their inexcusable ignorance (?) of the national value of Indian art.

Indian art has various sides and we are only concerned here with one of its vital aspects. In the opinion of Havell "of all branches of art, that of architecture is the one which gives occasion for the exercise of the highest constructive powers, and in the revival of Indian domestic architecture there is a magnificent field open for the energy of the Swadeshi reformer, and the very best opportunity for giving a great stimulus to Indian arts and crafts. Nowhere is it more true than in India that architecture is the mother of all the arts, and the neglect of Indian architectural traditions by Indian leaders of public opinion has been one of the principal causes of the deterioration of Indian art."

He further says that "India with Indian art completely denationalized by Western commercialism and Western materialism will still remain in a state

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of intellectual and moral servitude even if all the dreams of Swaraj, which the extremists indulge in, were realised." The same opinion has been shared by many intellectual men in India, Europe and America whom the humble writer had occasions to come across during his tours.

Indian architecture with its allied fine arts, like sculpture and painting, had a glorious past of its own, no less than Indian literature, philosophy, music and science. Magnificent temples, Viharas, mosques and secular edifices throughout India, that have withstood the ravages of time for centuries, still bear proud testimony to the beauty, nobility, dignity and durability of Indian architecture. Architecture has been in all ages the expression of its creative genius and that of its life and culture. The true index of the civilization and of the very great constructive, aesthetic and spiritual achievements of India—achievements which have been proved to be of an order superior to that prevailing in contemporary Babylon and Egypt —is imprinted on her ancient architectural arts and crafts. This ancient architecture was a mature fruit of the powerful inspiration of the Vedas and of even earlier culture. In fact the cultural attainment of pre-historic India of ages long gone by, has been recorded only by the art remains in Sind and the Punjab that claim an antiquity of thousands of years prior to the age assigned to the Vedas—and which signify the superiority of Indian wisdom over other civilized countries in that remote age. Such an invaluable indigenous art with an unbroken chain of tradition of over two thousand years behind it—it is over 5,000 years old when the finds at Mohen-jo-Daro and Harappa are taken into consideration—which has maintained so much vitality and virility in spite of the ban which intellectual Europe has put upon it, has unthinkingly been allowed to die of starvation without a single word of protest from our national leaders, at a time when the whole of the East is vibrating with a burning zeal for nationality! Do they not know that with the death of our national arts our cultural death is certain? Indian art must once again have its own if we are to find a place in the Comity of Nations.

Students and citizens draw inspiration from civic architecture. They cannot have the true national and patriotic spirit unless they dwell in, and move along avenues of buildings which are really great and are characteristic of the national life and culture. The unseen spirit of architecture works unconsciously on the mind. This is why the Kaiser, at the commencement of the Great War, delivered a thrilling speech at a Berlin cathedral, urging the Germans to discard French, English, Greek or Italian art and fully develop their own School of German architecture in order to inoculate real patriotism into the hearts of his countrymen. This is why maddened with the rage for destroying the soul of French culture the German soldiers bombarded the art-museums of the Belgium territory, which act of vandalism has been deplored by all civilized nations. In the opinion of international thought-leaders like Ruskin and Patrick Geddes, civic architecture when carried on national lines, can alone create a healthy nation. After this will our leaders remain content with mere political freedom and not sympathetically consider about the question of reproducing another really *Indian* India resplendent with glorious architecture and painting of their great ancestral heritage and thereby create and stimulate a healthy nation? Foreign travellers visit India

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mainly to enjoy the scenery of the Himalayas and the beauty of Indian architectural monuments. Other things they do not care for. The magnificent Ghats of Benares so much inspire them that many of them take photographic films of the entire range of the Ghats. Is it to the glory of the "up-to-date" Indians that the dignity and the sanctity of the Ghats are being allowed to be defiled before their very eyes with the construction of modern structures in discordant, hybrid styles, even the walls of the temple of Viswanath being desecrated with minton tiles?

Thanks to the untiring advocacy of the Press, the Indian public seem to have been awakened at last to their artistic traditions and they are anxious for the re-establishment of their national architecture. Successful experiments made in the last ten years on the practical field have amply convinced the people that buildings with Indian architectural feel about them are not only cheaper than the foreign or hybrid styles in vogue, but their dignity and beauty are of a much higher order, nor are their rooms dark or insanitary in any way. Simple yet elegant structures and temples beautifully decorated in Indian fashion, with modern conditions and comforts, have successfully been constructed that are not too expensive for the slender purse of middle-class owner.

IV

Can the leaders of Indian aspiration still remain apathetic to the revival and development of Indian Art? Let them oppose with reason the art-movement if they can; if not, let them support it. Deliberate indifference in this grave matter only proves their ignorance of the real problems of Indian national life and of their blindness to the immense responsibility they are entrusted with. This is our challenge to our political leaders.

Let the attention of all interested in the Indian culture be drawn to it. Let the Indian Municipalities rise equal to the occasion. It is strange that the Hindu University, which was started with a view to bringing in a renaissance in Hindu cultural expression, has not as yet considered the claim of Indian architecture. Hindu monarchs exist no more. With their passing have also passed away the Universities of Nalanda, Ajanta, Mathura and Madura —where Indian arts were systematically cultivated with other branches of human thought. While there are hundreds of institutions in the British Empire that train students in civil, mining, electrical and mechanical engineering there is not a single school to be found in the world that deals with Indian Architecture. In the absence of any such organization, it is for the Hindu University to save our national arts. Let it do something tangible for the renaissance of Hindu architectural engineering and prove itself really worthy of its name. The Indian Princes have contributed very little to the cause of Indian architecture. It is very unfortunate that no systematic attempt has yet been made by any State, or public institution or private individual for the practical application of our art ideals. The time has come when such neglect must cease, and the State, the University and the public should awake to make Indian Art once again a living factor in the life of our people, in consistency with modern conditions.

In conclusion it may be said that the object of this article is not to criticise any one, but to point out the legitimate claims of Indian Art so long neglected by our people. The present writer is not competent by himself to tackle the complex problems outlined in this

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article. He earnestly prays that qualified and thoughtful peoples of all sections should join in deliberating on this point through the medium of the public press and thereupon arrive at a real solution.

DOES RITUALISTIC WORK LEAD TO LIBERATION?

(From Shankara's Commentary on the Brihadâranyaka Upanishad, III. 3.)

By Swami Madhavananda

Bondage in the form of the Grahas and Atigrahas (organs and objects) has been described; that which together with its cause binds a man so that he transmigrates, and freed from which he is liberated, is death; and liberation from this is possible, because there is the death of death. The liberated man does not go anywhere; it has been decided that everything about him is gone, leaving only the name, as when a light goes out. Though the bodies and organs of those that transmigrate and those that are going to be liberated (at death) are equally connected with their causes, the bodies and organs of the liberated are for ever discarded, while those of the transmigrating are repeatedly taken up—owing, as has been decided after a discussion, to work; and when that is exhausted, everything is destroyed save only name, and this is liberation. That work is either good or evil; for it has been decided: 'One becomes good through good work, and evil through evil work'; relative existence is due to these. Of these, evil work subjects a man to sufferings through repeated births and deaths in moving and stationary bodies—naturally full of pain—including those of lower animals, spirits and the denizens of hell: all this is as well-known to anybody as the royal road; the Shruti here pays attention only to good work, which is in harmony with the scriptures: 'One becomes good through good work'; and the Shrutis and Smritis are unanimous on the point that good work alone leads to all that man aspires after. Now liberation is a cherished object with man; so one may think that it too is attainable through work.[1] Moreover as the work is better and better, the result also is so; hence one may presume that a high degree of excellence in the work may lead to liberation; this idea has to be removed. The result of excellent work coupled with meditation is this much only; for work and its result are confined to the manifested universe of name and form. Work has no access to that (liberation) which is not an effect, is eternal, unmanifested, beyond name and form, and devoid of the characteristics of action with its factors and results. And where it has access, it is just the relative world. It is to bring out this idea that the present section is introduced.

Some say: Disinterested work coupled with meditation may produce a different kind of effect, as poison or curd, for instance, may (with the help of charms or sugar).

Reply: No, for liberation is not an effect—it is but the destruction of

[1] Scriptural or ritualistic work is meant; so also throughout the following discussion.

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bondage, not a created thing. And we have already said that bondage is ignorance, which cannot be destroyed by work, for work can function only in the visible realm. Production, attainment, modification and purification are the functions of work. In other words, work can produce, or bring within reach, or modify, or purify something; it has no other function besides these, since nobody knows about it. And liberation is not one of these; we have already said that it is simply hidden by ignorance.

Objection: True. We admit that work alone is of such a nature; but disinterested work coupled with meditation is of a different nature. It is common experience that things known to have a particular property such as poison or curd, display, in combination with special knowledge, charms, or sugar, quite a different property. Why not admit the same about work?

Reply: No, for there is no evidence in support. In other words, there is not one evidence—neither perception, nor inference, nor analogy, nor implication, nor scriptural statement to prove that work has any other function but those enumerated above.

Objection: Since there is no other result (but liberation), the injunctions (about rites) would otherwise be meaningless; this, to be sure, is a proof. To be explicit: The regular rites must not be supposed to have heaven as the result, on the analogy of the Vishwajit sacrifice.[2] Nor is any specific result mentioned in the Shrutis; all the same they are enjoined. So on the principle of the residuum liberation is understood to be their result, for otherwise people will not care to perform them.

Reply: Is it not the analogy of the Vishwajit sacrifice over again, since liberation is supposed to be the result in question? Unless some result, be it liberation or anything else, is presumed, people would not care to perform them; so liberation is presumed to be that result by verbal implication,[3] as in the case of the Vishwajit sacrifice. Such being the case, how do you say that the analogy of the Vishwajit sacrifice will not apply here? You presume a result, and yet deny that it is on the analogy of the Vishwajit sacrifice. This is self-contradiction.

Objection: Suppose we say that liberation is not a result at all?

Reply: You cannot, for then you will be giving up your proposition. You have stated that work, like poison, curd, etc., can produce a different result. Now if liberation is not at all a result—the effect of work, it will go against your proposition; and if it is the effect of work, you must show where it differs from other results of the kind such as heaven. If, on the other hand, it is not the effect of work, you must explain what you mean by saying that it is the result of the regular rites; and you cannot maintain that there is a difference merely because of the use of two different words, 'effect' and 'result.' If you say that liberation is not a result and yet it is produced by the regular rites, or that it is the 'result' of the regular rites, but not their 'effect,' you will be contradicting yourself, as if you said, 'Fire is cold.'

Objection: Suppose we say that it is like knowledge? Just as liberation, although not produced by knowledge, is yet said to be the effect of knowledge, so why not take it to be the effect of work in that sense?

[2] The scriptures enjoin the performance of the Vishwajit sacrifice, but do not mention any specific result of it. Yet there must be some result to induce people to perform it. In all such cases the practice is to consider heaven as that result.

[3] In which by hearing a word we infer some other connected word to complete the sense.

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Reply: No, for knowledge dispels ignorance. Because knowledge removes the obstruction of ignorance, liberation is metaphorically said to be the effect of knowledge; but work cannot dispel ignorance. And we cannot imagine any other obstruction to liberation but ignorance that can be removed by work; for it is eternal, and identical with the self of the aspirant.

Objection: Suppose we say work removes that ignorance?

Reply: No, for it is something quite different. Ignorance, which is non-manifestation, is the opposite of knowledge, which is manifestation; but work is not the opposite of ignorance and is therefore entirely different from knowledge. Ignorance, whether it means the want of knowledge, or doubt, or a wrong notion, is always removable by knowledge, but not by work in any of its forms, for there is no contradiction between ignorance and work.

Objection: Let us then presume that work has an unseen power of dispelling ignorance.

Reply: No; when it is clear that knowledge will dispel ignorance, it is unreasonable to presume such an unseen power in work. As when it is clear that threshing will husk paddy, we do not presume that it will be done without our knowledge by the regular rites like the Agnihotra, similarly we do not attribute the cessation of ignorance to the unseen power of the regular rites; and we have repeatedly said that knowledge and work are contradictory. That kind of knowledge which does not clash with work has been mentioned as leading to the world of the gods, as in the Shruti passage, 'Through knowledge (meditation) the world of the gods (is attained.' Moreover, if some result must be presumed for the regular rites mentioned in the Shrutis, should it be that which clashes with work, which cannot possibly be the effect of substance, attribute, or action, and over which work is never known to have any power?—or should it be that result over which work is known to have power and which harmonizes with work? If those rites must be presumed to have some result to induce people to perform them, then, since the verbal implication is fulfilled by presuming a result that harmonizes with them, neither liberation, which is eternal, nor the cessation of ignorance that obstructs it, can be supposed to be this result; for the former kind of result would be in keeping with the nature of work, and would be a subject where it is known to function.

Objection: We maintain that on the principle of the residuum liberation must be supposed to be this result. To explain: All rites produce those results (heaven, animals, children, etc.). Barring the other kind of result, however, we do not find anything else that can be supposed to be the result of the regular rites; only liberation is left, and it is a result coveted by the knowers of the Vedas. Therefore that must be supposed to be the result in question.

Reply: No, for since the individual results of those rites may be infinite in number, you cannot apply the principle of the residuum. No one who is not omniscient can assert that the objects desired by men as the results of their work, or the means of attaining them, or the desires themselves are so many in number; for they have no fixed place, or time, or cause, and are regulated by the kind of result that men seek. Again, as each individual has various desires, the results, as also their means, are necessarily infinite; and because they are infinite, it is impossible for anyone to know exactly how many they are. So, when the exact number of the results and their means is unknown, how can

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liberation be proved to be the only remaining item?

Objection: But it is the only remaining item outside the results of work as a class. To be explicit: Although the objects desired and their means are infinite, they all alike fall within the category of results of work; but liberation, not being the result of work, would be left out; hence, being the only remaining item, it should be taken to be the result in question.

Reply: No, for according to you it is the result of the regular rites, and therefore belongs to the same category as the other results of work; hence it cannot be counted as the residuum. Therefore we must conclude that the verbal implication is fulfilled, since there is another way of solving the problem, *viz.*, by supposing that anyone of the functions of production, attainment, modification and purification is the result of the regular rites.

Objection: Suppose we say that liberation is one of the four?

Reply: No, for being eternal, it cannot be produced, and cannot also be modified; for the same reason, as also not being of the nature of a means, it cannot be purified either; for only a thing that serves as a means can be purified, as the sacrificial vessel or an oblation by the sprinkling of water, and so on. Nor is liberation purified in the sense of being the effect of a process of improvement, as a sacrificial post etc. (carved out of a block of wood and the like).

Objection: Then by the principle of the residuum it must be attainable.

Reply: Not attainable either, because it is identical with the Self and one.

Objection: Since the regular rites differ from other kinds of work, their results too ought to be different.

Reply: No; since they are equally work, why should not their results be similar to those of other kinds of work?

Objection: Suppose we say, because different causes operate in the two cases?

Reply: No, for the case is analogous to that of the Kshâmavati sacrifice, etc. For instance, when the sacrificial fire burns a house, this particular sacrifice is performed; we have also the injunction, 'When a sacrificial vessel is broken, or cracked, a sacrifice should be performed on each occasion'; and in these occasional rites liberation is not supposed to be the result. Similarly the regular rites, not being different from them, on account of their dependence on circumstances—the Shrutis, for instance, enjoin them for life—cannot have liberation as their result. (To give a different illustration :) Light is an auxiliary to everyone's vision of colour; but owls etc. cannot see in light—their eyes differing in this respect from those of others. But because of this difference we do not suppose that their eyes can also perceive taste etc.; for we have no knowledge of any such power on their part. Any peculiarity is admissible only in that respect about which—may be after going far afield[4] in the search—we have certain knowledge.

You spoke of the regular rites producing a different effect like poison, curd, and so forth in connection with special knowledge, charms, sugar, etc. Let them do so; we accept this view, and there is no dispute over this point. In other words, if you maintain that disinterested work coupled with meditation produces a different kind of effect, we do not contest this point; for between two persons, one sacrificing to the gods, and the other sacrificing to the Self, the Shrutis state the superiority of the latter in the following passages: 'One who

[4] From the human kingdom, as in the present case.

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sacrifices to the Self is better than one who sacrifices to the gods,' etc., and 'That alone which is performed with the help of meditation (is stronger),' etc. The phrase 'sacrificer to the Self,' used by Manu in connection with the knowledge of the Supreme Self in the stanza, 'Seeing (himself in all and all in himself) he becomes a sacrificer to the Self (and attains independence),' means that simply by his sameness of vision he becomes a sacrificer to the Self.[5] Or the phrase may have been used having regard to the aspirant's former condition. The sacrificer to the Self performs the regular rites for self-purification, as we know from the Shruti text, 'This limb of mine is purified by this (rite)'; similarly the Smritis too in the passage, 'Through the sacrifices relating to conception,' etc., show that the regular rites purify the body and organs. Purified by those rites, the sacrificer to the Self attains the sameness of vision; either in this or in some future life he attains Self-realization. The meaning is that by his sameness of vision he becomes independent. The phrase 'sacrificer to the Self' has been used having regard to his former condition—to show that the regular rites combined with meditation help towards realization.

Moreover passages like, 'Sages are of opinion that the attainment of oneness with Virâj, the Prajâpatis, Yama, Hiranyagarbha and the Unmanifested, is the highest result produced by Sattwa or pure materials (rites coupled with meditation),' and '(They) are merged in the five elements' show the mergence in the elements in addition to attaining the status of the gods. Those who read the latter passage as, '(They) transcend the five elements,' betray a very poor knowledge of the Vedas, and as such may be left out of account. The passages in question are not to be dismissed as mere eulogy, for the chapter in which they occur treats of the results of work culminating in oneness with Hiranyagarbha, and of Self-knowledge, which is distinct from work, and these correspond exactly to the ritualistic portion (of the Vedas) and the Upanishads respectively. Besides we find that the non-performance of prescribed rites and the doing of forbidden acts result in degradation to the state of stationary objects, or dogs, or hogs, or the like; and we also come across spirit existences like the 'vomit-eaters.'

Moreover, none can think of any prescribed or forbidden acts other than those mentioned in the Shrutis and Smritis, the non-performance or performance, respectively, of which would cause one to become a spirit, a dog, a hog, or a stationary object, or the like—results the existence of which we know from perception or inference; and none denies that these states are the results of past actions. Therefore, just as these lower states—spirit, animal, or stationary existences—are the results of one's non-performance of the prescribed rites or performance of the forbidden acts, similarly we must understand that the higher results culminating in oneness with Hiranyagarbha are as much the results of past actions. Hence the passages in question are not to be taken as mere stories concocted for the sake of eulogy, like 'He cut off his own fat,' 'He cried,' etc.

Objection: If those passages are not stories, the subject under discussion (work and its results) also must be so.

Reply: Let it be; this much only (the absence of examples to the contrary) does not contradict the reality of the subject under discussion, or invalidate our position. Nor can you say that the positions referred to in the passage,

[5] So it is a tribute to the knowledge of Brahman.

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'Virâj, the Prajâpatis' etc., are the results of rites with material ends; for these are stated to produce an equality of status with the gods. Therefore the regular rites and rites like Sarvamedha and horse-sacrifice performed by persons with selfish motives lead to the attainment of oneness with Hiranyagarbha and so on. But in the case of those who perform the regular rites disinterestedly, just for the purification of the mind, they help towards realization. The Smriti says, 'This body is made fit for the realization of Brahman (by them).' Because these rites indirectly help those people, they are aids to realization as well; so there is no contradiction. That this is the meaning, we will explain at the end of the story of Janaka in Chapter IV. You cited the examples of poison, curd, etc. (producing altogether different results under special circumstances); they are not open to disputation, being matters of perception and inference. But that[6] which is to be known exclusively from the scriptures, cannot, in the absence of explicit statements to that effect, be imagined to have properties similar to those of poison, curd, etc. Nor are the Shrutis supposed to have authority in matters which are contradicted by other means of knowledge, as, for instance, if they said, 'Fire is cold and wets things.' If, however, a passage[7] is ascertained[8] to have the meaning given by the Shrutis, then the evidence[9] of the other means of knowledge must be held to be fallacious. For instance, the ignorant think of a fire-fly as fire, or of the sky as a blue surface; these are perceptions no doubt, but when the evidence of the other means of knowledge regarding them has been definitely known to be true, the perceptions of the ignorant, although they are definite experiences, prove to be fallacious. Therefore the authority of the Vedas being inviolable, a Vedic passage must be taken exactly in the sense that it is tested to bear, and not according to the ingenuity of the human mind. The sun does not cease to reveal objects because of the ingenuity of the human mind; similarly the Vedic passages cannot be made to give up their meaning. Therefore it is proved that work does not lead to liberation. Hence the present section is introduced to show that the results of work are within the pale of relative existence.

[6] Ritualistic work combined with meditation.

[7] For example, 'Thou art That.'
[8] By the sixfold test.
[9] Dualistic evidence.

HINDU SOCIETY, PAST AND PRESENT—II

By Pramatha Nath Bose, B.Sc. (London)

I

There are two things which count most for the happiness of the individual as well as of the community and of the nation—health and benevolence. I have in my last article referred to our recent deterioration of health. Marked diminution, if not disappearance, of benevolence has also become a characteristic feature of our society. Our social atmosphere is being saturated with bitterness, jealousy and hatred. The bonds of benevolence which former-

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ly cemented the heterogeneous groups of our society are being loosened so rapidly, that its survival is becoming problematical. There is warfare everywhere—Moslems against Hindus, "Untouchables" against Caste-Hindus, lower against higher castes, heterodox and radical against orthodox and conservative Hindus, etc., etc. The activities of hare-brained windbags and shallow-pated inkslingers have been annually increasing at an accelerated pace. The press and the platform reverberate with the vitriolic vituperations of the various parties into which our society is being divided. And the conflict is not always confined to verbal fusillades, but is also sometimes carried on by fisticuffs, and such missiles as sticks, chairs, etc., and reports of broken limbs, if not also of broken heads, at uproarious public meetings are by no means rare. The joint-family system is yielding to the present-day disruptive influences, and our Bhadraloks are gradually ignoring responsibilities beyond the narrow family circle of one's wife and children. Even so restricted, the home, in some cases, is ceasing to be a haven of peace and affection, as the sons and latterly also daughters are getting terribly out of hand. The tragedy of the situation is that fathers have sometimes to share the evil consequences of the escapades of their children. I see from the papers, that the pension of the father of a young lady who shot the magistrate of her district has been stopped, that a teacher at Ahmedabad has been compelled to pay the fine imposed upon his son for picketing the Imperial Bank, etc., etc.

The causes of this highly regrettable attenuation of the supreme virtue of benevolence* are not very far to seek. In the first place, the fundamental principle of Indian culture, renunciation, is being superseded in New India to a large extent by the basic principle of the modern culture of the West which seeks to secure our well-being through the outer rather than the inner man by multiplying our animal wants and the means to gratify them. This supersession has had very pernicious consequences. It has greatly relaxed the bond which knitted the various sections of our community who reverenced, if not worshipped, the Tyâgi irrespective of caste and creed. Then again it has enormously added to the cost of our living and, therefore, to the stringency of the struggle for animal existence which fosters greed and selfishness. The quantity of clothing now needed in a household is treble, quadruple or more of what would have been sufficient sixty or seventy years ago. All the members of a family, male and female, infant and adult must be well draped in conformity with Western fashion. Bare legs and bare body would shock the current ideas of decency and æsthetics. Cheap indigenous toys no longer amuse the children of our Bhadralok class. Our young men no longer find pleasure in native games and athletic exercises which cost nothing, but must have football, cricket, tennis, etc., which cost a great deal. Indigenous entertainments and amusements for which the great majority had to pay nothing have been superseded by theatres, cinemas, etc., which everybody must pay for. Conveyances drawn by bullocks and horses are being replaced by far more costly motor cars. Housekeeping in the old style which utilized our indigenous resources to the fullest possible advantage, recognized cooking as one of the most important of feminine accomplishments, and turned out savoury

*I have tried to show in my *Epochs of Civilization* that the "Survival of a Civilization" depends mainly upon its development.

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delicacies and artistic utilities out of inexpensive ingredients is a vanishing art in New India. The palate of the Neo-Indian is becoming more and more insensible to Indian dainties, and must be gratified by various Western dishes, and a variety of tinned and bottled foods. He is giving the go-by to Gur, Hookah, etc., and taking to refined sugar, cigarettes, etc., which are much more expensive. His eyes refuse more and more to be satisfied unless his house is furnished and decorated after the Western fashion, and his grounds laid out with exotic flowers. Simple inexpensive indigenous remedies which were in vogue six or seven decades ago are being replaced by costly medicines, and druggists' shops whose number is legion can hardly keep pace with his ailments and are making deplorable inroads into his purse. The imitation of the style of living of a community immensely richer than ours and with a different physical environment has done us an infinity of harm.

The inordinate bias of New India for the Western form of democracy has also, as I have shown elsewhere* served to accentuate the acuteness of our struggle for animal existence. The multiplication of Provinces with their Legislative Councils, Ministers, Executive Councillors, High Courts, Universities, etc., have enormously increased the complexity and cost of gubernatorial machinery and landed our people on the verge of bankruptcy. The same bias is largely responsible for the creation of the communal problem. As I have pointed out in my last article it did not exist till the beginning of the present century. In order to win the support of the Mahomedans, the Indian National Congress in their Lucknow session entered into a pact with them which recognized the principle of communal representation according to their numerical strength. There was thus secured temporary political unity. But permanent national solidarity was sacrificed, and the breach effected between the two communities by the overthrow of Indian culture and, with it, benevolence and other pacific traits of character it developed, was widened. The seed sown by the Lucknow Pact developed into the pact which the Swarajists of Bengal subsequently entered into in their frantic efforts for the maintenance of Hindu-Moslem political unity. It adumberates the preposterous principle that representation not only on Legislative Bodies and District and Local Boards and Municipalities, but on State appointments also should be proportionate to the numerical strength of the different communities—a principle better calculated to exacerbate intercommunal relations could hardly be conceived. No doubt with Moslem support the Hindu leaders secured some notable victories over Government. But they were of a meteoric character, imposing mainly from a spectacular standpoint. The short-sighted policy of our political leaders has resulted in the extension and intensification of communal antagonism. We do not know of any political alchemy which by satisfying the base impulses of human nature can transform them into the noble ones of self-sacrificing duty and genuine patriotism. The antagonism between Hindus and Moslems has become so acute that very trifling causes sometimes inflame it into riots which occasionally assume the magnitude of miniature civil wars necessitating the intervention of the military for their suppression. The looting, incendiarism and other bar-

*Swaraj, Cultural and Political, The Economic Aspect of the Montagu-Chelmsford Reform Scheme, and Give the People back their own.

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barities which accompany them have, apart from the animosity fostered by them, served to aggravate our economic depression.

II

Besides the principle of renunciation referred to above, there was another principle of Indian culture which made for contentment and other pacific traits of character, and that is Karma. The harmony and good feeling which formerly characterized our society were to a great extent attributable to it. That we reap as we sow is a well-known fact. But our people went further. If anyone was denied the coveted good things of the world and could not account for such deprivation by Karma in this life, he attributed it to Karma in past life, and consoled himself with the idea that if he acquired merit in this birth, he would deserve a better fate in the next. A doctrine like this may not inaptly be held to be a superstition. But the Western doctrine of equality which is now permeating New India and which is one of the chief causes of setting the different sections of our community at loggerheads is, as I have shown in my *Present-day Superstitions*, also a superstition, and, I think, a worse superstition. Inequality is one of the fundamental laws of Nature, there is bound to be inequality between individuals, between sexes, between the different sections of a community, and between races. As the mass of the people have always been governed by superstition, it is desirable, in the interests of humanity, to keep to the more beneficent among them; and belief in the effects of Karma in past life which promoted the development of benevolence is more beneficent than belief in the equality-fetish of the West which having material development and sensual enjoyment as its main objective is sapping the foundation of Hindu society by promoting class conflict. The "loaves and fishes" of office and seats on Legislative Councils are the principal bones of contention among us. Under British Rule, village self-government having been suppressed, and educational and various other national activities having been absorbed by the bureaucracy, multifarious openings have been created in the infinity of services which have sprung up; and the higher castes who are of Aryan blood (much diluted though it may be in many cases) on account of their inherited intellectual superiority have had a preponderant share in them. The Non-Aryans despairing of ousting them in open competition have of late been demanding like the Mahomedans that the services should be manned proportionately to the numerical strength of a class—a demand which despite its apparent absurdity is being countenanced by Government and some of our progressive reformers. Owing to this hankering after and rush for Service, the more resourceful and promising of our agricultural and trading classes (who alone can afford high education) abandon agriculture and trade which on account of their hereditary aptitude they might have improved and in which they would at least have made a secure living to overcrowd the ranks of the impecunious Bhadralok *umedars* for Service. If there is any really "depressed" class just now, it is they who constitute it, and there is created the paradoxical situation that large numbers from the so-called "depressed" classes are incorporated with it to find themselves really depressed struggling for posts, the wages of which they have by adding to the keenness of competition brought down to figures which would be derogatory to artisans who have not to maintain the genteel appearance of the Bhadralok

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class. No wonder that, owing to their critical economic situation brought about by the causes I have briefly noticed, so many of them are taking to shady ways of living; no wonder that the cult of "Can I kill thee or canst thou kill me," of "each for himself and devil take the hindmost," is permeating our community. I hear people about me talk of India as a nation in making. Alas! to my mind the nation that was, is being dismembered and disintegrated.

I trust from what I have said I have made it clear that the attenuation of that most valuable asset of humanity, benevolence, is mainly attributable to our cultural subjugation. It is her cultural Swaraj that made India on the whole as prosperous as it is possible for a nation to be until the earlier years of British Rule. To my mind, our present-day sufferings are mainly attributable to the overthrow of that Swaraj, and our Neo-Indian leaders are to a great extent responsible for it. That a Western Government would strive its best to propagate their culture goes without saying; but it is difficult to understand how so many of our leaders have been so hoodwinked by the meretricious glamour of Western civilization as to aid and abet that. The re-establishment of our cultural Swaraj is our greatest desideratum at the present day. Happily there have sprung up of late various agencies which are working in that direction—the Ramakrishna Mission, the Theosophical Society, the Gurukulas, the Brahmacharya Vidyalayas of Bolpur, Ranchi, etc. The future of India—and I may venture to say, of the whole civilized world—would depend upon whether they will continue to gather strength as they have been doing of late. It is the propagation of ancient culture, which is at present best represented by Indian culture, that can rescue humanity from the morass of greed, selfishness, malevolence and militarism in which it has of late been sinking more and more deeply. The principles which underlie it—renunciation and universal, all-embracing benevolence—are among the eternal verities. They hold good to-day as they did about three thousand years ago when they were formulated and preached in India and China.

ASPECTS OF SOCIAL AND ECONOMIC THOUGHT IN CONTEMPORARY GERMANY*

By Prof. Benoy Kumar Sarkar

Economic Germany has for some time been passing through a radical transformation such as may be described as a phase of the Second Industrial Revolution. The social structure of the German people is also being profoundly influenced by this industrial transformation. It is certain aspects of this socio-economic reconstruction that have arrested the attention of Dissinger for a well-documented monograph of some 240 pages (*Das Freigewerkschaftliche Organisationsproblem*). In India, China and other countries where the economic conditions are still "pre-industrial" or rather semi-industrialized the forms of societal organization comprise, as a rule, gilds, castes, rural assemblies, etc., and some of the more primitive types of trade unions. But in Germany as in Great Britain we have

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to deal with altogether new categories or rather highly complicated developments of trade union organizations. The morphology of these latest types of trade union organizations has become the subject of a vast literature to which not only trade union propagandists like contributors to the *Gewerkszeitung* (Trade Union Journal), the *Metallarbeiterzeitung* (Metal Workers' Journal) or the *Betriebsraetezeitschrift* (Works-Council Review) but also jurists and economists of distinction have made solid contributions.

In a population of some 63 millions nearly 8½ millions of men and women are unionized in Germany, and these unions fall into three classes: (1) those for workers, (2) those for clerks and (3) those for officers. Over 2,000 in every 10,000 Germans are members of unions. Supposing that every member is responsible for three persons in the family including himself we understand that 60% of the entire German nation is directly under the influence of trade union economics and politics. This is the social significance of the Second Industrial Revolution, a situation that is hardly conceivable in India to-day as it was inconceivable in Germany also in Bismarck's early years. Dissinger's treatment is mainly sociological. He is, however, interested in one problem only. The trade unions for working men, comprising, as they do, some six million men and women as members, are very diverse in policy and organization. The largest and most influential of the seven different groups is the *Freigewerkschaftsbund* (Free Trade Union Association), with a membership of 4,866,926 (in 1929). It is in regard to the organization of these trade unions that Dissinger devotes his thesis, which in English may be entitled "The Organization-Problem of the Free Trade Unions."

Economists like Adolf Weber, Herkner and others believe that time has come when the reorganization of the unions should be undertaken on a new basis. They would like to see the unions constituted according to whole industries. As against this view Dissinger takes sides with those who like Tarnow would keep the unions as they are, *i.e.*, based on the principle of single crafts or occupations in certain branches of industry. The controversy has become acute and is but another item in the new foundations of German social philosophy. Naturally, there is no last word on the subject, and Dissinger has tried to do justice to the claims of the view-point that he rejects. Sooner or later Indian intellectuals as well as labourites and lawyers will have to take a keen interest in such sociological discussions of trade union morphology. Dissinger's work can be used as a guide not only in regard to the varied literature produced by German economists and labour leaders but also as a scientific and dispassionate study on the tactics of labour organization by one who by profession is not a wage-earner but an employer.

We shall now turn our attention to another aspect of German social science. Among the different branches of economic literature in Germany none is stronger than the one on world-economy. In every university,—general, commercial and technical,—world-economy occupies an important position in the list of scientific disciplines. There are also special research institutions consecrated to this subject and of these the one at Kiel in connection with the Economics and Social Science Faculty of the University is perhaps the most well-known. It is as a monograph of this *Institut fuer Weltwirtschaft und Seeverkehr* (Institute for World-Economy and Ocean-Transport), Kiel, that Max Schoenwaldt's book, *Die Wettbewerbslage der vorderindischen Haupthaefen* (The Chief Ports of India in Regard to Competition) has been published (1928, 12+145 pages).

World-economy in the phase as we know it to-day may be described as to a considerable extent the result of new market conditions created by transportation technique such as have been established, say, between the opening of the Suez Canal in 1869 and that of the Panama Canel in 1915. The analysis of markets and price-systems is therefore the central fact of studies in world-economy. Schoenwaldt's investigation is as descriptive and detailed as possible in regard to the economic geography of the Indian provinces and states, constituting as they do the hinterland of the ports, as well as to the industrial growth, railway expansion and international trade of India. It has been possible for him, therefore, to make out such fine distinctions between the Eastern and the Western ports of India as well as between the "liners" and the "tramps" in Indian overseas trade as are significant in reference to economic values. The question of railway rates has been examined as furnishing the background of the shipping freights. The author has, be-

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sides, devoted adequate attention to the Shipping Rings and "deferred rebates." From the standpoint of business organization bearing on the shipping as well as the exports and imports of India the study is quite valuable. The monograph has sought to pose economic India in the perspective of the world's markets but always with an eye to the general economics of shipping,—a noteworthy achievement. Altogether, this work on Indian ports and harbour industry may be appraised as a fine specimen of Germany's intensive work in the field of international economics such as is possible over there because of the multiplicity of academicians turned out of or employed in the numerous universities and research societies of the country.

IMPRESSIONS OF RELIGIOUS LIFE IN MAHARASTRA

By Prof. Abinash Chandra Bose, M.A.

Temples

The first thing to catch one's eye as one approaches a village in Maharastra is its temple, a solid stone building situated, as a rule, at its centre. Its tall spire, with many a graceful coil about it ending in a 'kalasa,' shines in lonely splendour under the blazing sun, or is silhouetted in the fading light of the day against a grey range of hills that may form its background. It is generally a temple of Shiva or Maruti. It has either a Brahmin priest or a 'gurav,' who is a non-Brahmin. It has its own routine of worship. The village people attend it morning and evening, particularly in the evening. The 'mandapa' attached to it is used for religious discourses. At off times it is a free guest-house for all visitors who have no relatives or friends in the village.

There are also temple cities which centre round great ancient temples that are visited throughout the year by pilgrims from different parts of the country. One of the most characteristic of such cities is Kolhapur, the 'Dakshin Kashi' or Benares of the Deccan. The Mahalakshmi (popularly called 'Amba-bai') temple there is about two thousand years old. It is a huge massive structure of thick black stone, wonderful in its architectural beauty and sculptural decorations. Its spire appears to be a superstructure of a later date, and its wooden Mandap an even later addition. It has a compound around it which is solidly walled except for four 'gopuras' or gates. At the northern gate there hangs a huge bell which rings at stated periods, and streams of worshippers, men and women, especially the latter, flow in from morning till late in the evening. On days of special ceremony thousands crowd in the building, visiting the chief deity Mahalakshmi as well as other minor gods and goddesses. One thing that cannot escape the notice of a Northern Indian observer is the perfect peace prevailing over the whole scene and the sense of freedom with which the womenfolk move about all over the premises. This is due to the fact that there are no 'pandas' here to escort visitors to the shrines, no bolted doors refusing to open till a toll has been paid, no clamorous beggars or hawkers. It is delightful to watch often afternoon batches of earnest-faced women, clad in their coloured saris, resting themselves upon the stone slabs and appearing to be touched by a

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solemnity, not unmixed with joy, which they must have been missing in their busy homes.

There is another type of temples situated, not in the centre of cities or villages, but on the finest beauty spots in the country, commanding the lovely view of a valley or a river or something else that thrills the mind of the observer. Picture a waterfall created by a fairly broad river leaping down a precipitous height of two hundred feet, its torrential waters seething, foaming, roaring, and a cloud of smoky spray hanging over them, with a lovely rainbow on its bosom, in which all the seven colours are distinctly visible. What do you imagine to be on either side of it? There are at some distance two cotton mills,—products of modern life. But just overhanging the falls there are two old temples on two sides of the river. I am speaking of the Gokak waterfalls. I sat in one of the temples in one cool evening when the full moon cast a stream of silvery light from the cloudless sky and produced the loveliest rainbow I ever saw over the falls, and I thought, "What sort of man was he who selected this spot for a place of worship?" I told myself that he must have belonged, if not in blood, certainly in spirit, to the race of men who burst into the sublimest lyric utterance at the sight of the fresh dawn beaming across their horizon and left it as the richest of their spiritual legacies to their descendants. Similar was my thought when I visited the Narsoba-wadi temple over a wide stretch of the Krishna and saw the relics of a 'Sandhya math' on Lake Rankala in Kolhapur, meant for people to sit in for their evening prayer while before their eyes the sun set in a blaze of fire amid the western hills and tinted the lake water crimson. The same thought was uppermost in my mind when at the westernmost edge of the Western Ghats I saw a temple on the highest cliff dedicated to 'Ugawa Devi,' the Goddess of Dawn. The temple overlooks on the east a range of hills with a big lake spreading at its foot, and on the west the wide plains of Konkan stretching to the dimly sparkling Arabian sea. What a dawn must it be to the worshippers in the temple! It is certainly not by chance that such sites have been selected for places of worship.

There are numerous temples situated on the tops of high cliffs and of these the Parwati temple at Poona is the most famous.

Besides the big temples there are innumerable small ones scattered all over this part of the country. In addition to these again there are little shrines by the wayside, consisting of no more than big pieces of stone with the relic of some old sculpture on them and painted in vermillion, which receive the religious attention of passers-by, especially of the peasant class.

Then there are caves, Karla near Poona, and Ajanta and Ellora at some distance, in the Nizam's territory, which were famous Buddhist monasteries, and others, big and small, including Elephanta caves in an island off the coast of Bombay, which were chiefly Hindu spiritual resorts.

Besides public places of worship, every house has its 'deva-ghar,' 'abode of God,' where members of the family worship their God. The mistress of the house places part of the food she has cooked as an offering to the God.

Religious Beliefs and Practices

The most advanced section of the people—the Brahmins—are as a rule followers of the Jnana-marga and their outlook is essentially, often exclusively, intellectual. They subscribe to the

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Vedanta philosophy as interpreted by Shankaracharya; that is to say, they are out and out Adwaitists. Amongst them the Shastri or Pandit class, well versed in Sanskrit and Vedanta, contains fine specimens of physical and intellectual vigour. There is a touch of heroism in their stern orthodoxy and plain living. But their Adwaitism is only a matter of theoretical opinion; it has little or no bearing upon practical life. They profess Vedanta as an intellectual creed, in practice they follow tradition (Smriti) and the picturesque religion of the Puranas.

The legend of the Puranas has been well supplemented by religious folk-lore (chiefly told in the month of Shravan), which comes closer than anything else to the heart of the people. All these tales have their invariable venue at the imaginary city of Atpat where gods appear before poor little daughters-in-law in the disguise of beggars, and being pleased with their kind treatment, bless them with great fortune, and where, through divine grace, the dead are restored to life, and the lost return to the relatives who had been missing them sorely. Shiva and Parwati are the most popular divinities figuring in these stories and many are the sacred days dedicated to them and spent in fasting and worship. Their son Ganesh has a special day to himself, and is worshipped in every home, being most popular with the children.

The masses have Maruti as their patron deity. He is to them not simply a devotee of Rama, as in Northern India, but one who has made himself immortal through Brahmacharya and possesses great powers of beneficence. (He was one of the world's earliest volunteers).

There are the usual Hindu religious ceremonies spread all over the year. But besides these there are some that are special to Maharastra. One of them is 'Shilangan,' performed on the Dussera day. In a small enclosure in an open space a large amount of a particular kind of leaves is heaped and they are for the time being supposed to be gold. After a Puja is performed, the ruler of the state (if it is the capital of an Indian state), or the headman (if it is a village), enters the enclosure and partakes of the 'gold.' Then there follows a scramble for the leaves in the course of which the 'gold' is looted. Keen is the energy of every young Maratha to loot the 'gold.' Then every one returns home and makes solemn obeisance to the superiors, offering a quantity of the 'gold' to each.

Another ceremony of a social type, performed by all classes of people on the Paush (Makar) *Sankranti* day, is the exchange of 'til-guds' (sesame and treacle, *i.e.*, sweets) among friends and relatives by men and women alike. One can see on that day knots of gaily dressed people on their round of visits, distributing the 'til-gud' with the words: "Til-gud ghyeya áni gód bóla" (Take til-gud and speak sweetly).

There is another socio-religious ceremony, observed by women, called "Halad-kunkum." The 'fortunate' (Saubhagyavati) women, *i.e.*, women who have got their husbands, and maidens monopolize it. They come in hundreds to the temple to offer 'halad-kunkum' (turmeric and vermilion) to Lakshmi; after this has been done friends and relatives paint each other's forehead with particles of the bright stuff. This is followed by parties at home in which the foreheads of the guests are similarly marked, as an expression of the wish that the fortunate state should, by divine grace, continue.

The masses of the people are more demonstrative and boisterous in the celebration of religious festivals. Some-

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times one can see a long procession of bullock carts decorated with green leaves followed by athletic men dancing vigorously to the accompaniment of iron cymbals and women carrying brass plates on their heads on which cocoanuts, grass-blades, leaves, flowers and smoking sandal sticks present a picturesque view. One knows on inquiry that the people are proceeding to a temple to offer the special worship of the season. Not seldom will there be in the midst of the procession a woman in a trance dancing rhythmically to the tune of tomtoms beaten by some male folk and it will not be till she has reached the temple and danced to exhaustion that she will return to the normal level of consciousness.

Ceremonial bathing in the rivers is a very popular part of religious ritual, and there are picturesque ghats in different parts of the Krishna, the Godavari, and even smaller rivers like the Panchaganga. There is a lovely little spot at the source of the Panchaganga, at a distance of four miles from Kolhapur, where the two streams that make up the river meet. It is called Prayág by the local people, and for the whole month of Magha bathing at the ghat goes on. As the period is long, there is no hurry and bustle, and the little pilgrimage becomes partcularly graceful. Families consisting of men, women and children drive to the spot generally in their own carts and spend a whole day there, bathing in the river, offering their worship in the small temple standing on the spot, and having a family picnic afterwards. A stranger, chancing on the scene of a cool morning, will exclaim :

"What little town by river or seashore
Or mountain-built with peaceful citadel,
Is emptied of this folk, this pious
morn?"

The little town that the poet imagined in ancient Greece, does, perhaps by some racial affinity, actually exist in modern India, and sends, during a whole month, most of its men, women, and children to observe a 'pious morn' on a smooth grassy plot, at the foot of the hills, and under a wide blue sky.

Religious Sects and Orders

The cult of the Smritis and Puranas, adapted to local custom, is, as in the rest of India, the religion of the masses amongst Hindus. A very interesting kind of religious propaganda is carried on by an order of people called Hardasas. They are lecturers as well as singers, (the functions being often very pleasantly combined). The dry ideas of religion are enlived by legendary and historical anecdotes, not to speak of the additional grace of music. It is notable that their audiences include a large proportion of women.

Vaishnavism, worship of Vishnu as the Supreme Deity, is, strictly speaking, a philosophical cult, in strong opposition to Shaivism. But the old animosities are now forgotten. A very remarkable attempt to unify the three contending members of Hindu trinity into one subject of worship is illustrated by the cult of Shri Datta, a divinity with three heads and six arms but two feet. In him are primarily combined Brahmá, Vishnu, and Shiva; but secondarily, three different sages believed to be their incarnations. There are three important shrines of this god. The *Gurucharita*, containing an account of the three different incarnations, is the scripture of the votaries.

The Bhakti cult is associated with the great saints of Maharastra,—Namdev, Tukaram and others. It has its religious metropolis at Pandharpur, and its subject of worship is Vithala or Vithoba, more familiarly spoken of as Pandhari-

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nath or Pandurang, whom Namdev and Tukaram celebrated in his Abhangas (hymns), and who still evokes the lyrical fervour of the masses. Pandharpur is visited by millions of people during the special religious fairs.

Ramdas, the Guru of Shivaji, founded a religious order which played a very important part in Maratha history. But the Ramdasi sect does not seem to be active nowadays.

The female sect of 'jogatins' or Devadasis, who generally sing the praises of Devi Ellama, while begging from door to door, carry considerable influence with the peasant class, but are considered as social Pariahs by the higher castes. In one sense the 'jogatin' represents the apogee of female liberty and free love, for having been dedicated to her god, she is absolutely free to move where she lists and live how she likes. But really she is a miserable creature, and the task of her reclamation is the more difficult, because her order formally includes the whole of Hindu demimonde.

The Lingayats, more numerous in the further south, are a Shaiva sect. Its members carry the 'lingam' in a case hung from their neck. It was once a proseletyzing body, and must have done a good deal to level up the caste distinctions, or rather to raise the lower castes, for its converts mostly belong to the agricultural class.

It will be seen from what I have said above that the religion of the masses in Maharastra, as everywhere else, is anthropomorphic. But their anthropomorphism has been rendered graceful by tender human touches. Shiva and Parvati are ideal parents, and like the Greek divinities, they are not without human failings. Vithoba performs many miracles, but the greatest of his miracles is that he has unlocked the emotional springs in the hearts of millions. Again, the religion of these people, like every form of Aryan religion, does not contemplate the spiritual as distinct from the aesthetic and the ethic. They have mixed up with what they believe to be ultimate realities their sense of the beauty of form and colour, and of the beneficent tendencies in life.

Looked a little below the surface, their anthropomorphic creed is found to be easily resolving itself into pantheism. And this pantheism has saved the anthropomorphism from spiritual snobbery. Nothing is more revolting to the spirit of man than monotheistic anthropomorphism. When a man believes that there is a single divine Person ruling the whole universe and that he and his co-religionists alone are His chosen people, and the rest have no standing with Him, he loses all his innate sense of justice and neighbourliness and, what is worse, loses his sense of humour and becomes a fanatic. Whereas people who know that the gods they worship and others that their neighbours worship are manifestations of a divine something pervading the whole universe, become tolerant and liberal-minded. The God of the monotheistic anthropomorphist is something that has been superimposed, forced on his will and thought and feeling, often in spite of himself; the God of the pantheist *cum* anthropomorphist is one out of many that he has chosen; He is therefore a symbol of his mental texture, of his spiritual temper, and of ultimate hopes and aspirations; He is an expression of his spiritual personality. Worship according to the former creed is duty, discipline; worship according to the latter is self-expression, art.

Castes and Communities

The Maharastrian may be liberal in his religious attitude, but he is unaccom-

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modating in his social life. The society is made up of castes more rigidly divided than in the north.

The castes in Maharastra are partly based on race, but chiefly on occupation. There is a good deal of caste exclusiveness due principally to two factors; food and social habits. There are three main strata in the society composed of Brahmins, who (excepting a certain section) are strictly vegetarian, intermediate non-Brahmin classes who (except Jains and Lingayats) eat animal food, and many of whom practise divorce and remarriage of widows and divorced wives, which are anathema to the Brahmin; and the 'untouchables' who eat carrion or otherwise handle it. There are sub-castes among the 'untouchables' as well as among the Brahmins, who are again exclusive of one another. But the injustice to the 'untouchable' classes lies in this that they are segregated from the rest of the community. (Each sub-caste, again, out of its choice, lives segregated from the others.) One evil does not justify another, but members of the higher untouchable classes often give as much offence to those of the lower ones as caste Hindus give to the former. All things considered, untouchability in Maharastra, though less rigorous than in South India, is a stigma on society and should be put an end to as soon as possible. But it is curious to note that the chief complaint of the 'untouchable' classes to-day, especially of the Dhors and Chamars (tanners and shoe-makers) who are the most numerous, is not so much against the existing social conditions as against the economic ones. In the strictly Hindu social order, in spite of their social privations, they were enjoying uncontested monopolies of their respective trades (and they are important ones), but now competition from Moslems at home, and foreigners abroad, is laying them low. The tanner community is in a particularly miserable condition. With their simple methods of treating hides, the Dhors could not stand the competition of the modern scientific tanner; and from being prosperous manufacturers, they have now been reduced to the state of labourers in other peoples' factories. So it will be seen that religion alone is not responsible for the sufferings of the so-called untouchables.

Barring the Catholics who mostly hail from Goa, and a few Syrian Christians, the bulk of the Indian Christian community of Maharastra is composed of converts from these 'untouchable' classes. Of these one caste, the Mahars, whose hereditary occupation is wood-cutting, (a not very prosperous line of work especially in these days of coal and electricity), supplies a large proportion of converts. The chief centre of evangelistic activity is the famine tract of the Deccan—the Ahmednagar district. It has surprised some to find that a good many of the 'untouchable' converts should be going back to Hinduism and untouchability with the help of Arya Samajist and other Hindu missionaries, and that the zeal of these latter people should have to be kept in check, even by American missionaries, by invoking the power of the British Government, where it is possible.

The Moslems form a small minority community in Maharastra, and cannot be distinguished from Hindus except when they wear the fez. Hindus pay respects to the shrines of Moslem saints ('dargas') and sections of the Hindu community take an important part in the Mohurram festival. It may be noted that generally a Moslem may draw water out of a caste Hindu's well, whereas an 'untouchable' Hindu cannot do so. The Moslems speak among themselves a form of broken Urdu, and as a

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rule, do not take pains to master the language of the land. As a result they have no perfect medium of expression. There is proselytizing activity among them, but their conversion is purely ritualistic, there being no programme of intellectual, moral, or spiritual upliftment. Their converts, therefore, seldom rise above their original social status.

Conclusion

The Maharastrian is intellectual by temperament, and his conservatism and the caste system with its economic advantages, have stood as bulwarks against invasions on his beliefs or practices. The society of Maharastra does not bear on its body any marks of a religious revolution. There has been no mass movement either towards Neo-Vaishnavism (as it was in Gujerat, U.P. and Bengal in the middle ages of India), or towards Islam (as in the eighteenth century Bengal), or towards Christianity (as in Madras in recent times). Even the intelligentsia has not shown any signs of revolt, under the influence of Western culture, against Orientalism in religion (as illustrated by the Brahmo Samaj movement in Bengal). Nor is there, again, any concerted opposition to Occidentalism (as illustrated, for example, by sections of the Arya Samaj). The level-headed Deccani holds fast to his tradition, the pooled experience of untold generations, and adds to it what he can. As, not very far back in history, his religion was the national religion of an independent state,—why, a great empire (Maharastra),—he has reason to be particularly proud of it. Is it not the religion for the preservation of which Shivaji fought a lifelong battle and which Sambhuji contemptuously refused to forsake with the result that he was cruelly done to death?

So the Hindu religion is firmly rooted in the soil of Maharastra and is a living religion in the true sense of the term. New temples are being raised year after year, and new philosophies built up on the foundation of the old by the thinkers of to-day. As it has no articles of faith, there is nothing to check the growth of new ideas in accordance with the spirit of the times.

But it has its limitations. The foundation is solid, but the whole house does not stand on this foundation. The apathy of the higher castes towards the misery of the backward communities is very much to be regretted. Life in Maharastra is too much individualistic and religion is too much of a personal concern. It needs to be enriched by the ideals of unity, love and service.

SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

(Differences and Points of Unity)

By Sister Devamata

Saviours of men, as they come one by one, are reiterative. By an inevitable law, they bring the same message; because they deal with fundamentals only, and ultimate Truth can have no variance. Each Saviour takes birth, however, to meet the need of a special time and a special people. To create a

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point of contact, he must shape his manifestation to harmonize with the tradition, culture and ideals of that people and time. It is in these secondary expressions of character and life that we find certain divergences. So was it with Sri Ramakrishna and St. Francis of Assisi. On a few minor points of doctrine their outlook differed. Sin was one of these. Sri Ramakrishna could not hear the word. He believed that to call a man a sinner was to make him one. Once he closed the Bible and refused to read any more because it said so much about sin. To him all men were inherently perfect; they were "children of immortal bliss."

St. Francis, on the contrary, had a vivid belief in sin. His fervent feeling for the Passion of Christ was proof of it. Redemption is necessary only when man has sinned. He never signed his name that he did not add the word "sinner." He preached constantly of sin and repentance and he inflicted on himself the harshest penances. Then with characteristic Italian rebound he would say to a Brother: "Why dost thou show outwardly the grief and sadness of thy sins? Let thy sadness be between God and thee, and pray Him of His mercy He spare thee and give back to thy soul the wholesome joy of which it is deprived because of thy sin."

Like sin, the devil was very real to St. Francis. He fought fierce battles with him and with his demons. On the night when he received the Christ-wounds in his hands and feet, he strove with a demonic being almost to his undoing. It was Buddha's struggle against Mara, Jesus' agony in the Garden of Olives, lived over again. Francis had retired to the furthermost fastness of the hermitage on Mount Alverna, where he had kept a forty days' fast. All night he fought against the powers of darkness and in the early dawn a celestial being appeared to him and gave him the *stigmata*. In the burning fervour of his devotion for Jesus, he had cried out to be crucified with Him and his prayer had been answered.

Sri Ramakrishna did not deny the existence of demonic creatures such as assailed St. Francis that night on Mount Alverna; but he declared that the real danger to man lay in his own ego,—his sense of "me and mine." That was the real tempter, the real devil. It trapped man through his vanity, his pride, his love of learning. Once he told a disciple to throw all his books into the Ganges because he saw the boy was allowing study to take the place of prayer. At another time he sent a disciple, who was a rabid vegetarian, to the bazar to buy a piece of raw meat and the boy was forced to carry it home with the juice running down over his clean white Dhoti. Yet Sri Ramakrishna was not a harsh disciplinarian. Rather was he lenient and tender in his manner of training. He might rouse his disciples from their sleep in the middle of the night and make them sit on their mats in meditation, but when they had finished he would say to them: "If you will practise one-sixteenth part of what I have practised, you will reach the goal."

St. Francis was much more drastic in his discipline. He put his followers to the severest tests of obedience, humility, and poverty. Brother Rufino came into the Order from one of the noblest families of Assisi. He was highly sensitive to ridicule and was waging war within himself against pride. St. Francis, knowing this, told him one day to take off his habit and, clothed in nothing but his under-breeches, to walk through the streets of Assisi to a certain church, enter the

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pulpit and begin to preach. Brother Rufino obeyed without a word. Scarcely had he gone when Francis began to reproach himself bitterly. With eager hands he tore off his own habit and in underbreeches started up the street after Brother Rufino. The faithful Brother Leo followed with both habits over his arm. Francis found Brother Rufino in the pulpit making a faltering attempt at preaching to a mocking crowd. Francis mounted the pulpit with him and the jeers grew louder. He began to speak. A spell fell on the crowd, laughter died away, awed silence took its place. When they left the church, clothed by Brother Leo, they were followed by a multitude in prayer. The magic of Francis' words had turned their mood.

Though a strict disciplinarian, St. Francis had in reality the tenderest mother-heart. It was easier for him to forgive than to rebuke or punish. If he did punish, always he laid a severer punishment on himself. Thomas of Celano, a writer and scholar of eminence who joined the Franciscan Order during the lifetime of St. Francis, writes thus of him: "The blessed Francis was of an exquisite nobility of heart and full of discernment; with the greatest care he rendered to each one what was due him, with wisdom considering in each case the degree of their dignities." This extract from a letter, written by him to a Brother in the Order, also reveals his real nature: "Let this be to thee for a command from the Lord and from me. Love those that hinder thee or even beat thee with stripes. . . . By this shall I know that thou lovest God and me His servant and thine,—that there be no Brother in all the world, let him sin as deeply as he may, who shall go away from before thy face without thy mercy . . . and if a thousand times he appear before thee, love him more than thou lovest me, so mayest thou draw him to love God. . . . If any Brother fall into mortal sin, let none of the Brothers, who know him to have sinned, cause him shame or reproach him; but rather let them have great pity on him and keep very secret his sin; for the hale need no physician, but they that are sick."

Love of man and love of Nature Sri Ramakrishna and St. Francis had strongly in common. Both felt the pulse-throb of every living and of every growing thing as their own. Sri Ramakrishna would give a cry of pain if he saw a ruthless hand break a twig from a tree or walk with heavy tread over tender grass. St. Francis preached to the birds with as much ardour of feeling as from the pulpit of a crowded church; and as he preached, they flitted round him, lighting on his head and shoulders and hands. Once when he was speaking in the open, birds flew about him in such numbers and chirped so loudly that people complained they could not hear him. St. Francis spoke to the birds saying: "It is my turn to speak, little sister swallows; hearken to the word of God; keep silent and be very quiet until I have finished." It is told that they hearkened and did not chirp again until the sermon was ended. A cat with her kittens took refuge in Sri Ramakrishna's room at the Temple of Dakshineswar and settled herself on the foot of the bed. Sri Ramakrishna gave the little family shelter for several days; then fearing that the mother-cat was not getting proper food, he asked a householder disciple to take them. After that, whenever he saw the disciple he would ask eagerly how they were doing, and say: "Remember, they took refuge with me. You must care for them as you would care for me."

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There was nothing in all Nature with which Sri Ramakrishna and St. Francis did not claim kinship. St. Francis called air, fire, water, trees, plants, moon and stars, wolves and preying beasts his brothers and sisters and addressed them as such. He often talked to "Brother Fire" and held it sacred—so much so that when his own habit caught fire he hesitated to have it put out lest he offend his brother. He wrote a "Canticle to Brother Sun," and when his disciples chanted it at his bedside as his earth-day was nearing its close, he added two verses to "Sister Death."

The beauty and bounty of creation were riches enough for Sri Ramakrishna, as they were for St. Francis. To both money was merely a hindrance on the way. They shrank from the very touch of it. One of Sri Ramakrishna's disciples told me that even when Sri Ramakrishna was in sound sleep, if a coin was held against his body, the body would recoil. One day when he was walking in the temple garden he saw an especially fine mango and thought he would take it back to his room and eat it later, but his hand refused to pick it. His system rebelled against hoarding—even a mango. At another time a prosperous merchant brought him a large sum of money tied up in a pillow-case. "What shall I do with it?" Sri Ramakrishna asked, and courteously told him to give it to another.

Voluntary poverty was the dominant note of St. Francis' religious life also. When Bernardo and another Brother had joined him, they felt the need of a definite Rule to live by; so they went to the Church of St. Nicholas, heard mass, then opened the Bible. Three times it opened to this passage: "If thou wilt be perfect, go and sell all thou hast and give to the poor. . . . And he (Jesus) sent them to preach the kingdom of God and to heal the sick. And he said unto them, Take nothing for your journey, nor staves nor script, neither bread, neither money, neither have two coats apiece." That became the first Rule of the Order, and in the early days of the Brotherhood it was obeyed to the letter. Records of the time tell us of two of the Brothers who were sent by St. Francis to preach in Florence. They reached the city in a chilling wind with no coat or cloak to cover them, and were granted the shelter of an open veranda; but the cold was too biting; they could not sleep, so they took refuge in a church and spent the night in prayer. A gentleman, seeing them there in the morning and observing their haggard hungry look, offered them money. They refused it. "You seem poor," he exclaimed, "yet you refuse money?" "We are poor by choice," one of them replied. "We had money, but we gave it away." This was the spirit of St. Francis. It was quite as saliently the spirit of Sri Ramakrishna. Poverty was to them a glory and they lent glory to poverty.

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THE NEW FETISH OF SEX EQUALITY

By Dr. Dhirendra Nath Roy, Ph.D.

I

There is something, so we are told, called the spirit of the age. It is as universal as the Miss Universe in our modern beauty contest. Both are supported by statistics and hence unquestionable, for statistics is modern science. Both are equally idealistic because inspiring to the crowd. And the inspiration is temporal because that is what they mean.

But the spirit of the age is no less man-made than the beauty of Miss Universe. A good many ideas like the self-conscious beauties seek universal recognition to become the spirit of the age and their success or failure depends upon the strength of the circumstances just as the chance of the ordinary beauty or extraordinary ugliness to become Miss Universe depends upon the power and abilities of the recruiting favourites. Somewhere at a particular time what we call the spirit of the age is first conceived merely as an idea and then reared into a spirit by favourable circumstances. These, being human circumstances, are not quite strange to any people on this earth. They exist in a certain degree or other almost everywhere. So the little spirit as soon as it assumes some power through certain circumstances around it, seeks to push its horizon by means of advertisement which gives it some importance where it has none at all. But that importance goes without recognition everywhere outside till the advertised spirit succeeds in stirring up or even creating, if necessary, similar circumstances. Psychology of persuasion assures us that a persistent coddling of such circumstances on the part of the spirit may serve the purpose. So it seeks to give undue importance and repeated indulgence to those that were either no circumstances or circumstances visibly insignificant. These in their turn become active with the motive to install the spirit at any cost. If they can become sufficiently impressive, popular feeling slowly begins to take their side, and then it is quite a risk on the part of any thoughtful individual to voice something different. For, there is the spirit of the age, a frowning freak of the mob.

II

Sex equality is a modern idea, more modern than the idea of equality. Not that either of them was unknown in olden days, but it has acquired a new importance in our time. The former follows from the latter as a logical deduction. Hence, it has to wait till the idea of equality has somewhat established its authority.

The idea of equality does not so readily interest those people whose conceptions of human relationships are preponderantly moral rather than political. This is why the people of most Oriental countries have been slow to give any importance to this idea in their mutual relationships. Even the exaggerated tyranny of the Indian caste system could not prepare the soil for the origin or for the exuberant growth of the idea. Injustice there has been much in the caste relationships, but it has not been justified by any principles upon which the Indian society is built. Where caste

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is based upon politics as it is in Europe or upon plutocracy as in America, injustice seeks its peremptory justification in the very foundation of society. But all injustice is unjustifiable where caste is based upon the principle of mutual obligation, where no particular section of soceity can stand alone. This principle has a direct reference to man's sense of mutual appreciation. Where there is mutual appreciation there is no caste humiliation. Inequality without humiliation is meaningless. And the question of equality does not arise where there is no inequality.

But equality as an inspiring idea appears in places where the interests of one class are used by another like the limbs of Epictetus, where human relationships are defined by Hobbes and governed by Machiavelli. It becomes the ideal cry in a country where men live by cruel comparison; where inequality is an artificial imposition, a conscious humiliation, and a justified oppression. It flourishes in a country where a man's position is determined by his external possessions and not by his inward virtues. It goads people into action where self-criticism and self-control are unknown and the golden principle is meant exclusively for others. If equality has become almost the spirit of the age, it is because the French Revolution was too local to be an effective argument for the lords-superior in other lands and for the people of one land enforcing lordolatry over the people of another.

Sex equality as an idea has acquired its first impetus from the growth of the spirit of equality and has been sustained in the West by the peculiar relationships of the two sexes based upon the principle of rights. Society in the West being an institution more political than moral has made human relationship a mere matter of contract. As Western men and women are both human, they have been used to applying this principle of human relationships among the individuals of the same sex as well as between the opposite sexes. But here politics seems to have been pushed rather too far. It is conceivable that man in society stands in relation to man on a contractual basis to avoid mutal aggression and guarantee mutual security, although it smacks somewhat of a crude life and not of a high civilization. But it seems highly improbable that man stands in relation to woman on the same basis. Man and woman do not meet as equals to discuss their rights, they are drawn together by a natural urge which civilization has sought to refine into a higher sentiment —call it love, if you please.

Each sex is incomplete without the other, each needs the other to make up a social unit. Nature has built them complementary. It is not a question of 'if you do that to me, I do this to you,' . . . . it is not a question at all, for the two must come together, if or no if. And the two come together not as two individuals but as two necessary parts of one irresistible whole. If the one cannot help being together with the other, it is futile, if not absurd on the part of one to talk of equality or inequality to the other. It only aggravates the situation and holds down the natural impulse of man and woman from being refined and sublimated.

Why should there arise any question of equality or inequality of the two sexes when the two are complementary, when the one supplies the inevitable needs of the other? The union of the two is a necessary condition of society. It is, therefore, proper on the part of a healthy society to see that this union is real. But there is no real union where both are self-conscious individuals unwilling to be merged into one.

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Real union means self-forgetfulness. This can be possible only when one's centre of thought is the other. That one can entirely forget oneself in the other is proved even by the brute union of the two from natural urge however temporary. When this natural urge is sublimated into an enduring love by civilization the permanent shifting of the centre of thought from one's own self to the beloved becomes also natural. Then the two think of their respective duties and not rights. Then there is no time to think of one's own self, for that is drowned in the thoughts of the other. A truly civilized society is based upon the principle of duties because that is enjoined by love and love alone can truly unite. Society is a mere make-shift where the sense of rights prevails over that of duties, where politics displaces morality.

III

Enough of this idealism, one may say, come to the world of facts and see what is happening there. Woman has been always unjustly treated, always oppressed by man. She has been always a victim of man's selfishness. Man has invented religion to call her evil, framed up law and politics to make her more helpless and fostered a double standard of morality to render her life harder than his. Where the relation between man and woman has been one of the oppressor and the oppressed, it is proper in the name of justice that the latter's rights be recognized and protected.

All these unfortunately may be true, though true somewhere and sometimes and not everywhere and always. It is mere exaggeration of circumstances to consider them to be present everywhere and always. Besides, examples of woman being oppressive to man are also not very rare. It is man's sympathy for the weaker sex that causes him to keep silent over it. There have been lapses on both sides, probably with man's side much heavier. This is because man is physically stronger. He takes advantage of it and becomes violent when love has not yet chastened his crude feelings and checked his crass desires which constantly demand satisfaction. The comparatively harder struggle for existence affords him less opportunity to become soft. Yet he has willingly made his struggle harder by giving shelter to a woman, by making her life his care, his pleasant responsibility. This means that he does not mean oppression if he can help and if she can help him. Yes, man as man does not mean oppression to woman. Then some other man would not have brought it out to the world and we know it is man who is first to raise his protest against injustice to woman. Had it not been for man, any news about it would have died out where it arose, for it is difficult to think that the oppressed women could ever combine to make the news of their sufferings audible, and even if they could they would not, for women by nature cannot combine at their own initiatve. It is, therefore, not a case of man against woman, but a case of some men against some women, just as it is also a case of some women against some men. As for religion which is the invention of man, it is doubtful if the essentials of any religion show any unfairness to woman. Religion deals with soul and soul is universally regarded as sexless. If there is something called double standard of morality, it is probably because woman's moral lapses threaten the family institution more than man's. Besides, woman's shelter is man while man is his own shelter. These double responsibilities mean double difficulties for him and hence certain considerations

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for his weaknesses. Law and politics appear to be unfair to woman because they emphasize individualism in both sexes and see man's rights separately from woman's.

It is, nevertheless, true that man has been more oppressive than woman. How and why, we have already seen. But it is doubtful, if a proper solution of the problem can be found in legal sanction or political concession. It may make things worse—the rift may be gradually widened, till family becomes an impossible institution and along with it the various other social institutions including society itself. True society cannot exist on the basis of political principles. The remedy, therefore, has to be sought on a moral plane where the idea of equality or inequality does not seem relevant in the relation between man and woman.

APAROKSHANUBHUTI

By Swami Vimuktananda

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

विषयेभ्यः From objects (of senses) परावृत्तिः turning away सा that हि verily परमा the highest उपरतिः *Uparati* (indifference) सर्वदुःखानां of all sorrow or pain सहनं endurance सा that शुभा real तितिक्षा forbearance मता is known.

7. Turning completely away from all sense-objects is the height of *Uparati*[1] and patient endurance of all sorrow or pain is known as real *Titiksha*.

[1] *Uparati*—Apparently *Uparati* differs very little from *Sama* and *Dama*, but really there is a difference. While practising *Sama* and *Dama* there is an effort to restrain the mind's outgoing propensities. But in *Uparati* the equipoise of the mind becomes spontaneous and there is no further effort to gain it.

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

निगमाचार्यवाक्येषु In the words of the Vedas and the teachers भक्तिः faith श्रद्धेति as *Shraddha* विश्रुता is known तु and सल्लक्ष्ये on the only object *Sat* चित्तैकाग्र्यं concentration of the mind समाधानमिति as *Samadhanam* (deep meditation) स्मृतं is regarded.

8. Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as *Shraddha*, and concentration of the mind on the only object *Sat* (*i.e.*, Brahman) is regarded as *Samadhanam*.

संसारबंधनिर्मुक्तिः कथं मे स्यात् कदा विधे ।
इति या सुदृढा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ ९ ॥

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विभो O Lord कदा when कथं how मे my संसारबंधनिर्मुक्तिः the final liberation from the bonds of the world (*i.e.*, births and deaths) स्यात् will be इति या such सुदृढ़ा strong बुद्धिः desire सा that मुमुक्षुता *Mumukshuta* (yearning for final liberation) वक्तव्या is called.

9. When and how shall I, O Lord, be free from the bonds of this world (*i.e.*, births and deaths)—such a burning desire is called *Mumukshuta.*[1]

[1] *Mumukshuta*—This is the fourth *Sadhana*. With this the student becomes fit to make an enquiry into the highest Truth, *i.e.*, Brahman.

It is now an accepted principle even in the scientific world that a student in search of knowledge should free himself from all his predispositions and keep an open and unbiased mind ready to receive whatever is true. Four *Sadhanas* herein inculcated is nothing but a course of discipline to attain to such a state of mind.

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।
कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

उक्तसाधनयुक्तेन In possession of the said qualifications (as means to Knowledge) आत्मनः of one's own शुभमिच्छता desiring good पुरुषेण by a person हि only ज्ञानसिद्ध्यर्थं with a view to attain Knowledge विचारः constant reflection कर्तव्यः should be adopted.

10. Only that person who is in possession of the said qualifications (as means to Knowledge) should constantly reflect[1] with a view to attaining Knowledge leading to his own good.[2]

[1] *Should constantly reflect*—After a person has attained the tranquillity of the mind through *Sadhanas*, he should strive hard to maintain this tranquillity to the end by constantly reflecting on the evanescent nature of this world and withal dwelling on the highest Truth till he becomes one with It and thus realizes, the *non-dual.*

[2] *Good*—The highest good, *i.e.*, liberation from the bondage of ignorance.

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

विचारेण विना Without an enquiry (into the Truth) ज्ञानं Knowledge न not उत्पद्यते is produced यथाहि just as क्वचित् anywhere पदार्थभानं knowledge of objects प्रकाशेन विना without light (न उत्पद्यते is not produced).

11. Knowledge is not brought about by any other means[1] than an enquiry (into the Truth), just as an object is nowhere perceived (seen) without the help of light.

[1] *By any other means*—By *Karma, Upasana* and the like. It is the ignorance or *Avidya* which witholds the light of Knowledge from us, and to get at Knowledge is to remove this *Avidya*. But when we do *Karma* or *Upasana*, we do so with the belief that there is *Avidya* and thus we ever remain under its sway. It is only when we make an enquiry into the real nature of this *Avidya* that it gradually withdraws and at last vanishes ; then alone Knowledge shines.

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

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कोऽहम् (अस्मि) Who am I ? इदं this (world) कथं how जातं created कः who वै (expletive) अस्य of this कर्ता the creator विद्यते is इह here (in this creation) उपादानं material किम् what अस्ति is सोऽयं विचारः that *Vichara* (enquiry) ईदृशः like this (भवति is).

12. Who am I[1]? How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that *Vichara*[2] (enquiry).

[1] *Who am I?*—We know that we are, but we do not know what our real nature is. At one time we think that we are the body, the physical being, and consequently feel ourselves strong or weak, young or old. At another time, say in dream, regardless of the physical existence we remain only in a mental state, where we are merely thinking beings and feel only the misery or happiness that our thoughts create for us. But at some other time, as in deep sleep, we enter into a state where we cannot find the least trace of any such attribute whereby we can either assert or deny our existence.

We pass through these states almost daily and yet do not know which of them conforms to our nature. So the question, 'Who am I?' is always with us an unsolved riddle. It is, therefore, necessary to investigate into it.

[2] *This is the way of that Vichara*—It is said in the preceding sloka that knowledge is attainable by no other means but *Vichara* or an enquiry into the Truth. Herein is inculcated in detail the method of such an enquiry.

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

अहं I भूतगणः combination of elements देहः the (gross) body न not (अस्मि am) तथाच so also अहं I चाक्षगणः (an aggregate of) the senses (*i.e.* the subtle body) न not (अस्मि am; अहं I) एतद्विलक्षणः apart from these कश्चित् something (अस्मि am) सोऽयं etc.

13. I am neither the body[1], a combination of (five) elements (of matter), nor am I an aggregate of the senses; I am something different from these. This is, etc.

[1] *I am neither the body*—This body has its origin in insentient matter and as such it is devoid of consciousness. If I be the body, I should be unconscious; but by no means am I so. Hence I cannot be the body.

NOTES AND COMMENTS

IN THIS NUMBER

Suka's Prayer to the Lord is adapted from the *Srimad Bhagavatam*. Swami Prabhavananda is head of the Vedanta Centre, Hollywood, U.S.A. . . . *Can the worldly attain Samadhi* is compiled from some letters of Swami Turiyananda. . . . Swami Nirvedananda is an old contributor to the *Prabuddha Bharata*. In the present article he discusses the vexed problem of relation between science and religion. Unlike many he does not fear that religion will suffer anything from the discoveries of modern science. . . . Mr. Sris Chandra Chatterjee has made it almost the mission of his life to revive the Indian

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architecture. His name is familiar with those who study the problems of architecture in the country. We commend the present article to the attention of all interested in the cultural welfare of India. . . . Swami Madhavananda is the Assistant Secretary of the Ramakrishna Mission. He has brought out the English translation of some Sanskrit books. . . . *Hindu Society, Past and Present* is concluded in this issue. . . . Prof. Abinash Chandra Bose writes from the experience of his long stay in Maharastra. He is in the teaching staff of a college under the Bombay University. . . . Dr. Dhirendra Nath Roy is a new comer to the *Prabuddha Bharata*. He belongs to the University of Philippines.

MORE OF WORK AND LESS OF MEDITATION

A friend from Europe writes to us that India at the present day should lay more emphasis on work than on meditation. We have heard such statements many times before. Some persons believe that India's present condition of degradation is due to the religiosity of Indians and that the best means of waking her up is to imitate the activity of the West. It is from such a viewpoint that the idea proceeds that India at present should pay greater attention to work than to meditation. Now, if meditation serve any good purpose, there cannot be any question of more or less of meditation; it must be carried to perfection. And those who are of a meditative turn of mind will tend towards that in spite of all opinions to the contrary.

Whether meditation or work should be given preference to, depends on the ultimate object of each. What is the aim of meditation and what is the end for which work should be done? And what is the goal of human life? Those who take to meditation are supposed to do that for the realization of God. And the popular idea is that through work the material prosperity of a society or country can be ensured. And many will say that in our life of struggle for existence we can ignore God but not material happiness. But suppose we have got all that we want or is covetable as far as material things of the world are concerned. Will the world be better for that? If we look to the events of the contemporary world, do we find any nation which has been able to solve the problems of individual, social or national life? The answer, as everybody knows, is in the negative. Life is becoming more and more complex. This clearly indicates that work, in the sense the word is used—cannot solve the problems of the world. Instances are also not rare that people in the name of meditation encourage inertia and idleness in their life and ultimately become a burden on the society.

The fact is that work in order that it may be of real good to us, must be taken as a worship—in the literal sense of the term—as a means to the realization of God. That will make us daily more and more unselfish—will cure us of our egotism, till our whole life will be a sacrifice to humanity and all our activities, an offering to God. If work is done in that spirit, it will ensure better progress and better happiness of the world and all clash and conflict will cease to exist. Thus there is no difference between the right type of work and meditation. Both are a means of realizing the Truth. The difference arises in application. We cannot, therefore, say that we want meditation or work more than the other. Some persons are, by nature, of a contemplative turn of mind and others are of an active

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temperament. But let the men of both types be sincere in their intention, earnest in their resolve and undaunted in their struggles. If sincere, both these types will push forward the country towards greater and greater progress. Not only that; the world and humanity also will be the better for that.

ART AND CAREER FOR YOUNG INDIA

Man does not live by bread alone. When the physical and material wants are satisfied, the human soul aspires for more refined and sublime expressions in the form of art, poetry, music and spiritual contemplation. The excellence in art attained by any people is a sure indication of the high level of culture to which they have risen. In India from very early times we find that art was cultivated and wonderful results have been attained. With the passing away of national government and indigenous rules great masters of art who used to attract budding geniuses, were neglected and for a time art at its highest level became rare. In spite of the want of this patronage the twentieth century shows clear signs of art revival alongside of the awakening of the national consciousness.

The 1932 Art Exhibition at the Government School of Arts, Calcutta, is an instance in point. An esteemed correspondent writing to us about the impressions of a visit to this exhibition points out that unlike the usual exhibitions where one meets mostly the work of professional artists almost all the exhibits were the work of students. There was a rich variety of themes and art forms. There were illustrations of the activities of the Health Week, of circus and other entertainments, of prominent railway stations, of commercial advertisement of goods on sale in the markets as well as illustrations suitable for books intended for children. It is indeed very encouraging to find that the art of etching, a new form of art expression in this country, is becoming popular and a high level of excellence has been achieved. A mural work done by a Final Year student was very promising. In the decoration of prominent public places this form of art has many possibilities and deserves the attention of the municipal, sanitary, educational and other public bodies.

There seems to be an unlimited scope for expansion in the field of applied art as an aid to education, industry and commerce. For example, textile manufacturers, jewellers and other business men might very well do better business by introducing new designs in place of the old, stereotyped forms of ornamental work.

Some may be inclined to think that the diversion of the artist's talent on such commercial direction is degrading the high and noble mission of art in life. This is not quite correct. For art, in order to fulfil its purpose of refining and ennobling man's instincts and emotions should not be merely a luxury for the privileged few but must shed its lustre and beneficent influence upon the masses as well.

On the lessons and possibilities which this exhibition has brought out, our correspondent writes :

"In India for some long time art, as a rule, has implied more or less what is known as "fine art," *i.e.*, something which generally is taken to be a luxury. But in this exhibition for the first time it appears that the school has been able to indicate to our business men, industrialists as well as educators how art education can also be a handmaid to industry and commerce. Young India ought to take a hint from this exhibition. Matriculates should not all go in

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for general literary or scientific colleges. In the field of decorative art also it is possible to get a five-year training as well as to equip oneself for practical careers adapted to the growing demands of industrialised India."

REVIEWS AND NOTICES

THE KATHOPANISHAD AND THE GITA. By D. S. Sarma, M.A. *Published by M. R. Seshan, Triplicane, Madras. 99 pp. Price Re. 1.*

This edition of the Kathopanishad is intended as a companion volume to the author's edition of the Gita. In it, he has given the text in Devanagari, translation and notes in English with a learned introduction. Besides these, there is a detailed comparison between the Gita and the Upanishad. The value of this edition has much increased on account of this. The paper, printing and get-up of the book are good.

THE CROSS AND INDIAN THOUGHT. By V. Chakkarai, B.A., B.L. *The Christian Literature Society for India, Post Box 501, Park Town, Madras. 284 pp. Price Re. 1-4.*

In the book, the author attempts to expound the teachings of Christianity about the Cross so as to make its meaning and value clear to Indian readers. He makes a frequent use of Hindu philosophical and religious ideas to serve his own purpose.

RAMON LULL. By Rev. P. G. Bridge. *Published by above. 107 pp. Price Paper, As. 12. Cloth, Re. 1-2.*

Ramon Lull was a mystic of Spain in the Middle Ages. The author gives in the book a short biographical account of him and dwells much upon his mysticism and philosophy of life.

MARTYRED IN MEXICO. By R. J. Masters, S.J. *Published by "Light of the East" Office, 30 Park Street, Calcutta. 85 pp. Price As. 10.*

This is the story of the life of Michael Augustine Pro of the Society of Jesus. The book tells the tragic end of the martyr in Mexico City. It shows the untiring zeal of a Jesuit preacher.

BEFORE HIS THRONE. By Dayaram Gidumal. *Published by Blavatsky Press, Hyderabad, Sindh. 151 pp. Price As. 12.*

The author has condensed and converted into prose Stotras the philosophies preached by Yagnavalkya, Badarayana, Samkara, Patanjali, Vyasa, Spinoza, Leibnitz, Schelling, Bergson, Jesus and Muhammad. To him, every philosophy is a praise of God.

The following books and pamphlets have been *published by the Theosophical Publishing House, Adyar, Madras*:—

(1) SAPTAPADARTHI. By D. Gurumukhi, M.A. (Hons.). *174 pp. Price Boards Rs. 2; Cloth Rs. 2-8.*

This is a manual of seven categories by Sivâditya and has been translated by the Editor with introduction and notes in good English. The original text is given in Devanágari and Roman transliteration. The Saptapadárthí is one of the earliest attempts to synthesize the principles of the Nyaya with the Vaisesika. As such, it plays an important part in the history of the Nyaya-Vaisesika system of philosophy. The Editor has taken great care to make the treatise intelligible to average readers and especially to those who are trained in Western systems of philosophy.

(2) THE MASTERS. By Annie Besant. *65 pp. Price Boards As. 9; Cloth As. 12.*

It attempts to prove the existence of the Masters of the White Lodge, the Elder Brothers of Humanity.

(3) BEAUTIES OF ISLAM. By above. *56 pp. Price not given.*

This is a study of Islam in the light of Theosophy.

(4) PRINCIPLES OF EDUCATION. By above. *64 pp. Price Boards As. 6; Cloth As. 9.*

It gives a scheme of Education for boys and girls up to 21 years of age in all schools and colleges.

(5) THE BIRTH AND THE EVOLUTION THE SOUL. By above. *54 pp. Price Boards As. 9; Cloth As. 12.*

(6) A SKETCH OF THEOSOPHY. By above. *24 pp. Price As. 2.*

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(7) MEMORIES OF PAST LIVES. By above. *31 pp. Price As. 2.*

(8) THE LIFE AND TEACHINGS OF MUHAMMAD. By above. *40 pp. Price As. 4.*

(9) VEGETARIANISM IN THE LIGHT OF THEOSOPHY. By above. *27 pp. Price As. 2.*

(10) THE SPIRIT OF ZOROASTRIANISM. By Colonel H. S. Olcott. *51 pp. Price As. 2.*

(11) "SPIRITS" OF VARIOUS KINDS. By H. P. Blavatsky. *25 pp. Price As. 2.*

(12) THE MOORS IN SPAIN. By C. Jinarajadasa. *34 pp. Price As. 2.*

(13) SREE CHAITANYA. By Dr. H. W. B. Moreno. *19 pp. Price As. 2.*

(14) COMMUNITY SINGING. *48 pp. Price Boards As. 6; Cloth As. 9.*

A booklet containing the songs, both Eastern and Western, sung at Theosophical Conventions.

(15) VIVEKA-CHUDAMANI. Translated by Mohini M. Chatterji, F.T.S. *206 pp. Price Rs. 2.*

The author has given the original texts in Devanagiri and a literal translation thereof with occasional notes.

NEWS AND REPORTS

RAMAKRISHNA MISSION WORK

Ceylon Branch

It was three years back that the Ramakrishna Mission in Ceylon became a legally incorporated body. The latest report covers the period from July, 1931 to June, 1932.

The Ashrama at Colombo is the headquarters of the Mission. It is slowly and steadily developing as a centre of spiritual thought. During the period under review, the Ashrama conducted weekly discourses on the Bhagvad-Gita and the Upanishads. Weekly classes on the Gita were also held at the Vivekananda Society, Colombo. Monthly Radio Talks on popular religious and cultural subjects were also given. Besides, the Swami in charge of the work delivered several lectures under the auspices of different associations in the city and undertook a lecturing tour through various parts of the Island.

The educational work of the Mission forms an important item of its activities. There are altogether 14 schools conducted by the Mission, of which 9 are in the district of Batticaloa, 2 in Trincomalee, 2 in Jaffna and 1 at Wellawatta, Colombo. Of these 3 are English and 11 Vernacular Schools. The 8 Vernacular Schools in the District of Batticaloa carried on their work as usual. Some of the Vernacular Schools of the Mission rank among the best and largest schools in the Eastern Province. The Hindu High School at Trincomalee did well during the year and the Vernacular School there did good work and continued to be the best in the town. The Vaidyeswara Vidyalaya and the Vivekananda Vidyalaya in Jaffna have been improved in a variety of ways. The Tamil Mixed School at Wellawatta, Colombo, which was started recently for imparting elementary education to Tamil children in their mother-tongue has removed a long-felt want.

Moral and religious instructions were continued to be given fortnightly at the Mantivu Leper Asylum and the Batticaloa jail by the monk at Batticaloa.

The work of the Mission is steadily expanding. But it requires funds for further development. The present needs of the Mission are:

(1) A block of land on which to erect permanent buildings for the Ashrama and the Headquarters of the Mission at Wellawatta, Colombo, and for the new Tamil Mixed School at Wellawatta.

(2) Funds for the maintenance of the Ashrama.

(3) Funds for Educational Work.

All contributions to the work should be sent to the Treasurer, the Ramakrishna Mission (Ceylon Branch), Wellawatta, Colombo.

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Prabuddha Bharata

VOL. XXXVIII APRIL, 1933 No. 4



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

SWAMI VIVEKANANDA ON SANNYASA

Its Ideal

Worldly people love life. The Sannyasin is to love death. Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self. You nourish your body by eating. What good is there in doing that if you do not hold it as a sacrifice to the well-being of others? You nourish your minds by reading books. There is no good in doing that unless you hold it as a sacrifice to the whole world. It is right for you that you should serve your millions of brothers rather than aggrandise this little self. Thus you must die a gradual death. In such a death is heaven, all good is stored therein—and in its opposite is all that is diabolical and evil.

When a man has fulfilled the duties and obligations of that stage of life in which he is born, and his aspirations lead him to seek a spiritual life, and to abandon altogether the worldly pursuits of possession, fame or power;—when, by the growth of insight into the nature of the world, he sees its impermanence, its strife, its misery, and the paltry nature of its prizes, and turns away from all these,—then he seeks the True, the Eternal Love, the Refuge. He makes complete renunciation (Sannyâsa) of all worldly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting insight. Gaining these pearls of wisdom by years of meditation, discipline and inquiry, he in his turn becomes a teacher, and hands on to disciples, lay or professed, who may seek them from

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him, all that he can of wisdom and beneficence.

The real aim of Sannyasa is, "For the highest freedom of the self and the good of the world." Without having Sannyasa none can really be a knower of Brahman —this is what the Vedas and the Vedanta proclaim. Don't listen to the words of those who say, "We shall both live the worldly life and be knowers of Brahman." That is the flattering self-consolation of crypto-pleasure-seekers. He who has the slightest desire for worldly pleasures, even a shred of some such craving, will feel frightened at the thought of the path (of Sannyasa); so, to give himself some consolation he goes about preaching that impossible creed of harmonising Bhoga and Tyaga. That is all the raving of lunatics, the frothings of the demented,—idle theories contrary to the scriptures, contrary to the Vedas. No freedom without renunciation. Highest love for God can never be achieved without renunciation. Renunciation is the word,—नान्यः पन्था विद्यते अयनाय—'There's no other way than this.' Even the Gita says, "The sages know Sannyasa to be the giving up of all work that has desire for end."

Nobody attains Freedom without shaking off the coils of worldly worries. The very fact that somebody lives the worldly life proves that he is tied down to it as the bond-slave of some craving or other. Why otherwise will he cling to that life at all? He is the slave either of lust or of gold, of position or of fame, of learning or of scholarship. It is only after freeing oneself from all this thraldom that one can get on along the way of Freedom. Let people argue as loud as they please, I have got this conviction that unless all these bonds are given up, unless the monastic life is embraced, none is going to be saved, no attainment of Brahmajnana is possible.

Whether the goal is attained or not is not the point before us now. But until you get out of this wheel of Samsara, until the slavery of desire is shaken off, you can't attain either Bhakti or Mukti. To the knower of Brahman, supernatural powers or prosperity are mere trivialities.

"For the good of the many, for the happiness of the many, is the Sannyasin born. His life is all vain, indeed, who, embracing Sannyasa, forgets this ideal. The Sannyasin, verily, is born into this world to lay down his life for others, to stop the bitter cries of men, to wipe the tears of the widow, to bring peace to the soul of the bereaved mother, to equip the ignorant masses for the struggle for existence, to accomplish the secular and spiritual well-being of all through the diffusion of spiritual teachings and to arouse the sleeping lion of Brahman in all by throwing in the light of knowledge.

Our life is "for the sake of our self-liberation as well as for the good of the world." So what are you sitting idle for? Arise, awake; wake up yourselves, and awaken others. Achieve the consummation of human life before you pass off—"Arise, awake, and stop not till the goal is reached."

Wheresoever might lie the origin of Sannyasa, the goal of human life is to become a knower of Brahman by embracing this vow of renunciation. The supreme end is to enter the life of Sannyasa. They alone are blessed indeed, who have broken off from worldly life through a spirit of renunciation.

Its Necessity

One must have both internal and external Sannyasa—renunciation

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spirit as well as formal renunciation. Sankaracharya in commenting on the Upanishadic text, "Neither by Tapas (spiritual practice) devoid of the necessary accompaniments," has said that by practising Sadhana without the external badge of Sannyasa (the Gerrua-robe, the staff and Kamandalu, etc.), the Brahman, which is difficult to attain, is not realised. Without dispassion for the world, without renunciation, without giving up the desire for enjoyment, absolutely nothing can be accomplished in the spiritual life. "It is not like a sweetmeat in the hands of a child which you can snatch by a trick."

Know this for a truth that they alone are the associates of the Avatara who have renounced all self for the sake of others, who giving up all sense-enjoyment with repugnance spend their lives for the good of the world, for the welfare of the Jivas. The disciples of Jesus were all Sannyasins. The direct recipients of the grace of Sankara, Ramanuja, Sri Chaitanya and Buddha were the all-renouncing Sannyasins. It is men of this stamp who have been through a succession of disciples spreading the Brahma-vidya in the world. Where and when have you heard that a man being the slave of lust and wealth has been able to liberate another or to show the path of God to him? Without himself being free, how can he make others free? In Veda, Vedanta, Itihasa (history), Purana (ancient tradition), you will find everywhere that the Sannyasins have been the teachers of religion in all ages and climes. History repeats itself. It will also be likewise now.

Time for and Different Classes of Sannyasa

There is no special time prescribed for a life of Sannyasa. The Sruti says: यदहरेव विरजेत् तदहरेव प्रव्रजेत्—"Directly the spirit of renunciation comes, you should take up Sannyasa." The Yoga-vâshishtha also says:

युवैव धर्मशीलः स्यात् अनित्यम् खलु जीवितम्।
को हि जानाति कस्याद्य मृत्युकाली भविष्यति॥

"Owing to life itself being frail and uncertain, one should be devoted to religion even in one's youth. For who knows when one's body may fall off?" The Shastras are found to speak of four kinds of Sannyasa: (1) Vidwat, (2) Vividishâ, (3) Markata, (4) Atura. The awakening of real renunciation all at once and the consequent giving up of the world through Sannyasa is something that never happens unless there are strong Samskaras or tendencies developed from previous birth. And this is called the Vidwat Sannyasa. Vividishâ Sannyasa is the case of one who out of a strong yearning for the knowledge of the Self through the pursuit of scriptural study and practice, goes to the man of realisation and from him embraces Sannyasa to give himself up to those pursuits. Markata Sannyasa is the case of a man who is driven out of the world by some of its chastisements such as the death of a relative or the like, and then takes up Sannyasa, though in such a case the renouncing spirit does not endure long. Sri Ramakrishna used to say of it: "With this kind of renunciation one hastens away to the upcountry and then happens to get hold of a nice job; and then eventually perhaps arranges to get his wife brought over to him or perhaps takes to a new one!" And last, there is another kind of Sannyasa which the Shastras prescribe for a man who is lying on his death-bed, the hope of whose life has been given up. For then, if he dies, he does with the holiest of vows upon him, and then in his next birth the merit of it will accrue to him.

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And in case he recovers, he shall not go back to his old life again but live the rest of his days in the noble endeavour after Brahmajnana. * * * * After all, there is no other way to the knowledge of the Self but through Sannyasa.

Viewed Historically

Renunciation is the very soul of the Upanishads. Illumination born of discriminative reflection is the ultimate aim of Upanishadic knowledge. My belief, however, is that it was since the time of Buddha that monastic vow was preached more thoroughly all over India, and renunciation, the giving up of sense-enjoyment, was recognised as the highest aim of religious life. And Hinduism has absorbed into itself this Buddhistic spirit of renunciation. Never was a great man of such renunciation born in this world as Buddha.

The monastic institution was there (in India before the advent of Buddha), but the generality of people did not recognise it as the goal of life; there was no such staunch spirit for it, there was no such firmness in spiritual discrimination. So even when Buddha betook himself to so many Yogis and Sadhus, nowhere did he acquire the peace he wanted. And then to realise the Highest he fell back on his own exertions, and seated on a spot with the famous words, "इहासने शुष्यतु मे शरीरं—"Let my body wither away on this seat" etc., rose from it only after becoming the Buddha, the Illumined One. All the many Maths that you now see in India occupied by monks were once in the possession of Buddhism. The Hindus have only made them their own by modifying them in their own fashion. Really speaking, the institution of Sannyasa originated with Buddha, it was he who breathed life into the dead bones of this institution.

Critics Answered

Then, of course, every faculty has been given to us by God for some use. Therefore the monk is wrong in not propagating the race,—a sinner. Well, so also have been given us the faculties of anger, lust, cruelty, theft, robbery, cheating, etc., every one of these being absolutely necessary for the maintenance of social life, reformed or unreformed. What about these? Ought they also to be maintained at full steam, following the varied-experience-theory or not? Of course the social reformers being in intimate acquaintance with God Almighty and His purposes, must answer the query in the positive.

Then, there are the usual backsliders, who ought to come in for a load of abuse,—monks who could not keep up to their ideal—weak, wicked.

But if the ideal is straight and sound, a backsliding monk is a head and shoulders above any householder in the land, on the principle, "It is better to have loved and lost."

Compared to the coward that never made the attempt, he is a hero.

If the searchlight of scrutiny were turned on the inner workings of our social reform conclave, angels would have to take note of the percentage of backsliders as between the monk and the householder; and the recording angel is in our own heart.

But then, what about this marvellous experience of standing alone, discarding all help, breasting the storms of life, of working without any sense of recompense, without any sense of putting duty? Working a whole life, joyful, free,—because not goaded on to work like slaves—by false human love or ambition?

This the monk alone can have. What about religion? Has it to remain or vanish? If it remains it requires its experts, its soldiers. The monk is the

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religious expert, having made religion his one *métier* of life. He is the soldier of God. What religion dies so long as it has a band of devoted monks?

In this country (U.S.A.) the clergymen sometimes receive as high salaries as Rupees thirty thousand, forty thousand, fifty thousand, even ninety thousand a year, for preaching two hours on Sunday only, and that only six months in a year. Look at the millions upon millions they spend for the support of their religion, and Young Bengal has been taught that these God-like, absolutely unselfish men like Kambli-Swami are idle vagabonds.

Take even an extreme case, that of an extremely ignorant Vairagi. Even he, when he goes into a village, tries his best to impart to the villagers whatever he knows, from "Tulsidâs" or "Chaitanya Charitamrita" or "the Alwars" in Southern India. Is that not doing some good? And all this for only a bit of bread and a rag of cloth. Before unmercifully criticising them, think how much you do, my brother, for your poor fellow-countrymen, at whose expense you have got your education, and by grinding whose face you maintain your position and pay your teachers, for teaching you that the Babajis are only vagabonds.

The real Sannyasin is a teacher of householders. It is with the light and teaching obtained from them that householders of old triumphed many a time in the battles of life. The householders give food and clothing to the Sadhus only in return for their invaluable teachings. Had there been no such mutual exchange in India, her people would have become extinct like the American Indians by this time. It is because the householders still give a few morsels of food to the Sadhus that they are yet able to keep their foothold on the path of progress. The Sannyasins are not idle. They are really the fountainhead of all activity. The householders see lofty ideals carried into practice in the lives of the Sadhus and accept from them such noble ideas; and this it is that has up till now enabled them to fight their battle of life from the sphere of Karma. The example of holy Sadhus makes them work out holy ideas in life and imbibe real energy for work. The Sannyasins inspire the househoders in all noble causes by embodying in their lives the highest principle of giving up everything for the sake of God and the good of the world, and as a return the householders give them a few doles of food. And the very disposition and capacity to grow that food develops in the people because of the blessings and good wishes of the all-renouncing monks. It is because of their failure to understand the deeper issues that people blame the monastic institution. Whatever may be the case in other countries, in this land the bark of householders' life does not sink only because the Sannyasins are at its helm.

Ah, quite enough if one great Sannyasin like Sri Ramakrishna comes in a thousand years! For a thousand years after his advent, people may well guide themselves by those ideas and ideals he leaves behind. It is only because this monastic institution exists in the country that men of his greatness are born here. There are defects, more or less, in all the institutions of life. But what is the reason that in spite of its faults, this noble institution stands yet supreme over all the other institutions of life? It is because true Sannyasins forego even their own liberation and live simply for doing good to the world. If you don't feel grateful to such a noble institution, fie on you again and again! (*Compiled from the* COMPLETE WORKS OF THE SWAMI VIVEKANANDA.)

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THE TASK BEFORE US

By the Editor

I

Regarding the ideal of our society, Swami Vivekananda once said, "At the present condition of our society, it has been possible for one Sri Ramakrishna to be born, but I want a state in which it will be possible for hundreds of saints like Sri Ramakrishna to be born." Indeed, though religion in the ultimate sense is a subjective affair, it is not altogether without any relationship to society. The highest religious life transcends all limitations of or obligations to society. But in ordinary cases, social condition determines the religious life of individuals. Where anarchy prevails or there is a grinding poverty, people find it difficult to turn their mind towards any high thing. Under such circumstances art decays, science makes no progress, all creative thoughts are stopped and civilization as a whole takes a retrograde turn, what to speak of religion and spirituality.

It is said in our scriptures that when a society goes down to its lowest level, an Incarnation comes to the world to save it from the impending destruction. But that is an extreme case and can never be depended upon by those who want the welfare of society or the preservation of religion. Whether God will incarnate Himself or not, moved by pity at the utter helplessness of men in managing their own affairs, it lies on the knees of God. In life none but foolish people depend on miracles or providential helps in their affairs. The wise will always exert themselves to make the best of the worst circumstances. God also wants that. For, He has given us mind to think, reason to discriminate, and will to put our thoughts into action. This very fact indicates that He wants us to strive our best for self-improvement and not pray for His blessings to make up for our inertia and idleness.

Thus those who want the welfare of religion, should first think of and devise means as to how society can be put in a right order and kept in a proper condition.

II

There is no doubt that our society at the present time is in a chaotic condition; that it is in a state which can hardly conduce to the growth of a higher life. In India in the past, kings were always the protectors of society and would constantly try to bring about a readjustment in the society when it lost its balance. But nowadays as a foreign race with an altogether different culture and civilization rules the country, we cannot expect much from the government; we cannot hope for anything beyond its maintaining a condition of peace in the country. For it cannot go deep into the internal problems of society; by its very position it is incapable of doing that. Moreover it is not possible for a foreign race to understand the genius of another people with a thoroughness which is necessary for giving that a proper direction and guidance. Such being the case, people will have to depend entirely on themselves to protect, preserve and direct society. They themselves will have to find out the defects, diagnose the causes and think of the remedies. This may give rise to

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a difficulty. When there is a supreme controlling power, it can easily give a direction and see that its will is carried out. But when diverse individuals think in diverse ways, there is more likely to be a babel of opinions than any determined action. But the remedy lies in the fact that if people are sincere and earnest, there will not be much difficulty for them to find out the greatest common factor, which they should collectively try to translate into action. It has got this advantage also that all people will be kept alert. Every individual will be led to think that he is an important limb of the society he belongs to; he will, therefore, have the healthy consciousness that he has to contribute something to the well-being of society by his thoughts and actions, which, in consequence, he will be eager to regulate in a proper way.

For that it is necessary that people should not indulge simply in destructive criticism but coolly try to find out measures against the evils that have unfortunately entered into the social organism. One of the additional evils that overtake people when they are in a degraded condition or meet with failure in life is that they simply quarrel with their tools, spend all their energy in sighs and despair, and fail to summon up energy and strength to take action. This is a thing which should be carefully guarded against. There is no doubt that our present society has been a prey to innumerable evils,—some of them disgraceful and abnormal—but as a remedy, instead of blaming this or that class of people, we should lay our heads together to devise means as to how to remove them.

III

Here another important problem arises as a side-issue. If the Hindus be careful about the progress of their society, the Mahomedans look intensely to the interests of the Mahomedan community and the Christians think of their own problems separately, and so on, will that not hamper the progress of the nation as a whole? For good or evil India has been and is going to remain the motherland of people of diverse creeds, faiths and beliefs. Attempts should be made to bring them together, and no measure should be encouraged which will tend to put them asunder. Now, parochial thoughts like 'I am a Hindu,' 'I am a Mahomedan,' etc., many fear, are likely to disintegrate the Indian nation. On our part, however, we do not apprehend much danger from a Hindu retaining his consciousness that he is a Hindu, or a Christian, that he is a Christian, and so forth, provided every one knows how to keep his actions and thoughts within proper limits.

Creation itself means diversities. Had there been no diversities, there would have been no creation. Yet, all the diversities in the universe are united in One Existence, namely God. In the same way, Mahomedans, Christians, Hindus, Parsis, Jains, all, without losing their individuality, will find their meeting-ground in the consciousness that they are Indians. They will soon know that the welfare of their community does not mean the destruction of the interest of other communities; on the contrary, it means the well-being of the nation in general and consequently its progress will indirectly help the people of other communities as well. As such, it is simply a division of labour. A nation is composed of several communities, and each community looking to its own interest will serve the interest of the country in general. Do we not find many illustrations of this in our everyday life? Well,

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in a society every individual looks to his own interest but that does not interfere with the social integration. In a Hindu joint family, every member knows how to get over the anomaly of looking to his own interest and at the same time to subordinate his personal considerations to those of the family in general. The same thing is possible if we think of the nation as a wide family, composed of different communities as its different members. The reason why the communal problem has been so keen at present is not that different communities think of their own problems, but that each community looks upon others with suspicion and a feeling of hatred; just as it happens in some joint family, presaging its disruption, that different members forget their love for each other and tend towards greater and greater estrangement. In such circumstances, wisdom demands that people should find out what the origin of this feeling of hatred and suspicion is, why the balance has been lost and what the ultimate cause of the break-up of the cordial relation amongst different communities is, and face the problem at its very root.

IV

Now, to turn to the problems that are before our society. One greatly astounding fact with regard to the Hindus is that the percentage of education is the lowest amongst them when the whole of India is taken into account. Whereas the percentage of literacy is 18.5 amongst the Europeans, 13.7 amongst the Indian Christians, 22.7 amongst the Parsis, 7.1, amongst the Sikhs, 5.4 amongst the Buddhists and 5.2 amongst the Mahomedans, it is 4.7 amongst the Hindus. Yet, outwardly it seems that education has been spreading amongst the Hindus at a rate no less than that amongst other communities. While we desire that the spread of education should be much greater amongst every other community,—for all the figures quoted above are very, very low, when compared with the condition of literacy prevailing in the civilized countries of the world—we strongly emphasize that the Hindus should leave no stone unturned to remove their backwardness in education.

Here one thing deserves a special notice. By education we should not mean simply the knowledge of 3 R's—though in the census that—nay, less than that—entitles a man to be called literate, but that which brings one in touch with the essentials of the culture of the country. That may be possible even without the help of literary education, through lectures, discussions, discourses and conversations. The present system of education has been worse than useless in some respects. This is true of the Higher, Secondary and even the Primary education. For, as soon as the students come within the influence of the education that prevails now in the country, they are alienated from the tradition of their family, village, and the nation. Economically, culturally, they find themselves in a hopelessly chaotic condition. We very often hear of the appalling state of our unemployed educated men. Here by the 'educated,' is perhaps meant only those who have received the higher education or passed through the secondary stage. But similarly tragic is the condition of those who have got the primary education. Many do not take them into consideration, because their real state is not brought to their notice. Even those who have passed a few years in a Pathshala, do not feel much inclined to return to their parental occupations, and become a burden on their family. This accounts for the fact

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that instances are heard of some villagers breathing a sigh of relief, when the Village Pathshala is abolished, despite the general necessity for the introduction of compulsory primary education in the country. So in order that we may not be the victims of false satisfaction at seeing an increase in the number of literate persons, we should see that a right type of education spreads in the country.

The Right type of education can be spread much more quickly and advantageously in many cases through conversations, discourses and the like than through books and school curriculum. Throughout India, country theatres, musical recital of the epics, Puranas and similar processes had been a great instrument of spreading the ideas of real Hindu culture amongst those people who could not afford time and means to read and write. Now those processes might be supplemented by lantern lectures, talks, conversations, etc. The general mass of people should be made acquainted with also what is happening in the outside world. That will broaden their outlook and free them from many narrow ideas. And those also who have got the higher education should make a deliberate attempt to come in direct touch with the heart of the Hindu culture. It is through them that the real culture will filter down to the masses. Our educated people should no longer remain satisfied with the second-hand information through translations, but try to know in the original the wisdom and thought of the ancient savants of India and draw their own conclusions from them. The number of people who will take to this work, will necessarily be very very small, but their service to the country will be much more than the sacrifice and trouble involved. We do not mention here the necessity—for that goes without saying—of knowing the up-to-date thoughts in the field of science, industry, art, philosophy, etc., all over the world. In this direction also, there should be a dynamic spirit. People should not be satisfied with only knowing what others have thought, or following what others have been doing, but should strive their utmost to make some contribution themselves. For, those who do not go forward, must of necessity be left behind.

Another problem which faces the Hindu community very gravely is the poverty of the people. In addition to all the causes of poverty that are common to all communities, the Hindus have one special cause: false sense of prestige is very strong amongst them. Only among the Hindus is it found that though they have lands for cultivation, they will rather suffer from great misery than take to agriculture. They will remain a sad prey to abject penury but will not summon up courage to till their lands in order to better their financial condition. The same thing is true of many other occupations. The Hindus are as if determined to confine their activity within a few select crowded occupations. It lies with the leaders of the Hindu community to remove this drawback. Some time back we heard of a movement in Bengal that some wealthy people were ploughing their fields just to set an example to those who needed it for their very livelihood. We do not know whether the movement has been nipped in the bud like many other good things which receive support for a time only from people swayed by a momentary wave of enthusiasm. Influential persons in every village should try to remove by their own examples the false idea that the prestige of the Bhadralok class will suffer, if they touch the plough. Why only agriculture? No occupation should

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be discarded, if it be not morally wrong to take up. What a tragedy it is that people will suffer from starvation and chronic famine, but still they will not take to this or that occupation simply for the sake of prestige! Is it not as tragic as the case of Tantalus, who had to die of thirst, though standing on a lake so deep that he just escaped drowning.

Another thing which we should seriously ponder over is that the Hindu population is constantly decreasing, specially when compared with the number of people belonging to other communities. There are several reasons for that—poverty, some social rules and traditions, conversions forcible as well as that on pecuniary or some other similar considerations, and so on. Besides, the Hindu society has several doors open for people to go out, but not a single one, even for earnest people, to come in or to re-enter. So it is that the proselytizing religions of the country find it very easy to make inroads upon the Hindu community. We strongly hold that one who wants to embrace another faith purely from religious feeling, should never be prevented. But on the same logic, those who want to join the Hindu society attracted by its ideas and ideals should be given easy admission. And we should seriously consider why people leave the Hindu community on grounds other than *absolutely* religious and try to remove them.

This leads us to the problem of untouchability, and the grievances of backward people. It is a serious accusation against the higher castes or those who hold a superior position in society that the sufferings and misery of some people have reached such a limit that they have been forced to fight for their own rights. There is no doubt that some of their grievances are false and proceed from the influence of interested people or the Western civilization invading the country; but there can be no two opinions about the fact; that some of the disabilities from which the people of our backward community suffer are abjectly inhuman. In some cases, they are denied the elementary rights of human beings. Can there be a sadder state of things? Can we conceive of a greater cruelty? A person, if he is put to death, suffers only once, but the person who throughout life is led to think that he is less than a man suffers as long as he lives. But to handle the problem of the backward community we should proceed very cautiously and not be actuated by any impatient feeling. Whereas we should try to remove the grievances of the depressed classes as early and as quickly as possible, we should be careful not to set them against the higher castes, as some irresponsible persons have done in some cases. That will create fresh troubles and problems and bring about a chaotic condition in society. The best remedy lies in the people of upper classes coming forward of their own accord to remove the disabilities from which their own brethren have been suffering for ages. And if they do not do this of their own accord, they will be forced to do that, to their great cost and at the price of the peace of the society.

V

We have here said of many 'shoulds' and 'oughts' and given a picture of the ideal to be reached. But who are to shoulder these responsibilities and who are to translate these things into practice? Where are men and money for them? It is said that repentance is the first sign of the growth of spiritual life. If we are really repentant we are not far removed from freeing

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ourselves from our faults. In the same way, when we can clearly know and visualize our grievances and duties, we are not far distant from the time when our ideas will be transformed into actions.

In the above we have simply embodied some of the thoughts that are preying on the minds of all thoughtful persons in the community. We feel no doubt that time will soon come, when their thoughts will find expression in acts. We are not at all pessimistic about the future. Already we find instances that people have stirred themselves to actions; already we see signs of awakening. But what we need is to think more deeply, feel more keenly, so that the consciousness of the very seriousness of the situation will drive us to take remedial measures more earnestly. Thoughts are more potent than any other thing in the world. And in India there will never be a dearth of idealists who will not hesitate to sacrifice their all if thereby they can do a good turn to their brethren or community. If we have not made sufficient progress as far as actions are concerned, it argues that we have not fully realized the gravity of the problems. But let us hope that that is not the case.

A VISION OF THE SELF

By Anilbaran Roy

The snow-capped high Himalaya that stands
Braving all storm, the boundless sky, the sea
Give but a faint glimpse of the Self to me;
Beyond all mortal ties my heart expands.

I am a peer of the stars unsullied bright
That in immutable silence look below
Upon the waves of earthly joy and woe,
Untouched, unfaltering in their course of light.

Frail life imprisoned in this mould of clay,
Brief dark stage in the journey of my soul
With Freedom, Love, Divinity the goal,
Not ever-doomed to suffer and decay!

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THE INEXPUGNABLE MAN

By Mrs. C. A. F. Rhys Davids, M.A., D.Litt.

There is a Roman proverb adapted by Horace with which our Western school-books have long made us familiar.[1] He wrote that you might pitchfork 'nature' —the natural environment of man— away from you, but it would come right back again, and stealthily break through victoriously corrupt sophistications. We may find this is true of other ways in which man has tried to lose sight of what is true. Man addresses his fellow-man in more ways than one—we of England realize this when we have to cope with address in other tongues—he even refers to himself in more ways than one. Both East and West know here the sovereign's 'we' in place of 'I.' The king's 'we' may have implications, but we see in it his personal view or command. Victoria, in her now classic flout of a chatterbox at her dining table: 'We are not amused!' meant ultimately 'I am not amused (at your little anecdote).' And it was a unique unity to which she referred. She did not mean by it just a bundle of physio-psychological factors labelled 'I.' She meant a More than these, just as the pulsing bundle of the car's machinery is a Less without the driver, the dumb violin is a Less without the musician. She meant that I, the appraiser, the judge of your story, as reported to my senses, as tried by my taste, my *savoir faire*—these being the instruments by which I judge—*I* decide *you* do not amuse *me*.

For the queen at that, or any similar moment, the forming of an opinion, the making of it articulate was the fundamentally real, true expression of her nature as 'man,' that is, as human being, *homo purusha*, âtmâ. It would not have been equally so had she considered the matter without self-reference, had she for instance considered the matter only as a general opinion or estimate. This would reduce the act to just one or other of these processes common to intelligent persons, expressed in general terms commonly accepted. But this was 'her' estimate; a unique estimate, in that all that went to form it was not just the same as that of any one but herself. She made it, she worded it, she was responsible for it. "I valued, I spoke, I must stand by it." If the personal factor here (whether worded by pronoun, or by the verb only, or by both) be cut out, if she had said "there is the opinion that no amusement has arisen," we no longer have something fundamental and unique,— the 'nature' of this particular woman. We are trying to pitchfork out 'nature.'

Now this was what Buddhism sought to do, as it drew, in time, in place, in point of view ever further from its original inspiration. It sought to do so verbally by coming to use the negation *anattâ* with an inference quite unwarranted in its first message. This said: "See not the Self in what is not self, namely in body or mind." Gradually it added this inference: There is no self, either in these or anywhere. The Sakyamuni bade men (as did the Upanishadic teachers) "seek the Self." That later inference was as if a man, seeking the master in a staff, were

[1] *Epistles*, I, 24. By *Natura*, he only meant 'life in the country.'

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to say of each of these 'You are not he,' and then conclude: 'There is no master!' The 'man' was pitchforked both in opinion and in Mantra.[2]

The cause of this tremendous change —it is no less than tremendous—I have gone into elsewhere. I have also dealt with the usual Buddhist evasion called the two ways of teaching, or two kinds of truth, as practised by the Founder. This evasion emerges only in the Commentaries, is without pertinent scriptural support, is not used in the scriptures when sorely needed in debate, and is virtually negatived by explicit repudiations in 'a' Founder's methods.

It was wonderful that, in India of all countries, such a violent revulsion in religious teaching should ever have been possible. Made complete and absolute perhaps only outside India, it nevertheless came virtually to pass before Buddhism was dismissed from India. Of this I may have more to say another time. But I am now wishing to dwell, not on the pitchforking (not of Buddhism but of the 'man'), but on the 'coming right back again.' Buddhism cast out the man in theory, in creed, in formula. She could not altogether cast him out in language, and therewith in all that language implies. We may say he came right back in that way; more truly, he was never cast out; he was inexpugnable.

Very plastic is 'the Word,' in its changes, its fissions, its permutations, its blending of roots. But there are limits to these. Man cannot, or, let me say, he never does, expel *himself* from his speech. In saying 'I do this,' he may in this language or that, hide himself to some extent more than, *e.g.*, in English. He may say *Etam karomi*, without lending the strong emphasis there is in *aham*. Yet it is the agent there all the time, if only in the *mi;* he is there all the time in the implication. The only way to oust him in theory, is to make out, as does the Buddhist philosophic teacher, that man doesn't ever really mean what he says. That he says 'I,' but would have you take the *word* only as true, not the thing behind the word. That to become really wise, you must, at the threshold, strip off from the word the entire history of man's efforts to express in words what he means, and see in it only a sound, or sign, for common convenience.

But there was another way beside that of the pronoun, distinct from, or merged in, the verb, by which the expelled man came back. In expelling the reality of the man, Buddhist literature reduced him to bodily parts and mental phenomena which were collectively called *dhammâ* (plural), both of these being looked upon as real existents.[3] In time the latter, whether viewed singly or as complex, came to have assigned them just a momentary duration, as arising in continua of swift succession. But the man's inexpugnable intuition of seeing in these pulsations some relatively persisting agent was too strong for such anarchistic thinkers. Certain *dhamma's*, namely, were ever alluded to as that one state in which, or for which, other *dhamma's* happened, or 'arose.' There was *e.g.* mind, called variously *manas*, *citta*, *viññâna*—meanings originally giving a different aspect of man's activities, but all three in time being levelled down to synonyms. Further there were important mental activities, such as the famous five: *saddhâ* (faith), *sati* (recollectedness), *viriya* (effort), *paññâ* (wisdom) and *samâdhi* (concentration). To one and all of these the

[2] *Vinaya, Mahâvagga*, I, 6; 14.

[3] Disputed in Mahâyâna Buddhism.

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Buddhist exponent, turning from the one true agent, came to ascribe the desires and activities of the expelled man, as if each of these *dhamma*'s was a man. He would not have admitted, in the case of any of them, that it was a man, a self, nevertheless he alluded to it just as if it were a man. Take *manas*, mind. We find the question, in a Sutta catechism, asked: "Who is it (*ko*, not 'what') that enjoys collectively what the five senses bring?"[1] That the natural and true answer had been 'the man, the *attâ*' is in a way admitted by the Commentator, who illustrates by a king's drawing revenue from five villages. But the academically correct answer is given as *manas; manas* is the *patisaranam* or nucleus (we have no fit word). In one other Sutta this is embroidered further, *sati* being given as nucleus of *manas*, *vimutti* of *sati*, *nibbâna* of *vimutti*, the exponent's tongue running away with him. In both suttas the man is cast out, though indeed the man was in truth the object and end of the religion. It is an attribute, a state, an instrument of him which is *set up in his place* as nucleus, as enjoyer. Everyone of these terms had an agent-noun which might have been used: *manî*, *citto*, *viññâno*: mind-er: *satimá*, *sato*, having *sati; vimutto*, having *vimutti*. Hence the deliberate intention to oust the man is clear.

The much later work *Questions of Milinda* expands this use of pseudo-mannikins of *dhamma*'s with much literary eloquence. Faith, we read, arrests hindrances, effort supports other *dhamma*'s; wisdom cuts off, and again splits, etc., albeit here, combining text and commentary in one, the writer *illustrates* by making man the agent.

When we come to the mediaeval manual *Abhidhammatthasangaha*, we find the man, still pitchforked as much as ever in theory, still 'coming back,' if still in disguise. The older (not original) clumsy quincunx of skandhas is put on the shelf, and we have man's invisible world treated as *citta* and *cetasikas*: mind and mentals. When a *citta* arises it is in imagination arrested, as it were under a microscope, and analysed into a number of properties, some constant, some particular and occasional. This is but an elaboration of what we meet with already in the Abhidhamma Pitaka, dating some centuries earlier. Thus we get, in Sutta, here and in *Milinda*, a quasi-unity, resolvable into a number of mind-ways. The man's throne is there all the time, but on it is seated a dummy king, his subjects wielding, in their functioning, the authority that rightfully is his.

I do not think that this feature in Buddhist literature has been given the attention it merits. For some never well-declared reason, Buddhists are never weary of trumpeting the amazingly irrational dogma of *anattâ*, and the European scholar, heeding only the monastic handling of their scriptures, looks upon this dogma as actually taught by a gifted enlightened Indian of the sixth century B.C., a day when had a teacher so taught, he would have been avoided as a lunatic. The possibly baffled reader is told, that *anattâ* means only the rejection of *this or that kind of reality* about the man, or that it means rejection of an *unethical egoism*. Compromise of this sort may be needed to buttress it up to-day. But such compromise is nowhere to be found in the framed Buddhist scholastics of the culminating days of exegetics, our early middle ages. The attentive reader of Buddhaghosa and Buddhadatta cannot make any such mistakes about it. It is not any highly qualified

[1] *Majihima-Nikâya*, Sutta 43.

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'self' (*attâ*) that is retained, and the rest discarded. It is just the *attâ*, and all of him, discounting just pronominal usage, that must not be sought, must not be found anywhere in anything. "Way there is but no wayfarer" (O! the shame of that!); "nibbâna is, but none who is *nibbuto*;" "karma there is, but no doer." How will you get out of that, Bhikkhu?

There remains this crediting of the way, the process, with creative, productive activities which belong, by right of language, and all that the history of language stands for, to the user of the way, to the proceeder in the process. This may be permissible to the poet and to elegant literary style. To all who seek in the bare word the thing thought of, to the man, that is, of a religious mandate, the man of science, the serious philosopher, it is anathema —or should be. Used in simile, in parable with sobriety and caution, it may be permissible. Otherwise it is slovenly tactless procedure; it is an importing into prose the license and play of poetry. But such compromises are aiding in the modern persistence of the hollow tomtomming of a gospel of *anattâ*:—a teaching of man-in-the-Less, linked with the great name of one who came to show man a More in life, in nature, in destiny. They aid in hiding from us what a gospel of man as a Less he is alleged as having taught. They show his teaching as devolving a crumbled reality of the man, a reality belonging only to the man, on to all these pseudo-mannikins of what are man's mind-ways.

Buddhists by their tradition have become used to this seeing the man only in what are his functions. And the East has been too long and too much the slave of the word to detect tools and instruments in the word masked as the tool-user. But to us too of the West it has all seemed apparently reasonable. How is it that we have not been more discerning? It is because we too have set going something like that hollow tomtomming about the very man. It is because we too have been teaching with much the same slovenly usage. It is because we too have, since the fission of our own psychology from the mother philosophy, been transferring terms and phrases fit only for the mind-er to the mind, that is, the mind-ing. Turn with me to what was, more than any other work, the nurse of our crude young psychology, to John Locke's *Essay concerning the Human Understanding*, of the year 1690. We read: "The mind very often sets itself on work in search of some hidden idea, and turns as it were the eye of the soul upon it." Here we actually have the 'man' or 'soul' as the tool of the mind! Could perverted inversion further go? He goes on: "though sometimes too they (ideas) start up of their own accord, and offer themselves to the understanding." Here 'ideas' (Pali: *dhammâ*) are presented with a 'will' and with 'selves'![5] In this vein Locke could have written the *Milindapañha*.

I will not burden this brief article with analogous slovenliness in Locke's heirs, Scottish or English. When psychology ceased to become a subject of 'elegant' literature, and passed into the scientific laboratory, the wording of it also became more austere. My own Scottish teacher Croom Robertson and his teacher Bain were fastidiously unslovenly in their diction. Yet even they were so far myopic, that they did not take the man, the self, as the inexpugnable *poû sto* and avowed limit-point, in their exposition of experience as a something as (*a*) presented to him, (*b*)

[5] Pt. II, Ch. 10.

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worthed by him, (*c*) reacted upon by him. It was only James Ward who boldly got the ostrich's head out of the sand as to (*a*); he failed to convince, perhaps because he was not bold enough about (*b*) and (*c*).

But alas! he did fail; he was held to have imported metaphysics into science. Else is it scarcely credible that yet more recent psychological manuals, bearing such proud titles as *The New Psychology*,[6] should revive the old foolish methods permissible to a John Locke. Look for instance at this sample: "The rational faculty prompts the mind to refuse implicit obedience." —But 'the mind,' like Queen Victoria is 'not amused,' and hits back: "The complex responsible for the act . . . . is not recognized by the mind . . . ." "most minds simply cannot tolerate . . . . a recognition; . . . . they expend untiring ingenuity in inventing some more respectable reason . . . ." (*i.e.*, respectable mannikin), and so on *ad nauseam*. The writer may have meant us to take all this humorously; he might accuse me of the same intention in my regal anecdote. But there is no sign, that he is not here as serious as elsewhere. He does not send over to us any *caveat* about mannikins posturing as the man.

Not for a moment would I hold up to ridicule the work and importance of psychology. More power, say I, to her elbow! Her object is the discovery and clear presentation of a section of what is true. But her power is likely in that object to be more effectual, if she will but take up a sound attitude from the first, and not one which has led her to start, and as we see, here and there, by maintaining that very slovenliness in subterfuge, on which Buddhists of old fell back, on which they yet fall back to-day. I should like to see the man in her, under my (*a*), (*b*) (*c*), given a fair chance. I want to see him *tamen usque recurrens*, coming right back. Psychology has followed physiology with too little vision. She has not sufficiently seen, that she is not a wholly parallel study with that of the body. She is the study of not just mind-ways, but of *x*, the man, the self, *in the ways in which he wields the body*: the study of man-as-being impressed, of man-as-willing-to-be-impressed, of man-as-reacting, of man as estimating, measuring, judging, valuing. She is a middle term. Not to see this is to expel 'nature.' In the *personified* mind and ideas nature, the man, comes back. But it is in his servants' guise. Expelled as a more than his mind, he is taken back in what is less than he.

It is this getting the worse in the exchange that I would here emphasize. I have said with much plainness from time to time what I think about the harm Buddhism has suffered and is suffering through this expulsion of the true man, this recognition of a makeshift manhood. I now stress this aspect of the expulsion, that whereas in a great world-religion, its first messenger sets before the man a More in his nature, his life, his destiny, not so well seen before, a dogma which ejects the very man himself, and replaces the left void by his instruments, is a telling him that he is and has, in and before him, a Less. It is to teach the nature and work of the machine ignoring, nay, denying the controller, the worker, the user of it.

And I agree entirely with my Catholic hearted friend, James Pratt, in his contribution to *Visva-bharati* on 'Buddhism and Christianity,'[7] that of the "two very noble religions asking ad-

[6] By A. G. Tansley, 1920.

[7] No. 16, 1932.

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mission at India's door," while India should consider the best that each has to offer, the *Anattâ* doctrine in the one is not of that best, nor is it fundamental. I go farther, and look on it as, in its full dogmatic sense, a terrible libel on the Sakyamuni. "If," Dr. Pratt says, "Buddhism clings to *anattâ*, I cannot feel much enthusiasm over its reintroduction into India; nor do I think it likely that such a doctrine will make appeal to the deeply spiritual people whose greatest books are the Upanishads and the Bhagavad Gitâ." There is for young India a twofold danger here: first, that young students may, because of (*i*) the modern evasions and compromises fail to get a real grip of the true historical *anattâ*, (*ii*) the makeshift dummies posing as the man be blind to the way Buddhist teaching has cheated itself in this matter; secondly, that they may get infected, in acquiring Western culture, by the equally self-cheating methods in our own psychology.

The true, the original message of Buddhism is both an Indian and a world gospel: as true now as it was then. India in the Few had been feeling after it; the Sakyamuni brought it to the many. But it was something much better than *anattâ*, or than *anicca* and *dukkha* either. They belong to man in the less; this was of a More for and in the man. But for it man first and last was inexpugnable.

LIVING STILL IN THE POLE-STAR

[*A Story*]

By Swami Atulananda

Suniti was the favourite queen of a powerful king, Uttanapada by name, the monarch of a prosperous province in India. Happily she lived at the court, honoured and loved not only by her husband, but also by the people. And when she gave birth to a beautiful, strong boy, her joy was perfect. The king was proud of Suniti, for she was very good and clever and beautiful. The little prince was a jewel and the darling of his royal parents. They called him Dhruva.

Suruchi, a younger wife, jealous, ambitious and anxious for the welfare of her own son, set to work in many subtle ways to gain ascendency over the king's mind. Her boy enjoyed all the advantages of a prince; but Dhruva was the first-born son of the king, and he would be successor to the throne. She could not bear the thought. So she worked herself into the good graces of her husband, that her son might supersede the rights of Dhruva, and become king when his father should leave this world.

The king, observing this, would, in his stronger moments, take himself to task and put aside all thought of partiality toward his younger queen. But he had not the courage to rebuke her for her evil intentions. As time went on, Suruchi began to wield an ever stronger influence over her royal husband. At last the king was entirely in her power, and her wish became his law. It went so far that finally,

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at the instigation of Suruchi, Suniti and her little son were banished from the court. A cottage was assigned to them on the edge of a great forest, far from the royal palace.

Dhruva, still of tender age, soon forgot his former home. He found much to amuse him in his new surroundings. The forest was near, and there he played all alone, while his mother was occupied with her household duties. For now the queen had no attendants to carry out her bidding. She cooked the meals and kept the cottage clean. She also taught her boy, for the school was far away.

Dhruva loved the living creatures of the forest. The deer and the rabbits and other strange animals came to him, and took from his hand the food he held out to them. The queen, seeing her son so happy, would sometimes forget her grief, and she would laugh and play with him.

Thus the days passed by, till Dhruva was seven years old. He was a manly little fellow, strong and fearless. Suniti's face would light up and her eyes would shine when she watched him playing in the forest. A secret hope still dwelt in her breast: Would fortune, perchance, change some day in favour of her child? Who knew? The king might still repent and justice triumph. The father loved the boy, and her too. She was sure of that. Would not that love assert itself in the end? Would not her husband come to his senses and wake up from the evil spell that his younger wife had woven around him? Such were her thoughts.

One day Dhruva all out of breath came running toward her from the forest. He put his arms around her neck, and with his burning cheek against her own, impetuously asked:

"Mother, who is my father?"

"Your father, son, is the king. He lives in the palace, far away."

"May I go to him, mother?"

"Yes, you may go, my child. And when you see your father tell him that I still love him."

Early, the next morning, Suniti, holding Dhruva by the hand, set out toward the royal court. The sun was shining hot when they reached the palace. The queen then said to her son: "Dhruva, remember that you are a prince, the son of the king. Go to the guard and tell him that you want to see the king, your father. I shall wait here under the big banyan tree till you return."

Dhruva ran toward the guard and delivered his message. The guard sent word to the king that his eldest son was at the gate, awaiting admittance.

"Let Dhruva enter," said the king. The boy ran up to him fearlessly. The king lifted him in his arms, put him on his knee and caressed him tenderly: for was not Dhruva his own dear son?

The boy said: "My mother is waiting outside, in the shade of the big banyan tree. She will wait till I return. She still loves you."

A mingled feeling of joy and sadness brought tears to the king's eyes. Just then the door opened and there was revealed the angry face of Suruchi, the younger queen. Hastily the king put down his son. Dhruva fled before the menacing figure. On the threshold he halted one moment to look back. But his father frowned at him. Then Dhruva was disillusioned. His father, the king, had quaked before an angry woman. He had pushed him aside and had frowned at him. Was his father so weak? Could he not protect him from a jealous woman? His father had failed him!

The boy ran to his mother, flushed and excited. His lips trembled as he

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spoke to her: "Mother, tell me, is there anyone in the world who is stronger than my father?"

The queen was startled at the strange question. Then, looking into Dhruva's eyes, she understood that he had met with disappointment. Smiling sadly, she answered: "Yes, my son, there is One who is all-powerful; our sages call Him the 'Lotus-eyed.'"

"And where may the Lotus-eyed be found, where does he dwell, mother?"

Suniti hesitated. "What does Dhruva mean?" she thought. "He seems so grave, so serious. Will he set out in search of Him who is found when all else is abandoned? Will he leave me? Will he follow in the footsteps of the sages and wander forth, alone, in search of Him in whom alone is perfect strength? That must not be." Hoping to ward off the danger, she replied:

"The Lotus-eyed, my son, dwells in the heart of the forest, where wild beasts live. Far away and hard to find is the Lotus-eyed, and the path is full of danger."

Dhruva remained silent. But in the middle of the night when his mother was asleep, he stole from the cottage, in search of the Lotus-eyed. But first he kissed his mother good-bye, very, very softly that she might not awaken. Then he halted, just a moment, in the doorway, and he whispered: "Lotus-eyed, you are all strength, protect my mother, and me also." Then, boldly, he ran into the forest.

On and on he went, over winding paths, through thorny brush, always deeper into the forest. At last he came to a dark spot where the sun and the sky were hidden by thick foliage. "Surely," thought Dhruva, "here must be the heart of the forest where the Lotus-eyed dwells. Let me sit down and wait till he comes." But being very tired, he lay down, and with his head on the soft moss, fell asleep.

Dhruva did not sleep long. A strange sound in the bush near by, awakened him. He lifted his head and listened. Then he rubbed his eyes and sat up. He saw something between the twigs and leaves. Two eyes were looking at him, eyes shining like coals of fire.

"It must be the Lotus-eyed," thought Dhruva, and steeping forward, he laid his hand on a soft and glossy head. A hot breath touched his face. He saw a lithe, striped body and a long tail, sweeping from side to side.

"Art thou the Lous-eyed?" the boy asked eagerly. But the tiger did not answer. He hung his head in shame and turned away.

Then the bear came. But Dhruva, loving all creatures, knew no fear. Putting his hand on the thick, shaggy hair, he looked at the huge head, and said: "Art thou He?" The bear looked first to the right and then to the left, made a low growling noise, then turned and went away.

Dhruva was a little disappointed, but he waited patiently. At last came a tall man with a friendly face. He placed his hand lightly on Dhruva's head. It was Narada, the great sage.

"Art thou He who is all strength?" asked the boy.

"Nay, child, I am not He," replied the sage, "but I will show you how you may find Him. I will tell you a prayer. Repeat it again and again, with full attention, and meditate on its meaning."

Dhruva sat down, folded his hands, and prayed: "Salutation to Thee, Lotus-eyed, reveal Thyself to me." He prayed and meditated long, oh! so long. The beasts of the forest came and nosed the strange little figure that sat there like a statue. But so absorbed was the boy in his prayer that he did not notice

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the beasts. Thus, with his whole mind on the prayer, saying it over and over again, Dhruva sat in the depth of the forest. Then, at last, he opened his eyes, and there stood before him a beautiful figure shining like burnished gold, with eyes like two full-blown lotuses. The boy quivered with joy. "O, Lotus-eyed!" he exclaimed, "Now I have found Thee. I no longer wish to be a king. Take me to Thy home that I may be with Thee always."

The Lotus-eyed smiled and said: "Dhruva, I love you, but I cannot take you to my heaven, not yet. You have come to this world to be a great king. Go to your mother and with her return to the palace. Your father is waiting for you, I have touched his heart. He has come to his senses, and is now smitten with remorse for having sent you and your mother to the forest. Go, he will receive you and when you come of age he will make you king."

Dhruva rose and walked back to the little cottage at the edge of the forest. And enfolded in his mother's arms he told her what had happened.

Suniti overjoyed made ready at once to take her son to the palace. All night they travelled, and as the sun rose behind the big banyan tree, mother and son knocked at the palace-gate.

The king informed of the arrival of his beloved wife and son, at once made ready to give them a royal reception. Bugles were blown, flags and banners were hoisted, and the palace was decorated with wreaths and flowers. The king came to the palace-gate, took his son in his arms, and led the queen into the royal chamber. In humility he craved forgiveness, and in his behavior he tried to make up for the cruel treatment he had meted out to his wife and child.

Suniti resumed her former position as first queen, and the boy was educated in a way becoming his position. Suruchi deeply humiliated soon after died in sorrow; and Dhruva, when he came of age, was established on the throne. For many years he ruled his subjects, and under his capable and just reign the country flourished as it had never done before.

With all the cares and occupations of royalty, Dhruva remained firmly devoted to the King of all kings, the Lord who dwells in the heart of all living creatures, worshipping Him daily during long hours of meditation. But at last, realizing the vanity of worldly glory he renounced the throne, to dwell with ascetics in a forest-retreat. There he practised severe austerities, till one day the Lord being pleased with his constant devotion sent a celestial chariot to convey Dhruva to the region of eternal bliss.

Now Dhruva shines forever in Vishnu's heaven round which the sun and moon and planets, the stars and stellar systems perform their rounds.

And to-day the people in India, pointing to the Pole-star, will tell you: "There lives Dhruva, ever-steadfast, unwavering, stationary, in a firmament of eternal change, a symbol of constancy and endurance."

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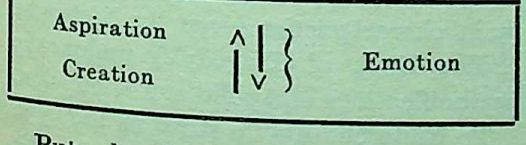
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THE YOGA OF ART

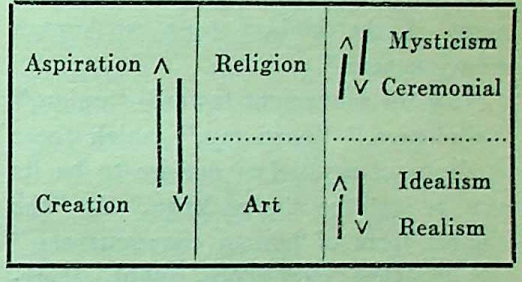
By James H. Cousins

(*Concluded from the last issue*)

It will have become evident to those who have brooded over the nature of art and the artist, that much of what has been said above belongs not only to the artist but to the mystic, since they both are sensitive and receptive to some more complete and unified communication from Life than ordinary individuals. This relationship between them is not casual. It is fundamental, and rises out of the relationship, in humanity's psychological endowment, of aspiration and creation as the in-turned and out-turned directions of the emotional function which they both exercise in a special degree. These directions are not away from a common base, but overlap and intertwine. "There can be no inspiration without aspiration," was one of the aesthetical instructions of AE to the writer as an apprentice in poetry thirty years ago. His recent reiteration of the formula ("Song and its Fountains," 1932) indicates the depth of his conviction as to this psychological law.



But besides this interaction of opposite movements over the whole emotional area, there is a further interaction within the two nominally separate areas of aspiration and creation that are identified as religion (which is emotion aspiring towards union of the individual life with the cosmic life) and art (which is emotion endeavouring to express its glimpses and touches of reality in forms less transitory than the flux of daily life); religion and art have themselves each an in-turned and out-turned direction. In religion these movements show themselves in the simplicities of mystical experience and the elaborations of ceremonial observance; in art as idealism and realism.



The mystic and the artist are therefore sharers in a common inner experience of reality, but differ in their code of communication. Both receive the accolade of the spirit, and express their spiritual ennoblement in their temperamental vernacular, the mystic in the theological terminology of his or her upbringing, the artist in the aesthetical symbolism of his or her chosen art.

In an effort to relieve the term mysticism from the overgrowths of misunderstanding, a recent writer (William Kingsland, "Rational Mysticism" 1924) has said, "Mysticism is essentially *union* that is to say, *wholeness* . . . to realise . . . that each moment contains all eternity, and is fulfilled with immeasurable Beauty and Perfection—this would be to be a mystic indeed." William Blake, the mystic poet and craftsman, made the same realization

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one of the signs of the achievement of innocence. Miss Evelyn Underhill, in her invaluable work, "Mysticism," essayed the same task and made much the same definition. She expressed the hope that the term mysticism might be "restored sooner or later to its old meaning as the science or art of the spiritual life" (a phrase 'in the round' containing temptation to further synthetical disquisition to which, however, we must not yield), and added: "Broadly speaking, I understand it to be the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order . . . the true line of development of the highest form of human consciousness."

Now the movement towards "union," "wholeness," "harmony," which these students of mysticism declare to be its aim, is just the aim of Yoga. As "the highest form of human consciousness," the mystical experience ought, therefore, to be the highest inspiration of the highest form of human expression, that is, creative art. Unconsciously it is so to some degreee in every exercise of the creative aesthetical function; for, while the born mystic need not necessarily be an artist (though he often is one), the creative artist is always in some degree a mystic, his reception and revelation of the inner life in which, willy-nilly, he participates being conditioned by temperament and environment. When he is consciously so; when those who have had conferred on them the responsibility of aesthetical creation realize the majestic and sacred sources of their inspiration, and the redemptive potentialities of its expression in an unspeakably inartistic world, there will come once more into art the spirit of consecration, which is the essence of Yoga, that brooded over the great eras of the past, that still animates the art of India, and that will, by integration towards the ideal, recall the Occidental art of to-day from the path towards disintegration.

Not all the arts are equally capable of fulfilling the service which the artist owes to his world of making a fully intelligible communication of inner experience. A mystical tincture may be given to painting, a mystical gesture to sculpture, a mystical tone to music; but their codes are not (at any rate at the present stage of their articulation and of human capacity to use them) capable of transferring more than a hint of inner experience from consciousness to consciousness. For intelligible communication there is needed the fuller code of language. This itself is not wholly adequate; but its communicative capacity can be expanded; it can be made memorable by design, significant by symbol, impressive by rhythm, exalted by verbal music. Poetry, which combines these qualities, is therefore the nearest to being a complete medium for the expression of the highest experiences of the individual soul. The other arts have their own special services to render in the preliminary stages of the approach to the Yoga of art, and we are helped to a realization of this distinction in the Yogic potential of the various arts in the striking presentation of their two main characteristics given by Nietzsche ("The Birth of Tragedy") under the personifications of Apollo and Dionysius.

To Nietzsche Apollo stood as the type of the individuating principle in life whose tendency is to fulfil itself in separateness; "while by the mystical cheer of Dionysius the spell of individuation is broken, and the way lies open to the . . . . innermost heart of things." The fulfilment of the Dionysian principle of union was achieved by what Miss Underhill terms "transcending the limitations of the personal

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standpoint" and "surrendering to reality." Nietzsche definitely calls the Dionysian practice of ecstatic commingling (as contrasted with the Apollonian egotism which sets up separativeness) a mystical agent, that is, an expedient towards union or Yoga. It was used in the Dionysian orgies; it was and still is used, but with a difference, in the Chaitanya festivals in India.

Nietzsche is quite clear as to what is mystical (Yogic) art and what is not. The arts of painting, sculpture and epic poetry are Apollonian, separative, non-mystical, because the artist is "sunk in the pure contemplation of pictures," his art being therefore static, without the intermingling flux that unifies. The musician stands on the side of the Dionysians, "himself just primordial pain, and the primordial re-echoing thereof," but lacking the power of intelligible communication of subjective experience. But the "lyric genius" is completely Dionysian, communicating, intermingling, liberating, therefore mystical, Yogic. "The lyric genius," says Nietzsche, is conscious of a world of pictures and symbols—growing out of the state of *mystical* (italics ours) self-abnegation and oneness—which has a colouring causality and velocity quite different from that of the plastic artist and epic poet. While the latter lives in these pictures, and only in them, with joyful satisfaction . . . . the pictures of the lyrist . . . . are nothing but his very self, and as it were, only different projections of himself, on account of which he, as the moving centre of this world, is entitled to say 'I'; only, of course, this self is not the same as that of the waking, empirically real man, but the only verily existent and eternal self resting at the basis of things, by means of the images whereof the lyric genius sees through even to this basis of things." It is the function of the "lyric genius," the poet as mystic, to utter the felt Absolute in the language of the known relative: it is also his function, as creative artist, to interpret the relative in terms of the Absolute.

ART	
APOLLONIAN	DIONYSIAN
Separative	Unitive
Epic poetry Plastic art	Lyrical art Music

Nietzsche did not leave the Apollonian and Dionysian principles, as they developed through Greek culture, in perpetual opposition. He saw them reconciled in the subsequent tragic drama whose mystery-doctrine was the "fundamental knowledge of the oneness of all existing things, the consideration of individuation as the primal cause of evil, and art as the joyous hope that the spell of individuation may be broken, as the augury of a restored oneness:" an excellent doctrine, at points corresponding with the thought of the Orient; but its hope was not satisfied, its augury not fulfilled, partly, perhaps wholly, because Greece did not live up to the "fundamental knowledge of the oneness of all things," that is, did not realize the Yogic or unifying power of art, and set that power to work in her general life. It is not sufficient for a nation to produce, through a few individuals, outstanding works of art: its justification for being granted the boon of existence, and for enjoying that boon to its fullness, rests on its being itself, as Nietzsche has said, a work of art; the synthesized expression, in individual capacity and quality and in organized social relationships, of the finest intimations of reality; a complete embodiment of the Yogic principle and practice of "the oneness of all

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things." The Yoga of art is essential as an integrating power in national as well as in individual life.

But before art can efficiently fulfil the Yogic service of recalling life from the path towards disintegration, it must itself be redeemed by integration, and released into the fullest exercise of its Yogic potentialities, not only for art's sake, or for the sake of the artist, but, as a Vedic scripture has it, "for the sake of the self," that is, of the commonly shared, though differentially realized and expressed, inner life on which "hang the law and the prophets," art and the artists, and that shadow-dance in time and space which is called life.

This redemption of the world through art does not apply only to the Dionysian "lyric genius" who deals in communicable experience: it applies also, though not in the same way, to the Apollonian plastic and epic artist. Nietzsche's division of them must not be applied too radically. The painting art of India has always been lyrical and expressive of spiritual experience: the sculpture of George Grey Barnard of New York nobly incarnates the vision and experience of a veritable seer. Moreover, while it is true that the Apollonian artist fixes his attention on static objects which, theoretically in Nietzsche's sense, are agents of individuation, it is also true that their service to the artist himself is Yogic in nature; it calls for concentration and integration in his executive consciousness and activity; every stroke of his mallet not only moves outwards to the object but inwards towards eternal laws and their reflections in the tradition of art, and so puts him subjectively in a posture receptive to intimations of reality. This integrating concentration is the basic exercise of Yogic discipline; in the Yoga of art it will be directed towards aesthetical creation; in Raja-Yoga it is directed towards pure volition, in Bhakti-Yoga towards aspiration, in Gnana-Yoga towards contemplation, in Karma-Yoga towards action in daily life.

We may therefore take poetry, and after it music (and we shall add aesthetical interpretative dance), to be the most intimate means of making comprehensible to himself the inner experience of the born artist, and of communicating such experience intelligibly in verbal expression, or infectiously in musical sound or rhythmical motion, to others, drama being the large-scale inclusive Yogic art; and the plastic arts as means for the preparation of humanity in general for the ultimate Yogic experience through the exercise of the Yogic potential that is inherent in such arts.

This distinction has the assent of recent experiments in the education of individuals farthest removed from Yogic possibility, that is, delinquent children whose tendencies are almost completely disintegrative in their impulses towards the satisfaction of their merely physical desires. It has been found that the arts which call not only for integrative concentration, but for the objective exercise of physical capacity (the more energetically the better in some cases), that is to say, the art-crafts and manual-arts, are most effective in their curative capacities. This being so in pathological cases, it is obvious that the use of the Yogic potential of these arts as a constant obligatory item in ordinary school life (which indeed, and alas! is almost universally pathological in some degree) would help the rising generation towards the attainment of that health without which the Vedic seers regarded Yoga (union of the outer and inner natures) as unattainable, and for which

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they instituted the Yogic hygiene of controlled breathing (Pranayam). The aesthetical hygiene of art-crafts would materially reduce the physical creative impulse in male youth by providing the elevating and keen satisfactions of creative achievement in beautiful and useful forms that do not enslave but liberate. The universal creative impulse presses upon all the capacities of the individual, as the Breath of the Infinite Being passes through the Flute of Krishna (a symbol of the cerebro-spinal system of humanity) pressing for expression equally at each aperture, and finding its perfect music in the melody of a balanced life. But because neither education nor social organization provides humanity fully with the aesthetical means of creative release, the creative impulse presses unduly on the neurotic and erotic elements in human equipment, and brings about the exaggeration and distortion of the sex-function which to-day, through the disintegrating tendencies of self-indulgence exploited, and made glamourous by the profiteers of spurious and debased forms of art, makes its sinister threat against the health and morale of the future.

The inclusion of art-crafts in education on the same level of importance as the "three R's" (not for the development of specialists in any art, any more than the common instruction in language is to develop literary specialists but because it is essential to human health and happiness) would in three generations, perhaps in one, revolutionize humanity and its institutions by developing pure, sensitive, intense, controlled, intelligent and powerful embodiments of the at present obscured and thwarted human ideal, and a universal and sagacious audience for the geniuses in art who will incarnate for the further helping of the race.

The Yoga of art, therefore (to summarize and conclude the matter) has two modes of operation; first, a general mode, by which, through universal participation in art-activities, humanity as a whole may develop its higher powers, and in their exercise become better members of a better society, and find freedom from the lower tendencies of their nature—in the terminology of an oriental scripture ("Vishnudharmottaram" translated by Stella Kramrisch) be helped by art to fulfil their Dharma or life-purpose and to find Moksha or spiritual liberation; second, a particular mode, through which, by the understanding of the real nature of the creative artist and art-creation, and by consecrated devotion to the purest reception of the inner intimations of reality and their truest and most beautiful expression, the born artists may become conscious co-operators with the Creative Power in the universe, projectors of illumination upon and through the problems of life, and inspirers of humanity to individual and organized action that will establish on earth the "aesthetical phenomenon" of a true civilization.

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WHAT IS RELIGION?

By Swami Vijoyananda

On Sunday morning, in the lecture hall of our contemporary "El Diario," the Swami Vijoyananda gave his first address before a cultured and highly-interested audience, the subject being: "What is Religion?" The Swami spoke in English, his discourse being interpreted as he proceeded.

Vijoyananda is the first Swami to visit South America. He is here under the auspices of the Ramakrishna Mission of India, and he will be delivering lectures on the Vedanta Philosophy.

The full text of the Swami's first lecture is given below:

"My sisters and brothers of Argentina:

"I have a mixed feeling to-day: great joy and great suffering. I am thinking of the illustrious Swami Vivekananda on this day. Your Northern American brothers and sisters gave him a welcome in 1893. There was a great religious congregation there. He came there as a man without any credentials but he himself was his credential. He showed to your North American sisters and brothers what religion could be. Religion is never bounded by any geographical barriers. As the growth of Humanity can never be bounded by geographical barriers, so religion can never be bounded by dogmas and doctrines. There is only one religion, but it has many names. Real religion is the path towards divinity. Every man has two aspects of his nature. One is animal, and the other is divine. The animality and the divinity are constantly fighting in him. Sometimes the animality gets the upper hand; sometimes the divinity gets the upper hand. Animality has as its food in the idea of possession. If you fill yourself more and more with the idea of possession, believe me you will become more and more animal. And on the other hand, if you feed your divinity with the idea of non-possession, it will grow more and more. Now it is up to you, sisters and brothers, whether you are going to live in the world as animals or as divine beings. Do you like to be known as so many animals in human clothing, or do you like to be known as divine beings moving in the world? It is up to you. It is up to you to make this beautiful world either Heaven or Hell! You can make it a place for divine beings, or you can make it a place for animals fighting and killing each other.

We have forgotten our real nature. And all the religions of the world always remind us to go back to our real nature. No religion in the world says that you are to remain animal. Not even the religions of the so-called uncivilized peoples say that you are to remain animal. Then why should we remain animal? Why, I ask you all? Why should we not trust each other as real brothers? Why should we not bring back the old ideal of reverence and faith? Why should there be so much enmity? Why should there be those ideas growing in men's minds which separate us? What is the point of difference? Our egoism. This egoism is the outcome of possession, grabbing, keeping, possessing and not allowing others to share the same thing. Our real property! What is our real property? It is our divinity. Don't you think we have bartered our real property

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for a little half-penny? Should we not be again magnificent and divine, and do you know what does not allow us to be so? The wrong religion. False religion. The religion of dogmas only. The religion which cannot transcend the barrier of morality and ethics. The religion which has forgotten that Religion is not only ethics and morals. Morals and ethics are the paths and not the goal. People with fixed ideas have fixed you, my brothers and sisters, on the path that does not allow you to follow onward to the goal. I want you all to become heroes and break that bond! You are sons of immortality. I want you to think always that you are immortal beings. Why should you always think that you have to die on the morrow? This body will die. The soul is never born and the soul will never die. It is through ignorance alone that this idea has been suggested to our brain by different religions that we shall have to die. But our soul never dies and that is the only reason why man loves man, women love men, and men love women. This is the point of similarity between all human beings; the idea that we are all immortal, is the point of contact amongst us. That shows that we are the children of the same Divine Father, but the 'priests' in different religions, who have no reverence, whose ideas are taken only from books give us wrong ideas, and you know that books only separate us. You know well, being born in a Christian country, how many divisions and sub-divisions have been made in the grand religion of Christianity. Each church has its own following. Is it good that the following of a certain church should hate the following of another church? When you find that the following of a certain church is hating the following of another church, you can be sure that they do not know what real religion is. If religion teaches hatred, it is not the religion of divine people. It is the religion of animals. And we have become very cultured animals. Only our weapons are much finer and much more subtle and much more poisonous. Geographical divisions have made you Argentines, Paraguayans, Bolivians, Chileans and Peruvians, and within these divisions you have made Roman Catholics, Protestants, Baptists, Mohammedans, etc., etc. Now I do not say that you are to forsake your faith or that you should be converted to another faith. I do not believe in external conversion. Those who become converted are like those fashionable creatures who change their clothes every day. You cannot change your heart every day. I believe in the conversion of the heart. I believe in conversion from animality to divinity. I believe that the real religion is what throbs in every human heart, and impels us to obtain freedom from bondage. If Christianity gives that, remain a Christian. If Roman Catholicism gives that, be a Roman Catholic. If any other religion gives that—be that. And always watch your mind, whether you are growing from your animal self into divine beings. Sisters and brothers, you have come to this world to remove your troubles, but instead of that you are creating fresh troubles! The knot that was tied through ignorance should be undone. You should take note of all the separate threads that have formed the knot. Instead of that, you are gathering complications and making the knot bigger and bigger every day. We have totally forgotten that our real purpose is to get beyond all these ideas of duality. When there are two persons there is either hate or love. When there is one person there is no hatred and no love. You must have that idea in yourselves.

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The growth of religion in the human mind is always going on and on. The old superstitions are still there within us. They have only taken a new form, a civilized aspect with the growth of civilization, but they are still there. The object of dress is to cover the body and in the same way, our superstitions have changed their shape, but they are still lying there. Religion grows in the mind first through fear. We are afraid of a superior being: those who are physically superior, mentally superior, spirituality superior. We worship them —not through love but through fear. We feel we are very weak and we always pray, "Please do not cause any harm to us." This is the worst form of duality in religion. And in all religions there is this form of worship which grows through fear. They worship strong men; they worship the elements; they worship departed spirits—through fear. The same thing is going on still to-day, because fear is still in the human heart. The real religion says: You must not be afraid of anything because there are no two souls. If there were two souls, one would be afraid of the other. But in reality there is only one soul. We, through our ignorance, think that souls are different, and through this ignorance all our sorrows are created. Then, the idea of religion grows from hatred slowly towards love. Human beings try to establish some kind of relationship with some superior being. They begin to think there is one Permanent Being and they think themselves as non-permanent. They want to make a connection between the permanent and the non-permanent. Because though their outside world shows they are non-permanent, in their hearts sometimes some voice says: "No, we are also permanent." So they want to make a connection with the Permanent Soul and they give it the name of 'God.' And they call Him by the name of 'Our Father!' They call Him the Primal Energy. The Hindus call Him sometimes the 'Mother of the Universe.' The Zoroastrians called it the 'Divine Light.' But as some naughty children are afraid of their parents, so some naughty human beings are afraid of the Divine Father. They think that the Divine Father—Who is all mercy, all kindness —has a grave face. They imagine in their minds, they paint Him, as a school-master with a rod in His hand always trying to inflict punishment. It is through your own fear, it is through your own imperfections, that you turn the Divine Father into a bigger animal than yourselves. But the Divine Father does not change at your own sweet will. The Divine Father is always merciful. No dogmas, no churches, no religions can change the Divine Father. He stands high above all the saints, and the so-called philosopher can never touch Him. The philosophers who do not live the life, have no realization. They create more troubles than finding a real solution of the real problem. There are philosophers and philosophers. There are religious philosophers; there are scientific philosophers; there are medical philosophers; and there are commercial philosophers! This being the age of commerce, most of these philosophers have taken up the attitude of commerce. Even some of the so-called great philosophers sell their knowledge to suit the needs of some party, and in the religious field also they have fallen into the grooves of a party spirit. So one party-religion hates another party-religion. Religion, whose ideal is to show to the suffering humanity the way out of sorrows—the path of joy and the path of freedom—has brought in new conflicts. Instead of making more friends they create

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My dear sisters and brothers, you must not believe in a religion which says that that religion is false and this religion is the only true religion. All religions are merely so many paths which lead to the Goal. If one path is true, what is the logic in saying that other paths are not also true? Don't you see that the commercial idea has entered into religion also? They want to make a patent on religion? They want to sell religion with a patent stamp! They want to say that "my" religion has so many grains of this and so many grains of that, and that it is a panacea for all troubles. But the real panacea of the human mind is simplicity. You should be simple, and if you want to be simple, you must be pure. And if you want to be pure, you must throw aside all ideas of possession. Every human being wants joy; no one wants sorrow. This shows that we are in reality children of joy, yet what do we really feel to-day? We have forgotten even to smile and to laugh. Our laughter rings painfully; we are constantly suffering and we try to hide our suffering with more complicated feelings. Instead of tearing away one veil of ignorance after another we are covering ourselves up more and more with fresh veils of ignorance. You must know the real truth, and this truth is in every religion. It is in Christianity; it is in Hinduism; it is in Mohammedanism, and it is in all the other "isms." Nobody holds any patent on this real path of joy. I repeat: nobody can make a patent of this path. Beware of those false preachers who say that theirs is the only path for everybody.

You are becoming very independent in everything, but alas! you have lost the main issue. You have overlooked the "One" and you are adding zeros to make it a million and towards the end of your life you find that you have nothing in your bank but zeros. Why? Because you have forgotten yourselves! Because you have forgotten that you are really immortal. You have amassed ignorance upon ignorance only; you have amassed a wealth which is nothing but a carcase of ideas. Without being free from these ideas, which cause bondage, you have added more to them. Don't you think the time has come when you should seriously consider whether it is possible or not to free yourselves? Don't you think that all of you want to be free? Don't you really suffer from the bondage? If you do not feel it, I pity you all.

I think that you should no longer bother yourselves with false ideas; your real desire should be to break the bonds. My dear sisters and brothers, you have very strong weapons with which you can cut these bonds. The bondage that has separated you from the Divine Father, the bondage that has separated you from your real selves! The bondage that has separated you from man to man! You can cut it. The first weapon is sincerity; the second weapon is purity; and the third, and the most important weapon, is knowledge. You must have knowledge. Don't remain ignorant any more. Don't feel like the pigs which wallow in the mud and think that they are happy! You must feel that you are divine beings—not animals. It always pains me when I see you, divine beings, finding joy only in animal pleasures. You have forgotten your real nature. Go back to the real nature. This going back is religion. If Christianity gives it, thank Christianity. If any other religion gives it, thank that religion. If you find that a certain religion does not give it, still thank that. Don't be inimical towards that religion. Do you know that when you create

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enemies, you become weaker and weaker? Strong people never create enemies, because they are afraid of nothing.

You will find that only One Soul vibrates through everything in this world; then where do you find a cause for enmity? Outwardly, we are different from each other—from man to man, from man to animal, from man to tree, from man to stone; but all these differences are solely in outward manifestations. And as on the outside our faces are not similar, our dresses are not similar, but still we feel that we are all the same human beings; so if we go a little deeper, we will find that there is in reality no difference between a man and an animal. The difference lies in the process of manifestation only, in the outside manifestation which the scientists call the process of evolution. In the inside there is the one Soul, and this is never changed or destroyed. The Vedantists declare and describe it as the Immortal and the Unchangeable one, that which the wind cannot move, fire cannot burn, and water cannot liquefy, that which can never be destroyed by any instrument the world has produced or will produce. It was never born, so it will never die. It never undergoes any change. The change is in the outside and it is through ignorance. The real Self is never changed.

If you think that you need a change; if you really feel that you are suffering; if you really feel that you are not satisfied with your present life, know that religion has already been born in your heart, and give it the real food. The food is non-possession; the food is purity; the food is love; the food is to think that It (the Soul) has no bondage.

My dear sisters and broters, I wish you success; I wish you joy; I wish you freedom; I wish you to really become religious; I wish you to outgrow all creeds and dogmas. You should always grow beyond all dogmas. And with all my best wishes for you, my sisters and brothers, I want to warn you about one thing. Do not allow yourselves to be tools in the hands of others. Always keep your strength in your own hand. Don't sell your body or soul for a miserable half penny. Always think of strength and purity. Don't allow your mind to become weak. Test everything and then accept. Test a man inside and out, before you accept his dogmas. The trouble is that the excessive reading of books has spoiled our real capacity for knowing things. We are a bundle of books, and those who read more and more have to shoulder heavier and heavier burdens. I want to ask you, What have you to give to civilization? What is your quota? Great saints and great teachers have given something. Will you simply cram like parrots what they have said? Will you remain beggars all the time? Wouldn't you rather think that you are "givers" and not "beggars?" Don't you know that your Divine Father is the King of kings? If you do not feel yourselves to be princes and princesses, then you are not the sons and daughters of the Divine Father—you are something else. If you call your Divine Father King of kings, then you must take that attitude and you must live the life of real princes. You must be pure. You must not bear any hatred. You must be free from all ideas of jealousy. And all these things can only be true if you have less and less the idea of possession. When the idea of possession creeps into our mind, then friends slowly become enemies. We create tariffs. The Argentine people are creating tariffs and putting up heavy customs duties; and similarly,

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they are putting up heavy tariff duties on their religious ideas also. So, as you put more and more tariff duties, the real thing will never come to you. If you will remove all the tariffs from your mind, then the real thing will appear to you. If you go on creating this barrier of differences between man and man, between father and son, between husband and wife, between children and parents, you will commit slow suicide. You must turn back from the path of death to the path of life. This turning back from the path of death to the path of life is Religion. And this path is the only path. I repeat again: We are the children of Immortality. If our Father in Heaven is Immortal, why should we be called mortal beings? If we always think that we are mortals, we ought to be sincere and not call Him our Father; and if we sincerely believe that He is our Divine Father, we should sincerely think of ourselves as Immortal. And really, we are Immortal.

My dear sisters and brothers, I wish you again peace; I wish you again freedom; I wish you again real joy; I wish that you be free from all false ideas or false ignorance; that you become all-knowing, all-loving, absolutely free; and may all the blessings of all the great saints in the past, who never thought about any difference of religion, be showered upon you, and let this shower of real water help you in the growth of your real soul and enable you to really follow your great brothers and sisters who have the real religion! May you be glorious! If our brothers and sisters have been glorious, we also have the claim and the right to become glorious. Always think of that. We want to become glorious, and the only way is to sacrifice our egoism. Study all the great souls of the world and you will find one answer: Sacrifice your little ego and grow into the bigger Ego; the bigger Ego is the Divinity. Sacrifice your animality and become divine. If you want to possess the world, sacrifice your little possessions. If you want to be the Giver of Givers, you must throw away the idea that you are slaves. You cannot bring light and darkness together. If you want light, you will have to forget darkness. If you want love, you will have to forget hatred. If you want purity you will have to forget impurity. If you want to be sincere, you will have to forget insincerity. If you want to become Immortal, you will have to forget that you are mortal. Now, sisters and brothers, I have given you the choice whether you want to be divine or animal. If you want to be divine, you will find that the road has already been started in your own mind, and that is Religion. God Bless you. —*The Standard* (Buenos Aires), 11th January, 1933.

ARE THEY CONTRADICTORY?

By Swami Akhilananda

Religious force is the greatest cohesive element. The bonds of religion have proved stronger than anything else. Yet, the people are quarrelling in the holy name of religion. We find there is nothing that has brought to man more blessings of love and peace than religion, yet, at the same time, there is nothing

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that has brought to man more horror and hatred than religion.

Because man forgets the true spirit of religion he becomes exclusive, narrow and bigoted. He feels that a particular religion possesses the truth and others have no right to exist in the world. The followers of such a religion try to give us only one form of religion.

When we study deeply this problem, we find out there is infinite variety in humanity. All people are not of the same temperament. Their powers and capacities are different. It is a fact that no two persons think alike. So there will be variety in our religious thoughts and ideas. Man forms his conception of life, Soul, God, and so forth according to his own inner tendencies. We cannot avoid it however we may try. Hence the attempts to bring all humanity to one method of thinking in spiritual matters have been a failure and always will be a failure.

Then again we find attempts have been made in Greece and other countries in ancient times and in many countries in modern times to cull truths from different religions and to combine them into one. Some people think different religions have certain great ideas. If we can pick up these, we can solve the problem once for all and stop religious quarrels. But eclecticism also fails because it never recognizes the natural variation of human mind and that variation is necessary for religious growth and evolution. It does not recognize that the different religions are true, and very helpful to the people suited to them at different stages of spiritual unfoldment. Eclecticism does not seem to understand that the end of all religions is to make man perfect by leading him to God through different methods. Moreover eclecticism loses the zeal, enthusiasm and one-pointed devotion (*Nishtha*) to the ideal, which are absolutely necessary for spiritual realization. Besides it also becomes narrow and exclusive, decrying the people who think in a different way in religious matters.

Now the question arises, how can all these religious conceptions be true? If one is true, the other will be necessarily false. How can contradictory ideas be true at the same time? If we think deeply, we find that the different religions are not really contradictory. It is true that they differ in the non-essential part of religion. But they equally emphasize the essential part. By 'non-essential' we mean ceremonies, rituals, churches, temples, etc. We do not mean that these things are useless. They are helpful and elevating to many devotees to whom they are suited. But they vary according to different conditions. We must remember that they are used for our training, so that we may develop the higher principles and ideals of religion.

Besides, rituals and ceremonies are not absolutely necessary for all people to grow in spirituality. When we think of the essential part of religion : that is—self-control, control of our lower tendencies and divine realization, we find that religions are not contradictory.

Each religion takes one aspect of the universal truth and realizes it and each religion or each individual may take up a particular method of attaining the truth. But one should not conclude that that is all of religion and other methods are wrong. All religious troubles arise from this narrow view.

However, at times the different conceptions of God and the methods of reaching Him may appear to be contradictory. Some of us may find it difficult to reconcile dualistic, qualified monistic, pantheistic and monistic conceptions of God. But in fact they are not contradictory. Swami Vivekā-

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nanda gives a very apt illustration. We may take a few pictures of the sun from different altitudes. Though no two of them are equal and the same, yet they are the pictures of the same sun. Similarly, religions give us different aspects and pictures of the same universal Being. They are true and they are realized by the great spiritual people belonging to different religions.

The Vedas say, "The Truth is one, men call It by various names." This difference is inevitable. If we recognize this significant fact, then there will not be any sectarian quarrel. Little do we understand in our ignorance and arrogance that the people who worship Him in another aspect with different methods are also worshipping Him. We read a beautiful passage in a Hindu Scripture, "As the different rivers have their sources from mountains and go ultimately to the infinite ocean following different courses, so the different religions have their source from different personalities, follow different methods and ultimately commingle with the Infinite."

When we study this problem from a psychological point of view, we find out that there is a great variety in the constitution of different minds. They are not of the same type and they have their own unique tendencies. There are active, mystical, rational and loving types of mind. All these different types of people have a birthright to enter into the divine plane. God is not the exclusive property of any particular type of men. So there are various methods of realizing God, suiting different types and tendencies of man. They are equally powerful. It is but natural that a man should approach God following particular methods according to his mental constitution. Moreover, a man can really unfold his spiritual consciousness only when he follows his own method—devotion, meditation, or unselfish activity. So it is unwise to say that there is only one method and every one must follow it.

The life of Sri Ramakrishna proves without the least shade of doubt that different methods and different religions can take us to the same goal. In his boyhood he had a tremendous inner urge to realize God; consequently he followed a simple method of love and devotion. After attaining God-consciousness through one method he wanted to verify his spiritual experiences according to the methods of Hinduism, Christianity, Mohammedanism, etc., and realized the superconscious state through each and all of these religious methods. In fact, his life was an actual demonstration of the universality of religion. Out of his own direct perception of truth in his superconscious experience Sri Ramakrishna declared to the world, 'There is but one God, but endless are His names and endless the aspects in which He may be regarded. Call Him by any name and worship Him in any aspect that pleases you, you are sure to realize Him.'

We must not merely tolerate different religious ideals and systems. The word 'toleration' gives an idea that others are wrong or insufficient, yet we allow them to live. There is no question of inferiority in the religious systems. They are all true and equally powerful to make us pure, loving, blessed and perfect, and lead us directly to God.

So we can actually accept the validity of all religions. A man has to follow his own method with one-pointed devotion, yet he should accept that other men also can reach the same destination by following their own practices. As we can enter into a big palace

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through different doorways, so we can enter into the realm of God through different doors—the different religious systems. All the religions are playing beautiful and unique notes in the harmony of religions, nay—they are absolutely necessary to compose this great symphony.

THE INFLUENCE OF RAMAKRISHNA PARAMAHAMSA ON GIRISH CHANDRA'S DRAMAS

By Hemendra Nath Das Gupta

(*Concluded from the last issue*)

In our former article we have said something about Sri Ramakrishna's influence upon Girish's life, we shall now point out something about its magnificent expressions in his plays, and for this purpose we shall take *Vilwamangal* first.

The first play that was written under the direct inspiration of Ramakrishna Paramahamsa was the famous drama *Vilwamangal*. It is a remarkable achievement in Bengali literature. Every Bengali student knows that *Vilwamangal* is the greatest spiritual drama in Bengali. We call it 'spiritual' in contradistinction to 'religious,' because here the spirit triumphed over obstacles that stood in the way of its salvation. Besides, the word 'religious' has its limitation. What may be religious from the Hindu point of view, may be quite profane from the standpoint of another faith. But nobody can question the great ethical value of religion. The drama is so rich with religious and moral sentiments, yet so unobstructive as not to break the charm of the play, that Swami Vivekananda after reading the play exclaimed in delight, "Here our Girish has surpassed even Shakespeare. I have read it fifty times, and each time I have got new light from it."

The plot of *Vilwamangal* is adopted from a short story from *Bhaktamal*, an old treatise that deals with the lives of some famous devotees and saints.

Vilwamangal, a rich libertine fell in love with a courtesan named 'Chintamani.' Such was Vilwamangal's infatuation for that woman that he neglected everything for her. He risked even his personal safety to meet her on a dark stormy night by swimming a furious river where in exhaustion he clung to a dead body floating in the stream, taking that to be a mere log of wood tossed on the waves. On reaching the ground he ran to Chintamani's house and finding the door bolted from within, scaled over a wall by catching hold of a poisonous snake that dangled over the wall, thanking his dear love in his heart for leaving a rope for his use. But Chintamani received her paramour coldly and a rebuff from her suddenly brought him to his senses. Then Vilwamangal turned his mind to God and through repentance and devotion attained his salvation.

In this drama, Girish Chandra has introduced a unique character in the person of an eccentric woman, called Pagalini. Through this character Girish has given some idea about the divine raptures and trances of Sri Ramakrishna Paramahamsa Deva. The

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ardent yearnings of Paramahamsa Deva for God, his pangs of suffering at the absence of the Divine Lord, all have found the most beautiful and warm expressions in Pagalini's character and speech.

Pagalini sings :

"He takes me by the hand, I have not insisted on it."

Divine love can change even a sinner into a saint and this is the key-note of the drama, and Girish learnt this from his Divine Master.

Pagalini, when asked by Vilwamangal, the hero of the drama, where his Chintamani—or the jewel of his thoughts—was, declares in ecstasy :

"Where, where is my jewel of thought?
Tell me where is He* gone.
I have turned mad having lost the jewel of my heart.
I have come to the cremation ground
But He is not here.
In caves and forests,
How many days have I spent in weeping for Him?
Sometimes I besmear my body with ashes
But the burning of my heart is not thereby allayed.
I roam about in vapid life,
I bare my berast to the thunderbolt.
But where is He? I cannot meet Him anywhere.
He is the delight of my heart,
I do ever pine for His sight."

The above speech of Pagalini represents the restless yearning of Paramahamsa Deva for the Infinite.

Next we find that the message of peace which Sri Ramakrishna delivered to the world and by which he tried to remove the differences among different sects and religions is also found in this drama. Hindus, Mohammedans, Christians and even Brahmos are divided into various sects. Hindus again are sub-divided into various sects and classes. There is an interminable quarrel between the Shâktas and the Vaishnavas, and each sect in the opinion of the other is doomed to eternal perdition. Various are the opinions and the sects. Now what to follow?

Sri Ramakrishna Paramahamsa (who realized God and spiritual bliss by various forms of worship) declared, "THERE ARE AS MANY WAYS AS THERE ARE VIEWS." He who is Kali, is Shiva, is also Rama, and whatever may be the form of worshipping Him (whether as Kali, Alla, God, Jesus or Hari), that worship is true worship which is sincere. About this Ramakrishna has given a very beautiful illustration. "There is a pond with four bathing ghats. In one ghat a Hindu is drinking water, in another ghat a Mohammedan is drinking water and in the other two ghats two other persons are doing the same thing. So many ghats do not interfere with so many persons' drinking water, nor do they in any way change the water. So in whatever form people may worship the Eternal, He hears everybody's prayer. God is one, and whoever worships Him in any of His aspects will attain salvation. God is realized through our feelings. He knows our minds and feelings. Those who are narrow-minded try to form parties, but the true worshippers entertain no feeling of difference between their own methods and those of others."

Girish has preached this non-sectarian and universal doctrine in his dramas more than once. In *Kalapahar*, Chintamani speaks to "Letho"—

"Poor Letho, you differentiate
Between a God and Alla

*The Bengali word "sey" signifies both he and she. It is of common gender like the English word, friend, and I have given a free translation.

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There is one God, various people
Call Him by various names."
"Only the foolish persons quarrel
With others for their difference."

In *Vilwamangal* too, when Vilwamangal asks the devotee in the person of Pagalini, in surprise, "I say, what is Chintamani to you? Chintamani is the name of a woman," Pagalini starts and at once breaks forth!

"I often think what art thou to me?
Art Thou a brother or a sister?
Art Thou father or mother?
Art Thou beloved wife, son or
daughter?"

How will Pagalini describe Him! She has sacrificed her all to Sri Krishna. In her Divine love, Purusha and Prakriti have become one to her. "I know not whether that is he or she, my heart goeth after His beauty," she says.

Different visions of one God illumined her heart. There is no limit to His eternal beauty. In her deep emotion she found her God as Mother Shyama residing in her heart with tresses streaming down and arms uplifted to give protection and assurance to the devotee.

"Sometimes Chintamani is Elokeshi*
With flowing tresses and nude
Arms raised for giving protection and
boon
And dancing over the corpse."

Sometimes He gladdens her heart in the form of the player of flute, the Enchanter of the Vraja Gopis, the Beloved of Radha's heart.

"Sometimes He plays on the flute
And the denizens of Vraja are
charmed by that strain."

Sometimes He reveals Himself in the form of Mahadeva—the source of all good.

"Sometimes He is like a silver peak.
Having no raiment, matted locks
dangle on the head
And dance saying, Vyom, Vyom."

Sometimes her heart overflows with joy in the form of Radha.

"Sometimes she is Rash-Rashamoyi,
the image of love,
There is no end to her beauty.
She weeps in love by hanging on the
neck Vanamala
And cries, where is my 'Vanamali'?"

Sometimes in the Shiva or Shakti worship, mind reaches the highest form of the conception of Brahman.

"One has assumed the forms of
Purusha and Prakriti,
One is still as a corpse and the other
is restless."

He is one and in Himself is Purusha and Prakriti—Brahman and the forces of the Universe. Brahman is the supreme consciousness; therefore, He is Shiva or Shava—that is Good and Inert or passive like a corpse.

This great truth Ramakrishna explained in a very simple way. He said, "Fire has its burning power, heat and colour and light. Whenever we think of fire, we think of its three qualities. If we separate the qualities, there cannot be any existence of fire. As milk and its whiteness, gem and its lustre are inseparable, as we cannot think of the sun without thinking of its heat at the same time, so Brahman and Its qualities are inseparable. The Absolute Brahman is like a calm sea and Brahman with attributes is compared to a sea in waves.

In the course of thinking of the image of Brahma, Pagalini reaches the highest conception of the Attributeless Absolute Brahman. It is the state of the highest bliss—the state of "Nirvi-

*The form of Kali.

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kalpa Samadhi," it is the union of the finite soul with the Infinite Soul.

"Sometimes there is no distinction whatsoever,
Time ceases to run;
There is no agitation or wind;
Everything is calm—eternally calm.
All negations vanish,
Only the Present exists."

It is the Knowledge Absolute. There is no existence of you or I. There are no two entities, I, you and He are one and the same. The mind is at once freed from all desires or emotions. It becomes calm; all feelings and instincts vanish. I shall do this, I shall renounce that—all such volitions vanish. There is no consciousness of time, space, form or name. Only the immaterial soul is immersed in a state of exquisite bliss and joy beyond the state of ordinary emotions and feelings.

Thus we find that the drama of *Vilwamangal* is high-strung with the deep religious spirit which Girish imbibed from his Guru, Sri Ramakrishna Paramahamsa.

Drama after drama followed *Vilwamangal* in rapid succession and almost every play, except some of the highly patriotic ones, like *Serajuddaula*, *Mirkashim*, and *Chhatrapati Sivaji*, has been greatly tinged with the deep religious ideas of the dramatist. Yet this colouring is so appropriate and true to the situation, that we wholly lose sight of the author's personality and find everything moving with grace and spontaneous ease. Herein lies the greatness of Girish. From pure art he does not descend to the prosaic level of a didactic writer, and never breaks the golden illusion of dramatic beauty by abstruse metaphysics, or dialectics.

In the beautiful dialogue between Alaka and her husband, in *Rup Sanatan*, Sanatan, who has renounced the world, is reminded by his wife in disguise about his dereliction of duty in neglecting his young devoted wife, and deserting her for the salvation of his soul.

Paramahamsa Deva too used to say, "Why should you leave family life? Who will feed your wife and children? In family life one can reap all virtues—religion, wealth, desire and salvation."

But Sanatan has already forgotten his very self in his love for Gouranga; domestic duties have no existence for him. Everything has been swept off by the surging tide of devotion and love. Complete renunciation is the logical result of such a selflessness; hence neither Alaka nor her arguments find any place in Sanatan's heart. Here we find the influence of Paramahamsa Deva's life and teachings on the mind of the dramatist. Ramakrishna Paramahamsa said, "When a severe storm rises, Tamarind and Mango trees become one and intermingled." But such selfless devotion is not possible without Divine blessing.

In *Purna Chandra*, we see the young hero conquering all temptations with this devotion and love. When Sundara with all her fascinating beauty solicits Purna Chandra, the young devotee says,

"Why are you anxious for bodily union?
Physical connection is but slavery to the senses.
The union between a soul and a soul
Is spiritual union,
Which never ends.
We shall both be united
At the feet of the Guru
And the stream of joy will never cease to flow.
Throw yourself at the feet of God,
Two of us will have one heart and soul.
And that union will never be broken.

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Lose your mind in your soul;
Give up all physical connections;
You will then see Purusha in loving union with Prakriti.
The Idea of many will vanish;
Then all sense of difference between a man and a woman will disappear."

We do not belittle the merits of Girish when we say that these noble sentiments were the direct offshoots of Ramakrishna Paramahamsa's teachings.

Vishad is another instance of Girish's living faith. The world is an abode of miseries. There is no real joy in worldly pleasures. All earthly love is gross and selfish. Divine love is the goal of human life; that alone can save man from miseries. Herein lies the salvation of man.

In *Nashiram*, the influence of Ramakrishna Paramahamsa is more than evident. Through every word and every act of Nashiram, we seem to see Girish sitting at the feet of Paramahamsa Deva and wielding his pen as if at his Master's bidding. Nashiram is mad in the eyes of the worldly-wise. Surely he must be a mad fellow who loves everybody and hates none, not even the most despicable one. Nashiram sees even in the worst sinner, the great possibilities that may be attained by him, for the human soul is but God in man.

Kalapahar is a masterly creation of Girish. Its dramatic beauties are of the highest order, yet it is one of the most complex of Girish's creations. *Kalapahar* is a great psychological drama, and the deep philosophy that underlies the play is a direct demonstration of Ramakrishna Paramahamsa's philosophy. The character of Chintamani is a noble creation in the image of Girish's Divine Master. In the character of Chintamani, Ramakrishna's regard for all kinds of religion has been portrayed. Chintamani says:—

"As different words like Jal, Pani, aqua,
Denote the same liquid water,
Likewise different names as Alla, Jehova,
Indicate one and the same God.
Sense of difference comes from ignorance;
Remove that feeling of difference."

Ramakrishna Paramahamsa's love and anxiety for the welfare of his disciples and his affection for the young ones have also found their splendid expressions in Chintamani's character. His disciples too knew him as their Chintamani, as their only God, whose blessings would save them from the bondage of sin.

It is needless to multiply instances. Almost every mature work of Girish bears evidence to the sacred and all-powerful influence of Ramakrishna Paramahamsa upon Girish.

The last two great dramas, *viz.*, *Sankaracharya* and *Tapobala*—which respectively deal with the sacred stories of Sankaracharya and Viswamitra—as well as the historical drama *Asoka*, are saturated with the spirit of devotion and love which Girish bore towards his Guru, Ramakrishna Paramhamsa.

We may thus conclude that the turning-point in Girish's life, and therefore in the history of the Bengali drama, was the sacred influence of Ramakrishna Paramahamsa over the mind and art of Girish Chandra Ghosh, the greatest of the Bengalee dramatists—past and present.

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THE PROGRESS OF AYURVEDA IN ANCIENT INDIA

By Mahamahopadhyaya Kaviraj Gananath Sen, M.A., L.M.S.

What is Ayurveda

At the outset I wish to point out that Ayurveda is not confined within the ring-fence of the practice of medicine as one finds it at the present day. It is not merely the treatment of chronic diseases as current Ayurvedic practice would lead one to suppose. The great Rishis who originated this science and art of living a happy long life never conceived that Ayurveda would shrink into this narrow scope. History testifies that for thousands of years in the past Ayurveda was the only systematic healing art not merely of India but of the whole world. Divided into eight branches, *viz.*, medicine, surgery and midwifery, treatment of the diseases of eye, ear, nose and throat, psychotherapy, pediatrics and the science and art of rejuvenation and procreative invigoration, Ayurveda had her own specialists and voluminous literature in every branch just as we now have them in Western medicines. Of these there are many evidences intrinsic and extrinsic. Fortunately the kernel of this literature is still preserved to a fair extent. Above all, Ayurveda excelled in preventive medicine which the ancient sages considered the first and foremost object of medicine. Says Sushruta, "The first object of Ayurveda is the preservation of health. The second is the eradication of diseases." Even at the present day preventive medicine is coming more and more into importance and happy would be the day when cure of diseases would be the second object of the science of medicine.

A glimpse of past history in ages long forgotten, say during the great war of the Mahabharata which occurred at least five thousand years ago, Ayurveda was in vigorous youth, capable of effectively meeting all demands upon it, medical and surgical. This was proved in the great war that ruined India. For many a long century after this the light of Ayurveda shone upon all contemporary civilization and in some civilized countries as Egypt and Arabia, Rome and Greece, China and Western Asia, Ayurveda was then learnt, adored, followed and imitated. The history of India now taught in our schools is only the history of India's decline. The glories of the past of India is to be chronicled yet by the future historians. To us Indians, the Mahabharata is the great history which reveals the glory of India in ancient times. From the invasion of India by the Greeks, which occurred early in the fourth century before Christ, kingdoms crumbled and literary progress came naturally to a standstill. Arson and incendiarism destroyed the wealth and literature of India in no small measure. Internal dissensions born of lust for extending kingdoms were responsible for the loss of huge libraries just as the great library in Belgium was destroyed in the recent War. The riches of India attracted numerous formidable invaders—the Greeks, the Scythians, the Huns and the Bactrians. No wonder India lost so much of her literary treasure because of them. The wonder is that India has yet retained so much despite so many vicissitudes.

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Past Achievements

Great and striking were the past achievements of Ayurveda. Here I may mention a few facts briefly:

In Anatomy, many works on Anatomy existed like Bhoja Samhita Sharir, and this section was absolutely compulsory. Sushruta mentions this clearly. The relics of Anatomy still existing have helped me considerably in writing a complete work on Anatomy in Sanskrit. In the field of physiology the fact of the circulation of blood was discovered thousands of years ago, long, long before Sir William Harvey sprung a surprise on Europe by stating his theory. We read in Hume's History of England that only about a hundred years ago "no doctor above the age of forty could be persuaded to believe in the impossible suggestion" of Harvey who was condemned and hooted out of society and practice for his absurd discovery. The theory of 'Tridosh' or three principles was also a great finding of the sages of old which still helps us in the physiological, pathological and therapeutical fields in our everyday practice. Modern endocrinology which is yet in its infancy is no doubt driving to the same goal. It is very probable that at no distant date it will rise to the height of a light-house to guide the leviathan ship of Western medicine in a different course. The 'theory of humors' as found in Greek medicine is only a distorted form of the theory of Tridosh. I am quite convinced that the Ayurvedic theory can be proved and verified in many ways. The advances made in chemistry by a class of Rasa-Vaidyas or chemist physicians who flourished most in the early Christian eras were no less remarkable. When we consider the remote age in which these advances were made we must bow to the wisdom and spirit of research which characterized their work. In Biology, the discovery of the sensibility of plants was made by the ancients even in the time of Mahabharat which gives very good reasons to prove the existence of the five senses in plants just as they are in animals. India's great savant Sir J. C. Bose has illumined the world by proving this theory with original experiments which give visible demonstrations. A regular Symptomatology and treatment of plant diseases still exists in Sharangadhara's work on "Vriksha-Ayurveda" and "Agnipurana." In the field of Materia Medica and Pharmacy the properties of drugs and foodstuffs were investigated minutely and a correct insight into them can be yet gained by a close study of the Ayurvedic point of view. Unfortunately the Ayurvedic terminology which describes these properties and Therapeutical effects have remained a sealed book to our Western colleagues. The wonderful combination of drugs and the incorporation of their extracts in ghee, oil, syrups, etc., exemplified in the Ayurvedic Pharmacopia have produced recipes which are still highly potent remedies giving charming effects on our patients. The wonderful formulæ of various compounds of the metals such as mercury, iron, copper, gold, zinc, tin and other minerals are still the sheet-anchors of Ayurvedic practitioners. Worthy physicians like the late Sir Pardey Lukis and Col. J. T. Calvert, I.M.S., have expressed wonder and satisfaction on watching the therapeutic effects of these medicines. Modern Pharmacology cannot explain their action. To take one instance, "Makaradhwaja," the safest mercurial preparation which has attracted the attention not only of doctors of Western medicine in India but also of Europe, still remains a therapeutic mystery and wonder. Many foreign drugs like

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Rhubarb, opium, chobchini, etc., were used in the Ayurvedic Materia Medica written by Bhava Misra even so late as in the 17th century A.D. That shows that even three hundred years ago Ayurveda was not so stagnant and hide-bound as it is at present.

It is noteworthy that even Bacteriology and Microscopic Entomology are foreshadowed very clearly in the writings of Sushruta and Charak.

Those who are apt to judge Ayurveda by its present decayed condition would be surprised to hear that even in the field of surgery the progress made in those early times was wonderful. Major operations like amputations, Laparotomy (*i.e.*, opening the abdomen for intestinal obstruction and other troubles), Lithotomy (or extraction of stone) and even Triphining of the skull were devised and practised by our old sages. The excellent classification and description of the surgical instruments under different heads as found in Sushruta and Vagbhata compel the admiration of those who take pains to study them with care. There can be little doubt that the old Greek and Roman surgical instruments that are found preserved in the Museum of Naples were only the replicas of Hindu instruments yet found accurately described in texts at least two thousand years old. As early as 1914 I demonstrated before the 5th All-India Ayurvedic Conference presided over by Lt.-Col. Kirtikar, L.M.S., that ninety per cent of the modern surgical instruments are still found described accurately in Sushruta and Vaghbata. In Obstetrics, the different malpositions of the fœtus at birth were clearly understood and described by the ancients. Different methods of the treatment of these conditions by version and Embriotomy were practised by them. The operation known as Casserian section had its origin in the practice of Eastern Surgery. Various plastic operations on the nose, ears and lips are still to be found described in Sushruta and one of them is still mentioned as "Indian method" in Western Surgery. Last though not least are the two specialized branches of Ayurveda known as Rashayan and Vajeekarana. The main object of the first was the restoration of health and failing powers in old age which many of us would no doubt keenly desire. In the West this subject has sprung into importance very recently and occupies a special field of research. The main object of the second branch is the preservation and restoration of procreative power so as to get healthy progeny the necessity for which is now being faintly realized in the West. The Unani system took up the subject long ago and perhaps excelled in its practice during the last few centuries.

Recent Progress

But in India the cradle of the Healing Art, a new offspring of Ayurveda, is growing steadily though slowly and poorly as a neglected child. This poor but ambitious child is Modern Ayurveda as we understand it. She adores her mother but wants to outgrow her. She keeps before her mind's eye the bright picture of her mother's past glories. She understands the need for developing her limbs. Thanks to the All-India efforts of the Indians themselves and to the sympathetic treatment she had at last received from the Governments of at least three provinces of India, she has grown in stature and aspires to be like her mother in her youth. The All-India Ayurvedic Conference annually held in the great cities of India by rotation have stimulated her growth to a considerable extent. The wails of suffering humanity —suffering for want of adequate medical aid along the length and breadth of

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India—have moved the hearts of the Government and the people alike. Fortunately our rulers have understood their responsibility in this matter and have extended the hand of patronage to the growing spirit for the restoration and development of Ayurveda. General and progressive standard of Ayurvedic education have now been laid down and are being steadily worked out by the All-India Ayurveda Vidyapitha, the standing academic Council of the All-India Ayurvedic Conference which holds its examinations annually in over 20 centres of India. The Benares Hindu University has followed suit and has now a splendid Ayurvedic College and hospital where training is given for six years to produce Ayurvedic graduates of real merit.

Co-operation between the East and the West

I do not hesitate to assert that Ayurveda has many things to give to the Western world. I confess, in the same breath, that it has many things to take from the West, things which have been lost through vicissitudes of fortune and things which are coming into being as recent scientific advances. The one great merit of Western Medicine is that it is not ashamed to borrow and to take up anything that is of real value and merit. This spirit characterized the Ayurveda of yore and is being gradually revived though not without some opposition from a dying race of conservative Ayurvedists. The ancients have given us the motto, "Whatever is conducive to cure is the right remedy." They have also said : "For the intelligent the whole world is the preceptor. Truth should be accepted from whatever source it may come."

The conservative Ayurvedists have sometimes said that whatever is found in Ayurveda is "Aptagama" or revealed truth. They ascribe omniscience to the Rishis or ancient sages little discriminating between different orders of merits. To them I point out the aphorism of Charak which speaks in unequivocal terms that "not only the Veda is Revealed Truth but whatever is discovered by observation and experiment properly carried out should also be accepted as Revealed Truth." Let us then move and work in this spirit of our great seers and elevate Ayurveda once more to the great heights she once attained. Then and then only Ayurveda will be respected by the whole scientific world.

APAROKSHANUBHUTI

By Swami Vimuktananda

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

आत्मा Atman ज्ञानमयः all consciousness पुण्यः holy (भवति is) देहः the body मांसमयः all flesh अशुचिः impure (भवति is) तयोरैक्यं, etc.

19. Atman is all consciousness and holiness ; the body is all flesh and impurity ; and yet, etc.

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आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

आत्मा Atman प्रकाशकः the illuminator स्वच्छः pure (अस्ति is) देहः the body तामसः of the nature of darkness उच्यते is said तयोरैक्यं, etc.

20. Atman is the (supreme) illuminator and purity itself; the body is said to be of the nature of darkness; and yet, etc.

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

आत्मा Atman नित्यः eternal हि (expletive) सद्रूपः existence itself देहः the body हि (expletive) अनित्यः transient असन्मयः non-existence incarnate तयोरैक्यं, etc.

21. Atman is eternal and existence itself; the body is transient, and, non-existence incarnate[1]; and yet, etc.

[1] *The body is . . . . . non-existence incarnate*—The body is undergoing change at every moment, and as such, cannot be eternal. But granting that it is non-eternal, how can it be non-existent, for, so long as it lasts we surely see it as existing? At first sight the body appears to be existing, however temporary its existence may be. A relative existence (Vyavahârika Sattâ) is, therefore, ascribed to it. But when one examines it and tries to find out its real characteristics, this so-called tangible body gradually becomes attenuated and at last vanishes from one's sight. It is, therefore, said here that the body, as such, is always non-existent, even though it may appear as existing for a time to those who do not care to see through it.

आत्मनस्तत् प्रकाशत्वं यत् पदार्थावभासनम् ।
नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

यत् Which पदार्थावभासनं illuminating all objects तत् that आत्मनः of Atman प्रकाशत्वं the power of light, (आत्मनः of Atman) दीप्तिः light न not अग्न्यादिदीप्तिवत् any ordinary light like that of fire and the like यतः for निशि at night आन्ध्यं darkness भवति exists.

22. What illumines all objects is the light of Atman. It is not any ordinary light[1] like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

[1] *It is not any ordinary light etc.*—The light of Atman is unlike any other light. For, aught we know of ordinary lights they are opposed to darkness and are limited in their capacity to illuminate things. It is a common experience that where there is darkness there is no light; and darkness always prevails at some place or other, thus limiting the power of illumination of such lights. Even the light of the sun is unable to interfere with the darkness at some places. But the light of Atman is ever present at all places. It illumines everything; for it is in and through the light of Atman, which is present in everybody as consciousness, that one comprehends darkness as well as light and all other things.

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः ।
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

अहो How strange घटद्रष्टेव like a person seeing a pot ममायमिति that this is mine सर्वदा ever ज्ञात्वा knowing अपि even देहः the body अहं I इति that धृत्वा holding (the view) अयं this मूढः ignorant जनः person तिष्ठति rests (contented).

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23. How foolish is it on the part of a person to rest contented with the idea that he is the body[1], while he knows it something belonging to him (and therefore apart from him) just like a person who sees a pot (and knows it as apart from him)?

[1] *The idea that he is the body*—This is the view of Loukáyatikas (Indian materialists) who maintain that man is no more than a fortuitous concourse of material elements. According to them five elements of matter, through permutations and combinations, have given birth to this body as well as to life and consciousness, and with death everything will dissolve into matter again.

ब्रह्मैवाहं समः शान्तः सच्चिदान्दलक्षणः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

अहं I ब्रह्म Brahman एव verily (अस्मि am, यतः because अहं I) समः undivided शान्तः quiescent सच्चिदानन्दलक्षणः by nature absolute Existence, Knowledge and Bliss (अस्मि am) अहं I हि (expletive) असद्रूपः non-existence itself देहः the body न not (अस्मि am) इति this बुधैः by the wise ज्ञानम् (true) knowledge उच्यते is called.

24. I am verily Brahman,[1] being undivided, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body[2] which is non-existence itself. This is called true knowledge by the wise.

[1] *I am verily Brahman*—'I,' the Self or Atman, is Brahman, as there is not even a single characteristic differentiating the two. In other words, there are no two entities as Atman and Brahman: it is the same entity Atman which is sometimes called Brahman.

When a person makes an enquiry into the real nature of this universe, he is led to one ultimate reality which he calls Brahman. But a further enquiry into the nature of the enquirer himself reveals the fact that there is nothing but the Atman, the Self, wherefrom the so-called external world has emanated. Thus he realizes that what he has so long called Brahman, the substratum of the universe, is but his own self, it is he himself. So it is said: 'All this is verily Brahman, this Atman is Brahman'. (Mand. Up. i. 2).

[2] *I am not the body*—I am not either the gross, subtle or the causal body.

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।
नाहंदेहो ह्यसद्रूपो ज्ञानमित्युच्युते बुधैः ॥ २५ ॥

अहं I निर्विकारः without any change निराकारः without any form निरवद्यः free from all blemish अव्ययः undecaying (अस्मि am) अहम्, etc.

25. I am without any change, without any form, free from all blemish and undecaying. I am not, etc.

निरामयो निराभासो निर्विकल्पोऽहमाततः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

अहं I निरामयः not subject to any disease निराभासः beyond all comprehension निर्विकल्पः free from all imagination आततः all-pervading (अस्मि am) अहम्, etc.

26. I am not subject to any disease, I am beyond all comprehension,[1] free from all imagination and all-pervading. I am not, etc.

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'*I am beyond all comprehension*—I am not comprehended by any thought, for in the supreme Atman no thought, thought of the subject and the object, the knower and the known, not even the thought of the Self or the not-Self is possible, as all thought implies duality whereas the Atman is beyond all duality.

NOTES AND COMMENTS

IN THIS NUMBER

An ideal can be rightly evaluated only by him who has realized that. So we give in this issue what Swami Vivekananda, the foremost monk of the modern era, thought about the ideal of Sannyasa. . . . *The Task before Us* discusses the problems before the present Hindu society. . . . *A vision of the Self* is written by one who has been striving to have that. . . . Mrs. Rhys Davids is a well-known writer on Buddhism and an old contributor to the *Prabuddha Bharata*. In the present article she discusses the view of Buddha regarding the existence of the Self. The Master asked not to see the Self in what is not Self. But people afterwards took him to have meant that there was no Self at all. . . . Swami Atulananda is a monk of the Ramakrishna Order. In the past he contributed many narrative writings to the *Prabuddha Bharata*. Some of our old readers who were fascinated by them, have shown eagerness to have more of them. The story that is published, though meant originally for the Western readers, will be, we hope, liked even by those who know it already. . . . Swami Vijoyananda is the first Hindu missionary to visit South America. . . . Swami Akhilananda is head of the Vedanta Centre at Providence, U.S.A. *Are They Contradictory* is taken from the notes of a lecture on 'Universal Religion,' delivered at the Brown University. . . . *The Progress* of *Ayurveda in Ancient India* formed a part of the Convocation Address delivered at the Government Ayurvedic School at Patna. The article throws a flood of light on the past achievements of Ayurveda and, as such, deserves more than a passing notice. . . . We regret that the instalment of *Sri Ramakrishna and St. Francis of Assisi*, which was due in this issue, had to be crowded out.

CONFESSION OF A SCIENTIST

The relation between science and religion is a problem that has engaged the master minds of the twentieth century in the fields of both religion and science. Some very interesting views have lately been expressed on the subject by the renowned scientist, Mr. Julian S. Huxley, in an issue of *The Atlantic Monthly*.

At the very outset, the writer introduces himself as follows: "I have devoted most of my life to science. But I have always been deeply interested in religion, and believe that religious feeling is one of the most powerful and important of human attributes. So here I do not think of myself as a representative of science, but want to talk as a human being who believes that both the scientific spirit and the religious spirit are of the utmost value. No one would deny that science has had a great effect on the religious outlook. If I were asked to sum up this effect as briefly as possible, I should say that it

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was two-fold. In the first place, scientific discoveries have entirely altered our general picture of the universe and of man's position in it. And, secondly, the application of scientific method to the study of religion has given us a new science, the science of comparative religion, which has profoundly changed our general views on religion itself."

According to Mr. Huxley, the most important contribution which the comparative study of religions has made to general thought is that nobody can any longer look on religion as fixed; there is a development in religion as there is in law, science or political institutions. Different religions are not separate systems; they contribute their quota to one another. As for an example, he cites Christianity that owes much not only to Judaism but also to the religions of the Near East, and to Neo-Platonism. In this way, all religions form part of a general process of religious development.

Next, he points out three basic elements common to all religions. They are:

(1) "The existence of the sense of sacredness is the most basic of these common elements; it is the core of any feeling which can properly be called religious, and without it man would not have any religion at all."

(2) "The desire to be in harmony with mysterious forces and powers on which man feels himself dependent is responsible for the expression of religious feeling in action, whether in the sphere of ritual or in that of morals."

(3) "The desire for comprehension is responsible for the explanations of the nature and government of the universe, and of the relations between it and human destiny, which in their developed forms we call theology."

The ways in which the basic elements are worked out in actual practice are in most cases applied to witchcraft, magic, false gods, appropriate formulas, rituals and so forth. This comparative study of development in religion is according to him the most important contribution of science.

The writer gives us two brief examples showing how during the last few centuries science has had the considerable effect upon the religious outlook. "When Kepler showed that the planets moved in ellipses instead of circles, when Galileo discovered craters on the moon, spots on the sun, or showed that new fixed stars could appear, their discoveries were not indifferent to religion, as might have been supposed. On the contrary, they had as much influence on the religious outlook of the day as did the ideas of Darwin on the religious outlook of the Victorian age, or as the ideas of Freud and Pavlov are having on that of our own times. For to the Middle Ages a circle was a perfect form, an ellipse an imperfect one; and the planets ought to move in circles to justify the perfection of God. So, too, mediæval religious thought was impregnated with the idea (which dates back to Aristotle) that change and imperfection were properties of the sublunary sphere—the earth alone. All the heavenly regions and bodies were supposed to be both perfect and changeless. So that the discoveries of imperfections, like the sun's spots or the moon's packmarks, or of celestial changes like the birth of a new star, meant an overhauling of all kinds of fundamental ideas in the theology of the time.

"As a second example, take Newton. We are so used to the idea of gravity that we forget what a revolution in thought was caused by Newton's discoveries. Put simply, the change was this. Before Newton's time, men supposed that the planets and their

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satellites had to be perpetually guided and controlled in their courses by some extraneous power, and this power was almost universally supposed to be the hand of God. Then came Newton, and showed that no such guidance or controlling power was, as a matter of fact, needed; granted the universal property of gravitation, the planets could not help circling as they did. For theology, this meant that men could no longer think of God as continually controlling the details of the working of the heavenly bodies; as regards this aspect of the governance of the universe, God had to be thought of at one remove farther away, as the designer and creator of a machine which, once designed and created, needed no further control. And this new conception did, as a matter of historical fact, exert a great influence on religious thought, which culminated in Paley and the Bridge-Water School, early in the last century."

These considerations are, according to Mr. Huxley, not a conflict between science and religion at all, but between science and theology. He goes farther and rightly observes that science can be in conflict with particular stages of particular religions, though it cannot possibly be in conflict with religion in general. He does not forget to mention the two inherent limitations of science: first, it is incomplete since it only concerns itself with "intellectual handling and objective control;" secondly, it is "morally and emotionally neutral." He assures more than once that science can never destroy religion, nor should it dictate to religion how the latter should change or what form it should take. "I mean that it is the business and the duty," says he, "of the various religions to accept the new knowledge we owe to science, to assimilate it into their systems, and to adjust their general ideas and outlook accordingly. The only business or duty of science is to discover facts, to frame the best possible generalizations to account for the facts, and to turn knowledge to practical account when asked to do so."

In India, religion is regarded also as a science since the truths that are embedded in it are the outcome of religious researches in the domain of spirit. We do not believe that the spiritual truths could ever be fathomed by methods of modern science. There is no doubt in the fact that modern science can help man in particular stages of religious growth. There only science can very effectively meet religion.

BLESSINGS OR A CURSE?

In almost all monastic organizations, ancient or modern, poverty is one of the principal vows for the members. All saints and sages by their teachings and examples have shown the value of poverty in spiritual life. Man thinks of God most, when he is faced with dangers and difficulties, and luxuries most often kill his soul.

At the present time there is a world-wide economic depression. Every country is in difficulty to find out a solution of the appalling unemployment problem. Can this situation be turned into a spiritual end?—this is an idea that is exercising the minds of some clergymen in the West. Speaking of America, one representative Christian preacher says, "The present suffering, terrible as it is, has not yet touched the depths of the nation's religious life. But there are signs that the plow will ultimately go deep enough to fructify the subsoil of character. Already, one by one, the greater numbers than for many years, men are turning to prayer in the crisis."

It is true that man's extremity is

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God's opportunity—that man turns to God when he finds himself completely broken down—in health, wealth and earthly hopes. And it is also true that extreme poverty turns man into a cynic and puts a premium upon his endeavour to improve his condition. He becomes so much plunged in despair that any effort to raise himself becomes impossible for him. He becomes a prey to inferiority complex, and inferiority complex serves as a permanent set-back to all progress.

In order that poverty may have a spiritual value, it must be a *willing* poverty and not a forced one. The generality of people want a little enjoyment in life, and they cannot turn to God, unless that little desire for enjoyment is satisfied. To give up all for God is the extreme stage of religious life and it cannot and should not be forced upon all indiscriminately. For similar reasons it will be a dangerous thing, if people begin to philosophize over the spiritual value of the present economic crisis and relax their efforts to find out a remedy for it. People must be above physical wants, before they can be expected—barring exceptional cases—to cultivate higher virtues in life. In India also, in some stages of its history, there had been the terrible mistake of too much idealizing poverty. As a result, occasions are not rare, when people instead of trying to remove their poverty, camouflage their laziness with high-sounding religious phrases. Indeed, the highest ideal should not be preached to all. People should be taught according to their capacity to receive and assimilate things; otherwise more harm than good is done to them.

SOCIAL SERVICES TO CHILDREN IN LONDON

It is interesting to see how thoroughly things are done in the West. As for instance, if we take the case of education; what is the use of education, if the children who receive that are not physically fit? From that standpoint more attention should be given to the physical health of children than to their education. Otherwise the money spent on education, either by the State or parents is altogether lost and the children, when grown up, became burdens on the family and the country.

The London educational authority is keenly alive to this fact. A writer to the *Hindu* gives an account of how systematic efforts are being made in London to maintain and improve the health of the children along with the education they receive. The London County Council, which is doing admirable work for the spread of elementary education, has, side by side, organized "Special Services" to deal with the social and physical well-being of the ordinary school children. The aim of the Special Services is the prevention of disease and there is an army of school Doctors, School Nurses, Care Committee Workers, Attendance Officers to carry on this important social work in a systematic way. Besides the paid officials, there are voluntary workers, numbering about 6,000, recruited from people of sympathy and good will and many of them having extensive experience of Social Work before. "The work of the Education Authority is directed towards the discovery of physical defects or weakness in the children of which the parent may be ignorant and to the provision of means of remedying such defects. . ."

With many children the question of health is inter-linked with that of malnutrition due to poverty. So "The Education Act, 1921, empowered local education authorities to supply means to any child who is unable by reason of lack of food to take advantage of the

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education. . . The policy has been to prevent malnutrition rather than to wait until the child is reduced to a condition in which he is unable to do his lessons through hunger. It is therefore laid down by regulation that anyone may bring to the notice of a School Committee the fact that a child appears to need more food than he is getting. If the parents apply to the head teacher, they will be given a dinner ticket."

And "The money which is spent, except in so far as it is recovered from parents who are able to afford to pay for the services rendered, is public money, provided in approximately equal proportions out of taxes levied by the Government and rates raised locally."

REVIEWS AND NOTICES

A TRUE INTERPRETATION OF VEDIC SACRIFICE. By S. Narasimhacharya, B.A. *Published by the author from 9, Kesava Perumal Eastward Street, Mylapore, Madras. xx+149 pp. Price Re. 1-8 as.*

This book, as the title suggests, is an investigation into the real meaning of the Vedic ceremonies and sacrifices. It gives a clear insight into the ritualistic portion of the Vedas, carrying conviction of their utility to those who look upon them as meaningless and superstitious and, bringing new light to those who believe and observe them without understanding their proper significance. A perusal of this interesting treatise will remove the doubt and make it clear that the Vedic Karma Kanda does not contradict the Jnana Kanda but the right performance of the former prepares the mind for the practice of the latter ; for rituals are concreticized Philosophy.

Since the advent of Buddhism the Vedic study has been neglected and other post-Vedic scriptures such as the Puranas, the Tantras and the Agamas have taken their place. These were instituted to nourish the religious sentiments of the masses. They were based on the Vedas and therefore have no separate authority save that of the Vedas. But in the course of time, their original purpose was obscured and they were looked upon as separate authorities by their respective votaries. And this gave birth to many sects within Hinduism. In order to unite all the diverging Hindu sects on a common basis, the study of the Vedas should be encouraged and for that the present book will serve both as a key and an introduction.

SUBHEDAR MALHAR RAO HOLKAR. By M. W. Burway, B.A. *12, Imli Bazar, Indore City. xv+255 pp. Price. Rs. 7/-.*

Mr. Burway is well known as a historian and author of several books. The present volume is an important book dealing with the Mahratta history and a welcome addition to the existing biographical literature. Biography usually deals with the life and character of a man, but the author here describes the whole Mahratta history of the seventeenth and the eighteenth century through the life-story of the Founder of the Indore State. Mr. Burway has consulted all the extant materials of the Mahratta history and spared no pains to make the book authentic and up-to-date. He has also refuted the current ideas with regard to some incidents of the Mahratta history and his statements are supported by documental evidences. The book is written in a very vigorous and lucid style.

As we were reviewing the book, the sad news came that the author had passed away. His death has been, no doubt, a distinct loss to the students of the Mahratta history.

URDU LITERATURE. By T. Grahame Bailey, D.Litt., B.D., M.A. *Association Press, 5, Russell Street, Calcutta. xii+120 pp. Price Re. 1/4.*

The book has been a unique production of its kind. Many books have been written on the subject and many writers have tried to explore the field, but Mr. Grahame has thrown a new light on it. He has made a thorough research of the origin and development of Urdu Literature.

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Religious upheaval during the fourteenth and fifteenth century greatly influenced the minds of Urdu poets, and this has been made clear by the author.

The book takes the reader through a galaxy of famous writers and poets who once adorned the court of the reigning emperors of India.

The style is simple, plain and straightforward. It will be much appreciated by both Europeans and Indians.

Bengali

JALAPATHE MURSHIDABAD. By Manomohan Ganguli. *Guru Granthasram, Khardaha, 24 Parganas. 155 pp. Price As. 12*

More than twenty years back, the author with two of his friends went by boat to Murshidabad from his native village near Calcutta. They had no servant, no boatman with them and everything they did themselves. Naturally they had strange exepriences, which are embodied in the book under review. The modern Bengali literature can count many books on travel, but the present book has got a charm of its own. Soon after the journey was finished, the author left the world in search of God and since then nobody knows anything about him. The observations which he records in the book mirrors the religious bent of his mind and this makes the writing all the more interesting.

SRI RAMAKRISHNA CHANDRIKA, Part I. By Brahmachari Prajna Chaitanya. *Published by Brahmachari Subodh Chandra, 31, Simla Street, Calcutta. 268 pp. Price Boards Re. 1-12. Cloth Rs. 2.*

The book explains with annotations a hymn to Sri Ramakrishna composed by Swami Abhedananda. The author quotes passages from various scriptures to elucidate the ideas contained in the hymn. He has given in a nutshell the doctrines of various systems of Hindu Philosophy. His conclusions are based on the life and teachings of Sri Ramakrishna.

BHARATIYA SAMGHA-TATTVA. By Matilal Roy. *Pravartak Publishing House, 61, Bowbazar Street, Calcutta. 87 pp. Price As. 12.*

The author shows the line of demarcation between Indian Nationalism and Western Nationalism in this book. He lays down some practical suggestions for the progress of Indian Nationalism. Religion, sacrifice and character should be the prime factors of any organization in India. National movements must be based on truth and unity. Those who want to lead a corporate life in religion, politics or industry will derive ample benefit from the book.

Sanskrit

RANGA-HRIDAYAM. By Brahmachari Ranga Avadhuta. *Published by Chimanlal Sivrama Trabadi, Sarkhej, Ahmedabad. 117 pp. Price As. 12.*

It contains many beautiful hymns to Dattatreya, Siva, Krishna, Devi and so on. The hymns are classified under the headings of Bhakti and Jnana. They are composed in easy Sanskrit and surcharged with devotional fervour.

ADVAITATATTVAPRABODHINI, Part I. By Sadhu Santinatha. *Published by Indian Institute of Philosophy, Amalner. 126 pp. Free of Price and Postage.*

It is a unique adventure on the part of the author. He has collected various views on Advaita Philosophy from many unpublished standard works on the subject. In a small compass, he has refuted different schools of philosophy and established the supreme truth of the Advaita doctrines. The language and style of the book are admirable.

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NEWS AND REPORTS

A NEW VEDANTA SOCIETY IN AMERICA

We are glad to announce that Swami Vividishananda, who was formerly Editor of *Prabuddha Bharata* and went to America some years back, has organized a Vedanta Society in Washington. Here he takes two classes—one on the Gita and the other on the Yoga Aphorisms of Patanjali—every week and gives a public lecture every Sunday. Besides he has to give individual spiritual instruction by private interview. We have no doubt that the Society will flourish under the able guidance of the Swami.

SWAMI PARAMANANDA BACK TO INDIA

Swami Paramananda, head of the Vedanta Centre, Boston and Ananda Ashrama, California, arrived in Calcutta on the 2nd February. He came by the Pacific and on the way was given public receptions at Singapore, Penang and Rangoon, where great enthusiasm prevailed at the presence of the Swami. At Calcutta he had a very crowded programme, giving discourses and addressing meetings under the auspices of various associations. He went also to East Bengal, opened the Art and Industrial Exhibition at Narayangunje and spoke at several meetings organized by the different institutions of Dacca. After visiting Puri, Madras and some other places of the South, the Swami will take boat for Europe at Colombo on the 10th April.

SWAMI SHARVANANDA AT DACCA

In response to an invitation from the University of Dacca, Swami Sharvananda delivered in English a course of six illuminating lectures on (1) 'God, Soul and Matter,' (2) 'Ethical Bases of Hinduism,' (3) 'Rituals and Symbols in Hinduism,' (4) 'Hinduism in Modern Life,' (5) 'Self-realization through Service' and (6) 'Message of Swami Vivekananda to Modern India' before the Hindu students of the University and a distinguished gathering composed of the elite of the city. The Hindu students of the Dacca University presented an address to Swami Sharvananda eulogizing his Missionary activities in the cause of Hinduism.

He also delivered two public lectures in Bengali on 'Image Worship in Hinduism' and 'Religion of the Age,' which were highly appreciated. He spoke on the 'Duties of the Students' before the students of the Jagannath Intermediate College and on the 'Ideal of Indian Womanhood' in the anniversary meeting of the Ananda Ashrama, a women's organization of Dacca, and held conversaziones on Religion and Philosophy. The public of Narayangunje presented the Swami with an address in appreciation of his erudition and missionary activities in India and abroad.

THE VEDANTA SOCIETY OF CHICAGO

The third anniversary of the Vedanta Society of Chicago was celebrated, together with the anniversary of its illustrious leader Swami Vivekananda, on Wednesday, January 25th, at the headquarters of the Society, at 120 E. Delaware Place, with unique success.

After enjoying the home-cooked Hindu dishes, the guests assembled at the sumptuously decorated parlour of the society, where an elaborate programme of lectures, recitations and music was given by the members.

The enthusiasm of the house seemed to have arrived at its height when led by Lalita Ortmeyer, Mataji Loitz, Urvashi Dean and Malati Newman sang in Bengali words a song to Shiva, composed by Swami Vivekananda, with the accompaniment of piano and Hindu orchestra, of Setar, Esraj and Tabla.

Mrs. Henrietta Earle read a very thoughtful paper on the works of the Vedanta Center, with recollections of her early contact with the Swami Vivekananda. Mrs. Loitz and Miss Dean each read a paper, both of which were highly appreciated by all. Several other ladies and gentlemen spoke very feelingly about Swami Vivekananda, and the great work which he established in America.

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THE RAMASWAMI AIYANGAR MEMORIAL COMMITTEE

The following has been received for publication from the Hon. Mr. G. A. Natesan, joint Secretary of the Committee.

THE RAMAKRISHNA STUDENTS' HOME
Mylapore, 20th January, 1933

DEAR SIR,

You would have seen from the papers that at a large and representative public meeting of the citizens of Madras held on Saturday, 31st December, at the Lecture Hall of the Ramakrishna Home, Mylapore, it was resolved to commemorate the services of the late Ramaswami Aiyangar, (Ramu, as he was affectionately called by his friends and admirers) in a manner worthy of the great and noble services he has rendered to the cause of education in this Presidency.

Glowing tributes were paid by speaker after speaker to Ramu's lifelong and unselfish labours and the opinion was unanimous that the memorial should take a form which will be in consonance with his own wishes, namely, the further development of and enlargement of the work of the great educational institution he has been able to build up. It was equally made clear at the meeting that the memorial instead of being a purely utilitarian one should also take the form of a statue which will be a reminder to succeeding generations of his devoted labours for the educational uplift of the poor of our Province.

If the memorial is to be worthy of the man and the cause, large sums of money will be required to give it a tangible shape. Already, through the generosity of several of the citizens of the Presidency (many who had been Ramu's devoted friends and admirers) subscriptions have been promised towards the fulfilment of the objects in view.

May we request you to make a generous contribution to the Ramu Memorial and do all that lies in your power to advance the cause which Ramu held so dear and dear indeed to all of us who are interested in carrying on the type of educational work for which the Ramakrishna Home stands.

If you so desire, you may ear-mark your contribution to either of the above forms of Memorial or for both.

Yours sincerely,
G. A. NATESAN,
C. ARUNACHALA MUDALIAR,
M. SUBBARAYA AYYAR.

Close your lips and let your hearts open. Work out the salvation of your land and of the whole world, each of you thinking that the entire burden is on your shoulders.—SWAMI VIVEKANANDA.

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Prabuddha Bharata

VOL. XXXVIII MAY, 1933 No. 5



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

SWAMI VIVEKANANDA ON EDUCATION

Its Definition

Education is the manifestation of the perfection already in man.

Religion is the manifestation of the Divinity already in man.

Therefore the only duty of the teacher in both cases is to remove all obstructions from the way. Hands off ! as I always say, and everything will be right. That is, our duty is to clear the way. The Lord does the rest.

What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful, is called education. Now consider, is that education, as a result of which the will being continuously choked by force through generations, is now well-nigh killed out;—under whose sway, why mention new ideas, even the old ones are disappearing one by one,—is that education which is slowly making man a machine? It is more blessed, in my opinion, even to go wrong impelled by one's freewill and intelligence than to be good as an automaton. Again, can that be called society which is formed by an aggregate of men who are like lumps of clay, like lifeless machines, like heaped up pebbles? How can such society fare well? Were good possible, then instead of being slaves for hundreds of years we would have been the greatest nation on earth, and this soil of India, instead of being a mine of stupidity, would have been the eternal fountain-head of learning.

Of course, they (Indian women) have many and grave problems, but none that are not to be solved by that magic word 'Education.'

The true education, however, is not yet conceived of amongst us.

I never define anything, still it may be described as a development of faculty, not an accumulation of words,

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or, as a training of individuals to will rightly and efficiently.

I look upon Religion as the innermost core of education. Mind, I do not mean my own, or any one else's opinion about religion. I think the teacher should take the pupil's starting-point in this, as in other respects, and enable her to develop along her own line of least resistance.

Its Real Test

Well, you consider a man as educated if only he can pass some examinations and deliver good lectures. The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion—is it worth the name? Real education is that which enables one to stand on his own legs. The education that you are receiving now in schools and colleges is only making you a race of dyspeptics. You are working like machines merely, and living a jelly-fish existence.

Its True Method

A child teaches itself. But you can *help* it to go forward in its own way. What you can do, is not of the positive nature, but of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it; see that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is a manifestation from *within* its own nature. So with the education of a child; a child educates itself. You come to hear me, and when you go home, compare what you have learned, and you will find you have thought out the same thing; I have only given it expression. I can never teach anything; you will have to teach yourself, but I can help you perhaps in giving expression to that thought.

However . . . . the old institution of 'living with the Guru,' and such like systems of imparting education are needed. What we want are, Western science coupled with the Vedanta, Brahmacharya as the guiding motive, and also Shraddhâ and faith in one's own self. Another thing that we want is the abolition of that system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse.

You see, no one can teach anybody. The teacher spoils everything by thinking that he is teaching. Thus the Vedanta says, that within man is all knowledge—even in a boy it is so—and it requires only an awakening, and that much is the work of a teacher. We have to do only so much for the boys, that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy. But the root thing is religion. Religion is as the rice, and everything else, like the curries. Taking only curries causes indigestion, and so is the case with taking rice alone. They are making parrots of them, and ruining their brains by cramming a lot of subjects into them. Looking from one standpoint, you should rather be grateful to the Viceroy* for his proposal of reforming the University system, which means practically abolishng the High-

*Lord Curzon, who took steps to raise the standard of University education so high, as to make it too expensive and almost inaccessible to boys of the middle classes.

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Education—the country will, at least, feel some relief by having breathing time. Goodness gracious! What a fuss and fury about graduating, and after a few days all cooled down! And after all that, what is it they learn, but that what religion and customs we have are all bad, and what the Westerners have are all good! At last, they cannot keep the wolf from the door! What does it matter if this Higher Education remains or goes? It would be better if the people got a little technical education so that they might find work and earn their bread, instead of dwadling about and crying for service. What we need, you know, is to study, independent of foreign control, different branches of the knowledge that is our own, and with it the English language, and Western science; we need technical education, and all else which may develop the industries, so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against a rainy day.

Haven't you read the stories from the Upanishads? I will tell you one. Satyakama went to live the life of a Brahmacharin with his Guru. The Guru gave into his charge some cows and sent him away to the forest with them. Many months passed by, and when Satyakama saw that the number of cows was doubled he thought of returning to his Guru. On his way back, one of the bulls, the fire, and some animals gave him instructions about the Highest Brahman. When the disciple came back, the Guru at once saw by a mere glance at his face that the disciple had learnt the knowledge of the supreme Brahman. Now, the moral this story is meant to teach is, that true education is gained by constant living in communion with Nature.

Knowledge should be acquired in that way, otherwise by educating yourself in the Tol of a Pandit you will be only a human ape all your life. One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching. Mere reading that it is a sin to tell a lie, will be of no use. Every boy should be trained to practise absolute Brahmacharya, and then, and then only, faith and Shraddhâ will come. Otherwise, why will not one who has no Shraddhâ and faith speak an untruth? In our country, the imparting of knowledge has always been through men of renunciation. Later, the Pandits by monopolising all knowledge and restricting it to the Tols, have only brought the country to the brink of ruin. India had all good prospects so long as Tyagis (men of renunciation) used to impart knowledge.

India will have to carry others' shoes for ever on her head if the charge of imparting knowledge to her sons does not again fall upon the shoulders of Tyagis. Don't you know how an illiterate boy, possessed of renunciation, turned the heads of our great old Pandits? Once at the Dakshineswar Temple the Brâhman who was in charge of the worship of Vishnu broke a leg of the image. Pandits were brought together at a meeting to give their opinions, and they after consulting old books and manuscripts declared, that the worship of this broken image could not be sanctioned according to the Shâstras and a new image would have to be consecrated. There was, consequently, a great stir. Sri Ramakrishna was called at last. He heard and asked, "Does a wife forsake her husband in case he becomes lame?" What followed? The Pandits were struck dumb, all the Shâstric commentaries and learned comments could not withstand the force of this simple

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statement. . . . . Why should Sri Ramakrishna come down to this earth, and why should he discourage mere book-learning so much? That new life-force which he brought with him has to be instilled into learning and education, and then the real work will be done.

What you have to do now is to establish a Math in every town and in every village. Can you do that? Do something at least. Start a big Math in the heart of Calcutta. A well-educated Sâdhu should be at the head of that centre and under him there should be departments for teaching practical science and arts, with a specialist Sannyâsin in charge of each of these departments.

So, I always say that some young men with burning patriotism and renunciation are needed. None can master a thing perfectly in so short a time as the Tyagis will.

What will mere talk do? See, to what a miserable condition the country is reduced; now do something! We haven't even got a single book well suited for the little boys. We must compile some books in Bengali as well as in English with short stories from the Ramayana, Mahabharata, and the Upanishads, etc., in very easy and simple language, and these are to be given to our little boys to read.

To me the very essence of education is the concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side, in the child, should be developed the power of concentration and detachment. (*Compiled from the* COMPLETE WORKS of the Swami Vivekananda.)

WANTED A HARD FIGHT

BY THE EDITOR

I

Modern people very often look askance at religion. Many are of opinion that religion is the cause of degradation of our country. They maintain that religion makes men other-worldly, and unfit for the hard struggles of worldly life. According to them as soon as a man develops a tendency towards religion, he slackens his efforts for worldly pursuits and becomes inert like a fossil. He talks of resignation to God, but his resignation is synonymous with idleness—it is a convenient cloak to hide his lethargy. A hard fight is constantly going on in the world, so that people may have more and more material enjoyment. Competition is the law of life. Those who face it bravely and follow it tenaciously, will live; those who do not, will be pushed to the background and condemned to miserable life. Now, no nation can prosper, if the members belonging to it make inertia a virtue and idleness religion.

There is absolutely no doubt that with the characteristics mentioned above, people can make no progress

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life. The nation which is largely composed of the individuals of that type is doomed for ever. It will always have to live at the mercy of other nations, to be exploited by them and made a tool for their enjoyment and prosperity. But the question is whether religion is responsible for that.

Some time back Sir William Archer in his famous book of slander against India harped on the same note. He said that a country where passivity was made a religion and the whole population welcomed it, no progress was possible. Amongst all causes for which India was to continue in the same condition of misery as now, religion, according to him, was one.

No doubt in India religion is welcomed by all people, and it forms the heartbeat of the nation, as it were. Like water seeking its level, people here seek in religion consolation, peace and solace of life. Like iron filings turning towards magnet, people in India turn towards religion. But whether religion is the cause of the downfall of the nation, whether religion supports Tamas that is manifested in the people is a problem yet to be solved. There is no doubt that we do not find so much activity in the life of our people as in that of the Westerners. But cannot this be attributed to any other reason than religion?

For, in all persons who have been famous for their wonderful religious life, there have been seen tremendous activities. In the heyday of Indian civilization were thinkers—Rishis—whose thoughts as embodied in the scriptures excite wonder and admiration even after several thousands of years. Who has been a more active man than Buddha, who is unfortunately charged with having spoiled the country by his preaching of renunciation? Who has shown greater examples of energetic habits in life than Rama or Krishna—persons who are revered as Incarnations. A modern Prophet, the essence of whose teachings was Tyaga, showed in his own life how Tyaga could be combined with ceaseless activities. If religion makes a man other-worldly, how is it that an Incarnation of God fought with demons and Asuras, fought even for the extension of his dominions and waged a warfare which has left its mark on the pages of history? Sankaracharya, whose Mayavada is supposed to be one of the factors which have made us unfit for hard struggles of life, within a short span of thirty-two years of life, wrote books which have been the despair of scholarly commentators for several centuries till now and preached religion throughout the length and breadth of the country, and that in an age when communication was slow and travelling was difficult. Cannot the same thing be told of other prophets—of Ramanuja, Guru Nanaka and Chaitanya? Very lately India saw a saint who literally killed himself with overwork. How is it that people who preach the world to be a dream do much greater work than those who clutch at it like the prop of a lame man? This fact conclusively proves that religion is not the cause of India's degradation; the real reason should be sought somewhere else.

When the body is diseased, man cannot work well; he cannot perform even his legitimate duties properly and finds no enthusiasm for any new undertaking. He rather seeks every opportunity and excuse to avoid anything which requires strenuous labour. In the same way, when a country becomes a prey to chronic poverty, famine, pestilence, etc., people fall into a moribund condition. They will not, then, like to stir themselves if they can help

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it. On the contrary, they will try to build a philosophy in justification of their weakness. And religion (rather a semblance of religion) might be an object under which people will seek shelter to hide the effects of their debilitated body and mind. But religion is not responsible for the downfall of the people, the real cause is something else. In India, as a result of foreign rules and a series of invasions from abroad, people have long been in abject misery. Daily they find themselves more and more emasculated. They do not get proper nourishment and are unfit to cope with the ravages of nature. They lack the necessary vigour and strength to face any obstacle and meet any difficulty in life. Naturally when all hope for this life is lost, many look to the life to come for a better condition. But, then, what is the primal cause for this? Give the people health and strength, better their economic condition and they will have new hopes, new enthusiasm and a new outlook on life.

II

Those who blame religion for the unhappy condition of the country, do not see things deeply, nor do they know what, in India, is meant by religion. In a country, where scriptures say that by knowing the Self one becomes strong as strength itself, can religion breed weakness? In India religion is synonymous with strength. The Upanishads say that man is really one with Brahman. To realize that is religion and that realization will make one fearless. For, wherever there is duality, there lurks fear. Where there is only One Existence, who will fear whom?

Now, the essence of religion is to find unity with the Highest Reality. Those who succeed in doing that, become fearless like a roaring lion. They laugh at the fleeting joys and sorrows of the world. No earthly thing can disturb their mind. The terrors of very death have no meaning for them. Even those who cannot actually realize that state, are sure to find a new vigour and undreamt-of strength, if they strive, however imperfectly, to build their life on the basis of that idea. It may be said, "That is Monism, and Monism is not the whole of religion in India?" Well, even those who belong to the school of Dualism, or Qualified Monism need not live a life of constant fear. In our country, God is not considered to be a tyrant, who is ready to come down upon us at the slightest indication of our human frailties. He is not an eternal punisher, according to our conception of God; in all phases of Indian religion, there is the promise of a sweet relationship between man and God. In India God is regarded as Father, Mother, Friend and even as Son. Where there is fear, there is no true devotion. Because one loves God, one becomes immune from all fear. Ramprasad, the poet-saint of Bengal, administered a sweet rebuke to himself when fear crept into his mind. He said: "Why dost thou, my mind, fear so much as if thou art a helpless orphan? Hast thou not got God as thy Mother?" That is the real attitude of a religious man; that breathes the true spirit of religion. In India, if the terrible aspect of God has been worshipped as the Mother Kali, it is because the daring devotees pray to their Beloved not only for the sweets of life, but want to taste also the bitters that come from Her. "Why should one welcome happiness and not misery, if both come from God? Then come all the terrors of the earth, conceivable or inconceivable by human imagination; I will receive them all as blessings from the Mother,"—that is what a true devotee of the Mother says.

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If that be religion, can it ever foster even the semblance of weakness? Can light and darkness live together?

When all doors are closed, God will open the way for us. When all helps are denied by the world, help comes from Above, provided we can keep up the right attitude. If India at the present time finds herself beset with obstacles and difficulties from which there seems no way out, religion, we mean real religion, as described above, will give her strength. When we are weak in mind and body, all the spectres of darkness conspire to terrify us; but when we are strong, many of the so-called terrors lose all their singificance for us. If the country be in touch with the perennial source of strength, people will find no obstacle in life, individual or collective, too great to be surmounted. They will find a new joy in the struggles of life, a fresh vigour in grappling with difficulties that come in the way; for they know that victory is sure and success is inevitable.

III

But let none imagine that religion will make them immune from struggles and give them a boon of idleness. Even the great saints who have been born in the world—one and all, had to undergo hard struggle in life. One should be ready to be crushed to atoms in the struggle, before one can hope to succeed in religious life. There is no easy road to success in the domain of religion. Religion has no mercy, no sympathy for namby-pamby ideas. One must pay the due price by one's sincere and keen hard labour. The Gita which speaks so much of the renunciation of the fruits of Karma, strongly says, "One must raise oneself by oneself, one should not yield to despair," "One should work constantly; activity is better than inactivity;" and severely exposes Arjuna who wanted to hide his weakness under the cloak of religion.

One does not know clearly whether success comes as a result of struggle or as an act of grace from God. But that is sure, one must have to struggle. It is sometimes said that success in religious life comes not as the effect of labour and struggle, for God is not a commodity which can be bought by any payment; but when one has struggled one's *best*, God becomes revealed. So it is said in the Gita, "Do thou go on with the work, not caring for the fruits thereof." An ancient philosopher of Greece said, "There are two ways open for soul. It can turn Godward or it can turn towards the world of senses. If it does the former, ultimately it finds itself united with God. If it does the latter, it will sink lower and lower into the depth of degradation." The very fact that there are two ways open for us, indicates that we are to make a choice and keep to the right path by ceaseless endeavour.

Yet, what is called resignation is not without significance. There comes a stage in the life of a devotee, when he does not like to exert his own will, and the will of the Lord becomes a law unto him. Exerting his own will even in the smallest degree means to him so much the lack of love for God, which he cannot tolerate. So he wants to make himself an *instrument* in the hand of God and lays bare his whole life for the Divine Will to work in. But that does not mean that he has an easy life of it. Keeping up this attitude means a tremendous struggle—a struggle greater than what a man given to worldly pursuits can conceive of. To remain calm and unperturbed even in the face of dreadful calamities and not to be elated when fortune smiles—to be perfectly

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equanimous under both the conditions—is not a matter of joke.

But there may be resignation, true and false. Extremes very often seem to be similar. The worst form of idleness and inertia may be taken for a perfect case of resignation. Even the person himself may not perceive it, for our mind often plays very, very treacherously. True resignation comes only after a long and tremendous struggle, when our ego has been completely smothered in the course of the fight. And it is a very, very rare thing.

It is only towards the end of the Gita—after finishing almost all his teachings—that Sri Krishna says to Arjuna, "I shall tell you one of the most secret things and that because you are very dear to me. Giving up all Dharma, take refuge in me. I shall free you from all sins." Perhaps foreseeing the danger which the false application of this theory means, in the next breath the Lord says, "It should not be told to any one who has not been purified by austerities, service to the Guru, or does cavail at me." Resignation, in fact, is the last thing in a religious life. It comes after one has long shed tears of blood and the idea of it should be kept as the secret of all secrets. It cannot be rightly understood by one who has not got self-purification.

In ordinary life, when people talk of resignation and dependence on the Divine will, their words are most often the outcome of Tamas and, therefore, should be taken with a grain of salt. Nor should they themselves trust their own feelings very easily. In such cases they should make a searching self-examination as to whether they have exerted their utmost and ransacked all the avenues of success. For no body knows in what guise comes the desire to relax one's efforts and seek rest in idleness.

IV

"This is with regard to things purely religious. But what connection has that with things secular? How does religious attitude help one in worldly life?"—these are some of the questions that may press themselves in some minds. Why should one take recourse to religion, if one can do without it or if one has to earn the success in worldly life by sheer dint of hard labour? The thing is, religious attitude gives one a greater strength, a greater capacity to persevere in the face of all obstacles and difficulties.

What is after all the source of any strength in man? There must be some perennial source to which one can turn when all other sources have dried up. Even if a man can intellectually believe that there is God within him, that he is one with Him or a part and parcel of Him, he will find greater hopes and courage in life than those who rely simply on physical strength. For physical strength may give way. And in case it fails, there is nothing else to fall back upon. But those who have been able to establish some relationship with God, will have undying hopes. Even if they have to struggle throughout the whole life, they will not get daunted. For there is life to come to continue their struggle. Theirs will not be like the case of those, who rely simply on their physical strength but when their efforts have been baffled or hopes have been shattered, court the end of life.

Now, will not a religious attitude in life make a man unfit for the world and turn him into a dreamer? No, not at all, if he be sincere. There are very few persons who can forget the world in the thought of God, or who want nothing but God. The rest will find that in spite of their intellectual conviction about the existence of God, their attachment to the world lives. Under

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such circumstances, they cannot deny the world, unless they are false to themselves. So, if they cannot leave the world and fly to God, the second best will be to make the world an abode of God. Not that one can be absolutely without any desire and turn into stocks and stones; the solution is to turn all desires Godward, so that they will lose themselves in the bosom of the Infinite. Not that one can be without any effort or self-exertion; the best advice will be to direct all activities to the things of more permanent value.

When one knows the world to be an abode of God and all beings as His children, one will find better zest for work and better reasons not to yield to despair. Such an attitude will give a new meaning to all the problems of life. Political struggle, economic problems—everything will be endowed with a new significance. Man's activity in any of these fields will give rise to less of friction and more of peace. The world will be a training ground for one to attain to the Highest. Working in this way, a man will ultimately find himself in a position when God becomes a greater reality to him than the world. Then naturally the world will drop off for him like the slough of a snake, and he will leave the play and seek the One Who started it.

To attain to Sattva, one must have to pass through Rajas. Those who do not follow this rule, will invariably find themselves steeped in Tamas. If people believe in it, they will not stop from making ceaseless efforts. For they will know that only through constant exertion, they will come into a direct contact with the great Mine of Strength, that the more they exert themselves, the sooner they can develop Sattva in themselves. If we find in the country signs of all-pervasive despair and despondency, it is due to the fact that people have forgotten this lesson, and because their mind is not in a healthy and sound condition due to diverse reasons. And the remedy lies in trying to create energy through energizing. The man who is enveloped in Tamas, will find a new vista opened out for him, if he can exert himself in spite of all feelings to the contrary.

Why is it that though the country is faced with so many problems, there is simply long-drawn discussions about them but no practical solution? It is because the national life is not in a healthy condition. Not that other nations of the world have no problems. They have, and sometimes their problems are more difficult to solve. But because the current of their national life flows strong and vigorous, they can easily cope with them. After the last War Germany suffered an economic ship-wreck. But nothing daunted, the Germans girded up their loins to tide over the difficulty, and now they are fairly on a way to the recovery of their economic position. But what a sad contrast is this with the affairs in India!

It is true that people in India find themselves beset with difficulties for which no solution is yet in sight, and there are diverse factors which have made them incapable of exerting themselves. But the solution lies in plunging headlong into the struggle and giving knocks after knocks though all doors seem to be closed. For, it is by seeing the intensity of struggle that God answers to the call of man.

Opinions differ as to the truth underlying the theories of evolution and the struggle for existence. But there can be no two opinions about the fact that struggle is the law of life. Even to realize his All-loving God a devotee cannot be immune from struggle. The country should put in a tremendous fight

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to ensure all-round development. Persons who are in a life-and-death struggle for their very existence, cannot have, barring exceptional cases, genuine religious feelings. For the growth and development of higher thoughts, it is absolutely necessary that one should be comparatively free from struggles for bare necessaries of life. This is true also with respect to religion. The scriptures say that the Atman cannot be realized by the weak; only the strong, the hopeful and the determined can realize It." This is applicable also to the collective life. As such, those who are eager for the protection of religion, should see how to remove the present abjectly miserable condition of the country. That can be done only by arousing tremendous Rajas amongst the people.

That done, from the struggle for worldly things some will turn their attention to the development of higher life, till all activities will cease on realizing the One Who satisfies all the thirsts in our life. The Gita says, "In the beginning creating mankind together with Yajna, Brahma said, By this shall ye multiply: this shall be the milch cow of your desires." Does the word Yajna here mean 'hard struggle?'

TWO ATTITUDES

By Dr. Mahendranath Sircar, M.A., Ph.D.

I

The Upanishads present the full code of life. Though they are keenly alive to the glory of self-realization, still they present various other aspects of life which are certainly transcended in final realization, but which nevertheless exhibit themselves when life is mystically tuned. The final realization presupposes a great preparation, not only intellectually but morally and spiritually; and it is a secret economy of nature that the highest cannot be installed unless the finest nature in us has been established. Intellectual discipline may decide in favour of one theory of the universe against the other, but the conquest of Truth even in small measure requires a unique adaptation which can dispel the crude insistences of our vital and psychic being.

Intellect has its illusions, heart has its contritions and will has its personal clingings. The illusions of the intellect, the heart and the will must be set aside before the silent light of truth can be visible.

The Upanishads, therefore, lay down definitely two paths :—(1) the path of direct realization of Truth and (2) the path of indirect realization. The direct path conquers the illusions of the intellect and the heart all at once in the final realization of identity. The path is of the finest discrimination between the false and the true. It requires the highest philosophical acumen and transcendent insight which become possible with the quieting down of the urges of life. It gives us transcendental wisdom. The metaphysical search calls for the right philosophic attitude. It emerges when the life's equilibrium is not disturbed by the biological and the theological insistences. It is the correct attitude of approach

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that matters much in realization. Such attitude makes the realization easy, swift and sure. But it is very difficult to adopt the right attitude. The pragmatic concerns so much weigh with life that the surface views have every possibility of asserting themselves. The heart sets upon an order of love and beauty, the will upon an order of power. Nay when the truth of æstheticism and impressionism and the truth of creationism and energism have been superseded, intellect may make its own confusion by insisting upon the realms of truths and spiritual values encompassed within the unity of being. The difficulty becomes greater for the accomplished mind to approach the final truth of Transcendence, as it finds its intellectual satisfaction in the philosophical setting which does justice to all the sides of life.

It is, therefore, we find that profound thinkers and writers like Keith and Santayana have not been able to appreciate, and welcome the truth of transcendence. And it is natural. Probably a similar feeling has led F. H. Bradley to remark that philosophy supplies good reasons for bad instincts. The complete truth might not have been stated there, but there is not the slightest doubt that our convictions and prejudices do not allow the mind to reflect the complete truth.

The native instinct of man hastens to spin out a theory from the page of life that is open to us and has not the patience to wait for the full and the complete presentation of the mysteries of life. The side-lights are often too absorbing to allow the calm pursuit of truth. And this can explain the theological conceptions that are found in the Upanishads. The inward perceptions are rich enough to offer possibilities and attractions, esoteric and exoteric, and these become real to the receptive soul of the mystic. The highest attainment can never be reached unless these charming possibilities can be sacrificed for the complete truth. If the psychic possibilities have no value either as presenting the truth or as offering the satisfaction that attends the realization of truth, yet they have value as exhibiting the esoteric mysteries, the subtle forces, inner and outer, and their correspondences. Nature is full of changes, processions and tropes of events, and the mystic is too sensitive a being not to receive their impress. And he enjoys the flux of existence better, for he can easily generate in him that detachment which sees the more of life than is possible for those that are flooded in the stream of life. Life yields its secrets more to the detached than to the attached. The theological attitude cannot completely shake off the fine attachment to the subtler vibrations of life and cannot, therefore, claim that profound wisdom which follows the complete indifference to the expression of life. The theological attitude cannot free itself from the illusions of the intellect and heart, and naturally finds delight in the realistic attitude of life. And these illusions cannot cease to be active in life. Though the Upanishads are not completely oblivious of the dynamic possibilities of life and its complete fruition in divine fellowship with its refined delight, chastened feeling, unobstructed vision, unrestricted wisdom, and undisturbed quietus, still they do not set high premia upon them as they do not represent the highest truth of spiritual life.

Naturally they do indicate the two lines of approach and realization; (1) the line of philosophic and transcendent intuition to be preceded by critical analysis, reflection and meditation, (2) the line of synthetic intuition or synop-

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tic vision to be preceded by the method of psychic penetration and contemplation. Contemplation can go with philosophic reflection, and can rear up the true philosophic attitude, but it is not necessary to final realization. And this difference in the approach is due to the difference in the conception of Being. Contemplation presupposes the reality of, and its communion with the divine, intuition transcends contemplation and supposes the ideality of intuitions of practical reason. Contemplation presupposes the implications of practical reason. Intuition transcends them.

And these attitudes have been due to the esoteric and exoteric conceptions of Brahman.

These conceptions of Brahman bring to the fore two irreconcilable views, as non-qualified and qualified. The philosophic instinct which the Upanishads display for a soaring in Identity can hardly be compatible with the theological attitude of the spiritual illumination through grace. The former denies the latter. Hence arise the different creeds of thought based upon the Upanishads.

II

It is no gainsaying that the two attitudes, transcendent and theological, are apparent in the Upanishads, and hence the possibility of different teachings arises. Indeed, the Upanishads are rich in philosophic suggestions and possibilities. Life has never been separated from thought, and this mutual reinforcement of life and its intuitions from thought and of thought from direct realization, have enriched the Upanishads highly as religious and philosophic literature. It has also enriched the complexity of its concepts, for it looks like offering the satisfaction to the different attitudes of consciousness. Hence a free reading of the Upanishads appeals equally to our transcendent, philosophic and theological instincts.

The theological attitude finds satisfaction in the message of harmony, the harmony that runs through nature and exhibits the nature's soul to the ardent seeker. The delight of the cosmic dance of life streams into the soul widening its vision, till it comes to feel the pantheistic or panentheistic exaltation through nature. The super-conscient vision gives the super-conceptual realization of the divine, but it cannot surpass the inherent distinctions of the dynamic spirituality and cannot proceed beyond the vision of a dynamic divinity.

In the dynamic spiritual life the fine oscillation of our being, the fine feeling, the expansive being in deep sense of fellowship with nature, the sense of the universal unity are fine assets and even in such life the soul may lose itself in pantheistic exaltation, but still the super-conscient vision is not to pass for the transcendent. The fulcrum of our individual existence is still there, and the cosmic vision and life are still felt at an individual centre. The theological attitude may give the cosmic intuition, but not the transcendent intuition. But this intuition has its value. It dispels the crude realization and prepares the soul for the higher reception of the transcendence.

The two attitudes in the Upanishads are not kept strictly separate and it appears that sometimes the theological doctrines run into the metaphysical conceptions. And naturally so, for the Upanishads give more an account of the spiritual realizations of life than a ready-made philosophy. The spiritual realization ultimately acquaints the seeker with the ultimate truth of Tattvamasi.

The spiritual realizations which follow the perfect discipline of spirit and the

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harmony of soul are not necessarily the final realization. Nevertheless they open the vistas of spiritual perspectives. And hence the Upanishads in laying down the scheme of a full spiritual life, its initiation, growth and consummation, cannot overlook the different phases that are covered by it. Hence the two paths are recognized by Sankara.

These perspectives have a place in the life of *Spiritual Immense*. They have no place in the life of the *Spiritual Silence*. The immensities wakened up by the spiritual harmony are immensities in power, in magnitude of existence, in knowledge and in freedom. It may transcend even the relativities of the dynamic spiritual life—the relativities of the ascent and the descent, the relativities of death and life, the stirring and the progress, the light and the darkness, the relativity of union and separation. But it cannot enjoy the peace of the Absolute.

III

Ramanuja has been influenced by the sense of harmony and rhythm in spirit, Sankara, by transcendence. Both accept that the spiritual life is essentially a life of supernal delight; but while Ramanuja emphasizes the dynamic aspect in spiritual life, Sankara emphasizes its transcendent aspect.

The Upanishads present both the aspects of spiritual life—the life in its endless perspective and values, as well as the life in its silence. The former gives us delight, the latter calm. The Upanishads feel that both the rhythm and calm have their places in life, but they lay clear emphasis upon the latter. They feel in it the higher peace as the greater security and the absolute truth inasmuch as it presents the spiritual life beyond the sense of relative values and truths.

To Ramanuja personality is most sacred and most holy and the basis of spiritual life. But the indication of the Upanishads seem to lie in the other direction. Not that the Upanishads are not alive to the immanental sublimities and immensities and the claims and insistences of personal life, but the Upanishads seem to be more appreciative of the significance of the transcendental truth.

The spiritual life is personal in its initiation and development, but supersedes the personal reference and touch at the end. And the development that follows the spiritual discipline is invariably associated with the subtle possibilities, free movement and fine felicities. These dynamic fruitions in spiritual life generally capture our imagination. The subtle spiritual stir idealizes our normal experiences and inspires the vision of an all-embracing, dynamic unity. The fascination of the realm of subtle ideas and values captivates the soul and binds it to the attraction of personal life. But the Upanishads never fail to indicate the truth that gives Release and Freedom.

Sankara's eternal glory lies in bringing to the front the value of the absolute as opposed to the relative in spiritual life. He is not blind to the joys and delights that rise in the oscillation of our being, but he sees further and therefore emphasizes the aspect of spiritual life which is most likely to be neglected in the pursuit of joyous consciousness and personal delights. The merging of the personal self is no loss, is no surrender of the spiritual privileges of man. The charm, the ease, the freshness and the grace of the elastic personal being are no comparison to the feeling of relief, rest, quiet and peace which the soul enjoys when the dance and oscillation of life are stopped in the impenetrable silence

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of our being. Ramanuja is not alive to the significance of silence in mystic life. Sankara emphasizes it and makes it the real quest of the spiritual life as it offers the highest privilege of transcendence. Personal experiences allow us the delights of subtle being, the promises of a chastened self, but they cannot give us the security which lies hidden in truth. The fine oscillations of psychic life, however agreeable and welcome, cannot give us the peace of truth. The Upanishads give us the religion of truth. Truth gives freedom. Any form of exaltation or ecstasy is not to pass for the final truth. They are psychic fits endowed with psychic possibilities.

IV

The Upanishads impress upon us the transcendent more than the spiritual (used in the common sense). The psychic life has different scales. These scales indicate varied experiences. And these experiences reveal themselves to the aspirant in their varieties. They are not confined to the inner harmonies and outward beauties, they are not confined to the majesty of silence. They are not to be confined to the creative ideals of the soul. They are not to be confined within the radiant affections and rosy feelings that reflect sweetness and aroma in life.

These are the experiences of spiritual life, they are personal. They touch and vibrate the chord of personal life, but the Upanishads lay emphasis upon truth. The truth is transcendent. The delights of the psychic self are not the mystical ideal of the Upanishads. And where psychism has no play, where life has no ripple, where the heart has no hopes, no fear, where the animal cravings and the spiritual feelings are all alike silenced, there truth in its transcendence becomes transparent and clear. A sense of vivid transparence and immediate luminousness is the attraction of mystic life; but in the Upanishads the luminosity and transparence of being gives us the feeling of the complete freedom. It is possible when the finest luminosity gives the highest detachment from the joys of life. Life is best understood in affectionate and appreciative detachment.

The former allows an easy entrance into the deeper secrets of life, the latter a fine understanding of them. The mystic life demands sympathy and discrimination. Sympathy unveils the secrets, discrimination makes a correct valuation. The theological attitude keeps up the sympathy, the metaphysical attitude keeps up the understanding. And the two together make the mystic life a source of unique blessedness and saves it from the stiffness and the sense of separatness that dry up the joys of the soul, though it never allows it to be any longer dominated by human feelings and sympathies. The impress of the transcendent has a moulding effect upon the whole being. The heart vibrates no longer with human joys, but enjoys the uncovered blessedness of the soul and transfigures its demands in that light. It rejects none, it accepts none, but it loves all. It becomes free from all tension and relaxation, and enjoys life in its undisturbed quietus.

The sense of worship and humility, so much akin to the religious feeling, gives place to the delight of fullness and the sense of identity. It no longer remains in the realm of concepts but enters into the realm of feeling and evokes *Love* without tension, Service without the sense of difference.

Will, Love, impulse and instincts change their character. Though the dynamic aspect of life is finally withdrawn, yet, so long as the concrete

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mould of personality lasts they are directed in a way which allows the enjoyment of their move in an impersonal way. In fact, they exhibit their cosmic character when they are freed from their personal touch. The spiritual dynamism indicates the secret of *impersonal affection and service*, without the least touch of attachment. Affection without attachment, love without clinging really make out their divine character, though in their expression life is not in the least deflected from the sense of transcendent freedom. It is indeed a wrong notion to suppose that transcendent wisdom denies all the expressions of life. Wisdom unfolds the divine character of expression, before the final passing into Silence.

Spiritual life in the theistic sense has apparently the same effect, but it cannot there exhibit the impersonal delight of Love and Service. There personality is the greatest attraction. And intensive joy and bright felicities are enjoyed in the fullest development and expression of personality. The human feelings are mingled with the divine, but they do not lose their character, though they get a new lustre and colour by being associated with the divine. But they do not miss the reference to the Axis of their being in personality, human and divine, and they cannot be expected to realize the impersonal character of the dynamic spiritual aspirations and feelings, hidden in the much deeper strata of Divine life. These are revealed when the heart is moulded by the touch of transcendence.

LOVE INDIA

By Miss Elizabeth Shaver

Who can present an adequate picture of India? It is not easy to cull from a wealth of impressions, reactions, and experiences just that combination which will do justce to a land so rich in natural beauty and in grandeur of architecture, whose people have their traditions rooted in antiquity and whose customs are the basis of a daily life at once ritualistic, poetic and practical.

The India we visited was quite unlike the India familiar in tourist literature. We would have you share with us the rare privilege of entering the homes, and to some extent, the lives of our friends, our brothers and sisters in that distant land where peace can be found amidst strife, joy amidst suffering, contentment in spite of utmost privation.

Let us approach the shores of India with open minds, humbly holding our cup of expectation that it may be filled with the nectar of ancient wisdom to the measure of our capacity to digest and assimilate.

We carried with us the memory of those messengers from India whose presence in our own land had stimulated the desire to see and know, to dare and to do, and whose sincere interest reached across many miles and prepared for us a welcome in far-off Singapore. It was a welcome so practical, so genuine that at once we felt at home. We felt that these devotees and students from Eastern and Southern India were not strangers. We were aware that they acknowledged a kin-

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ship when they addressed us as "Our Sisters from America."

In those two days we began to catch glimpses of India. Sometimes as we drove about viewing the places of interest in the charming city, sometimes while we waited for the passing of the daily tropical shower, the Swami would be led into a vigorous, stirring talk—instructive, inspiring or historical. At other times he was busy about the details of our visit, seeing that we were provided with every comfort.

Four days later we were in Rangoon, guests at the Ramakrishna Mission Sevashram. This excellent hospital of more than one hundred beds consists of a group of separate wards all of bamboo, all set up on posts several steps above the ground. This affords free circulation of air, protection from dampness during the rains, and some protection from the insects which infest Burma.

The out-patient Dispensary serves more than three hundred patients daily, providing the skill and experience of the best physicians in Rangoon who give their services as an offering.

It is probable that there is no hospital or dispensary in the United States of such inexpensive construction; certainly there is none with such limited equipment holding a record of cure or improvement which can be compared to this one. Surely there is none where the one who carries the responsibility is at every bedside not only many times each day but at intervals during every night.

The Swami in charge is frail and small of stature but he is tireless, selfless, ever going about doing good. It was to relieve the misery he saw all about him when he arrived in Rangoon—the starving, the sick, the dying he found on the streets—that he set about building a Hospital rather than a Temple. Truly he worships God in his fellow men. When he goes about the streets he is greeted with reverence by rich and poor alike.

As we stood by the rail when the steamer was slipping away from Rangoon, we were deeply stirred. It was not the famous Pagodas of Burma, nor the Reclining Buddha, nor any of the sights and scenes remembered by tourists. It was the three ochre robes on the wharf and what they represented. Kindness, service, a thousand attentions and loving errands and with it all words of wisdom, thoughts to be remembered, peace to be cherished and all this when the ordinary duties require every moment of the day. We were overwhelmed by a sense of their selflessness. Was all India to be like this?

At last the long journey was nearing its end. The steamer carrying freight, mail, and a few passengers from Rangoon to Calcutta had entered the Hooghly River (a foreign name for the Ganges River) in the early morning.

The slow-moving boat zigzaged from bank to bank often noising in close enough to give a clear view of the white-robed people busy about their accustomed duties or resting in the shade of mud or bamboo houses with thatched roofs.

We had steamed slowly past the famous Botanical Gardens. The trees, well-named "Flame of the Forest," were at their best. Nature was aglow. The air was still. We were approaching the crowded busy pier where the waiting crowds were a surging mass of white. This was Calcutta.

One familiar face was easily distinguished among those awaiting the in-coming boat. Swami M. who had given several years of service to the Vedanta Society of San Francisco was the visible link at that moment between the West and the East which had

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strangely and strongly called until there was response. With him was another Swami of the Ramakrishna-Vivekananda Order to whom we owe an appreciation which can never be expressed adequately.

A few minutes after going ashore we were seated in the motor bus belonging to the Sister Nivedita School for Girls. This bus enables many young girls living in distant parts of the city to attend school.

The drive from the landing Ghat took us along Eden Garden Road, past Eden Gardens. The streets were wide and clean. The buildings were large. There were great open spaces. The names of the streets were all English. Everywhere there was a sense of comfort; an appearance of easy European habit and habitation.

Then, after Harrison Road, a street which was to become familiar to us in our pilgrimages to Belur Math, we were in the Indian section of the city. All was different. The streets were narrow, the side walks very narrow. In many places there were no paved walks for pedestrians.

People were crowded but there was no jostling, no hurry, in their movement from shop to shop in the marketplace, the Bazar, where sweets, fruits, rice and lentils, cloth, incense, brassware, silver and gold ornaments were displayed.

These were not shops as we know them but in many cases there was scant room for the merchant and his wares.

We began to see what poverty has done. It is a poverty quite beyond anything known in this land of ours.

The motor car would slow suddenly. Again it swerved unexpectedly to give right of way to a cow leisurely crossing the street. Children, men, women, animals all went their way casually and unafraid. Motor drivers dashed along when the way was clear, but slowed, swerved, or stopped suddenly and most skilfully when occasion required—always patiently.

Perhaps this was our first clue to the real nature of the Indian people. "Slow to anger," showing courtesy, consideration and a desire to give protection and aid at every turn.

This busy street with its bullock carts, buffalo carts, horse cabs, motor cars, tram cars, motor buses, presented a problem requiring far more skill and more patience than our most crowded avenue with its traffic regulation.

The one rule of the road seems to be, "Live and let live." This motto may be responsible for many other kindly incidents and customs which came to our notice.

We were observing what any casual tourist may see. It has been described by many travellers in many books. But with what changed feeling, with what understanding and appreciation we were later to walk along that same street.

The bus turned into Nivedita Lane and stopped at the Sister Nivedita School for Girls.

The narrow Lane makes it difficult to see the outside of the three-story building which is a monument to the enthusiasm and inspring influence of Sister Nivedita and to the devotion and generosity of an Indian lady who made the building possible.

Completed in 1927, it has already been outgrown. An addition is now required to permit the inauguration of a much-needed extension of the work to be known as the Department of Cottage Industries.

Under conditions where very few, if any, Indian men are allowed salaries which even approach the level of a living wage, it becomes imperative for

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the women to supplement in some manner the family income.

The custom which makes it difficult, if not impossible, for some Bengali women to go out into industry of a public nature necessitates thoughtful planning.

Cottage industries will revive the ancient arts and crafts, forgotten or neglected in the changed conditions of India's life. While the women achieve a means of livelihood, the traditional home-culture will be restored, the family will be kept intact. Widows who do not choose to remarry will become the visiting teachers.

Under the influence of the fine women who direct the school, it means that this priceless culture may be extended to families helpless in poverty, yet craving education as much as they need food for the body.

Who can say but that in the end, in the days to come, when India is well on in her period of reconstruction, she may lead the way for the return of all mothers everywhere to their rightful kingdom. She may demonstrate anew the value of the home without any era of demoralizing experimentation.

To see and know something of Indian womanhood, to hear again and again personal accounts of childhood training related by men whose integrity and judgment cannot be doubted is to understand one reason why India lives to-day.

Culture has been centered in the home, woven into the character of every child by a mother who is the living example of loving service, of self-effacement, of courage and of tenderness. She presides over a family far more expansive than those we know; a family which includes all the daughters-in-law. There many cousins, brothers, and sisters live and love and grow through childhood.

All are trained and guided by a wisdom unique in itself. Methods of discipline, happy solutions to problems of adjustment seem to be spontaneous, intuitive and, many times, are administered in the form of some mythological tale or in a terse statement of philosophy. Classes in child psychology are not needed where the human mind and problems of behaviour have been an open book since Time was young.

Children growing up in these larger family groups must find the transition to community life simple indeed. Village life is pre-eminently the real India and the village is but a larger family group.

In the years before poverty came on the trail of increasing taxation, the villages were self-contained. Every family event was the concern of all, even of the Rajah himself. None suffered privation. There was food, plenty for all.

And what of the villages to-day? Many families—thousands upon thousands of persons—have but ONE meal in three days.

The women who have remained in the seclusion of their homes are now coming out to stand side by side with the men. Together they will reap the reward of yesterday. Together they will build for the life of to-morrow.

We met women, gentlewomen, who had been in jail—who were willing to go again—whose undisturbed cheer under conditions appalling to us gave evidence of the real inspiration of their lives,—the philosophy of a never-ending life.

Much might be written of the deplorable conditions prevailing in India, conditions which they are too helpless to change. Time does not permit. They can be known only when related by eye-witnesses or by those who have learned the facts not generally known.

And so, out from village life have

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1933

come the three resident teachers in this school that was to be the stage upon which the drama of Indian home life would be enacted before us.

The household of teachers, servants, and about fifty boarding-students is organized like the traditional home with division of duties according to age and ability.

Work is not accepted as labour but as service necessary to comfort or to health. Therefore it is looked upon with respect and executed in fine spirit. All work is considered a privilege. No work is drudgery.

The preparation of vegetables and fruits is always done by the mother and daughters. We felt, as we watched the process of washing, paring, cutting and heaping upon the large brass plates of the material for the meal, that we were witnessing an act of worship.

There is no charge for tuition, and a number of the students are free boarders. Desire for education is so strong and deep that many others would enroll but for the desperate financial struggle.

The price of one theatre ticket here would keep a boy or girl in one of the Mission Schools for one month—food, books, clothing and classes.

Care of the sick is part of every child's home training. Both boys and girls learn to recognize symptoms, to take temperature and pulse, to give massage, to prepare invalid diet.

We can speak with authority of their skill in nursing. Perhaps we would not have known the real nature of Indian women so well but for a series of illness. They came so calmly, so serenely, bringing an atmosphere of peace into the sick-room. Whatever the best trained, most highly qualified professional nurse in America can do is done there by these refined, cultured women who had their experience and training in their own homes with the grandmother or mother who passed on to the children their own knowledge. What could they not accomplish with some of the facilities for disseminating an understanding of modern hygiene!

Physicians are not generally called except in emergency because there is no money for that help save in extreme cases. But these intelligent women of India have observed and remembered every statement, every suggestion, every medication and treatment on the occasion when the doctor was called.

We who were wilted by high fever or struggling with aching muscles shall not forget the sense of security, of comfort, of encouragement which seemed to emanate from that inner poise which characterizes both men and women.

These women who give their lives to the school, receiving not one penny of remuneration, are beautiful in face as well as in character. From class-room to sick-room, from kitchen to shrine—always the same,—capable, balanced, graceful, exact but never exacting, watchful but always giving freedom.

Even more remarkable, however, was the experience of finding the school girls—twelve, fourteen, fifteen years old—able to take responsibility of night nursing. Alert, awake at the slightest sound, placing their young fingers on strategic nerve-centers with the ease of older and experienced hands.

How much we may learn from these women. How little the West has to offer. It is difficult to describe their kindness which was not for a day or a week but it continued month after month. When we attempted to express our appreciation, they lifted their hands in protest. "It is our duty," they said.

And we wonder what would happen if two women from India fell ill in America. Would they find equal kind-

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ness here? Would all their needs be met? Would they be conscious of love in the service? We hope so.

From our windows we watched the daily life about us. We saw men carrying unbelievably heavy burdens on their heads. Twelve to fourteen hours they worked for less than twenty cents per day. Little children following in the parents' footsteps, also carrying burdens on their heads. Until late into the evening the procession continued. Always there were men singing as they trudged along the dusty way.

Women we saw, too elderly women tending the young goats, watching after the cows, or bullocks, or bufflaloes. Others there are who make a regular business of gathering up cow-dung to which they add bits of straw, wood, or shavings. It is kneaded and shaped into flat cakes five or six inches in diameter which are then tossed with remarkable skill against stone or brick walls to dry. This is their "kindling." It is sold very cheaply by a basket measure.

A country where dire necessity demands that nothing be wasted teaches her children the sacredness of lowly things. One day we were watching the elderly woman toss her cakes high against the wall. We were speaking quietly of her accuracy in arranging orderly rows even though she tossed them far above her head.

Our boy servant, fearing that we might be saying something uncomplimentary, stepped forward, pointed to her and said a few words in Bengali which we understood. "That is holy. It cooks our rice"—was what he said. In our best Bengali we assured him that we agreed with him. It was holy.

And so the Te Deum of the Commonplace was chanted before us constantly in living tones of simple sincere souls who see God in everything.

Hundreds of men, women, children would be going to the Ganges to bathe, to worship. Some would lie down in the cool of the evening to sleep beside the purifying Stream.

Mark Twain, speaking of some tests by an expert scientist in Government employ at Agra in connection with the water of the Ganges, remarks in his book, "More Tramps Abroad:"

"He added swarm after swarm of cholera germs to this water; within six hours they always died, to the last sample. Repeatedly he took pure well water which was barren of animal life and put into it a few cholera germs; they always began to propagate at once and always within six hours they were numberable by millions upon millions. For ages the Hindus have had absolute faith that the water of the Ganges could not be defiled by any contact whatsoever, and infallibly made pure and clean whatsoever thing it touched. They still believe it, and that is why they bathe in it and drink it. The Hindus have been laughed at these many generations," he continues, "but the laughter will need to modify itself from now on. How did they find out the water's secret in those ancient ages? Had they germ-scientists then? We do not know. We know they had a civilization long before we emerged from savagery."

In India every day is a day of worship, and every home is a temple. Except where poverty forbids, there is a room set aside in every home for devotion and worship. It may be very small, very humble, but it is God's room.

We went as often as possible to enjoy Arati, evening worship, in the house which was the Calcutta home of the Holy Mother during the last years of her life. It was but two minutes' walk from where we lived. The room she had used

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is now a Shrine to which many come day after day.

The next day after we arrived in Calcutta we made our first pilgrimage to Belur Math. After spending a little time in the Temple of Sri Ramakrishna, we were taken into the presence of the President of the Mission, the Abbot of the Monastery—Swami Shivanandaji Maharaj.

Here was one who had seen and talked with Sri Ramakrishna : one of that first group of Disciples who became the living example of what He taught.

To-day—his presence, his glowing countenance, the atmosphere of peace and love surrounding him overwhelm one with a sense of the spiritual world in which he lives. One becomes speechless. How to find the Source of that peace? It is not possible to convey any idea of what one experiences in that presence.

But so considerate, so loving is he that he would send many messages when we remained away, and always asked kindly, solicitous, humane, fatherly questions about our welfare when we sat at his feet. Our hearts reached out to catch his every word, and yet it was in the moments of silence, sometimes, when we felt most deeply that which cannot be put into words.

About seventy-five monks were living at the Math while we were in Calcutta. The Dispensary, the Library, the Industrial School for Boys, the gardens, a vast correspondence, hundreds of visiting devotees require the service of many.

From this Centre, groups of Monks go out to do relief work where there is flood, famine, or epidemic. It is the Centre from which many have gone to establish Maths, Dispensaries, Homes of Service, Schools, Libraries in a hundred cities and villages all over India and Ceylon.

From this environment of peace and harmony, of simple living and selfless devotion where members of the Order find joy unspeakable in the sacred associations, monks have laid aside the ochre robe and have come here to lighten our way. We know that the West may provide some physical comforts, but they have given up something of much greater value. They have separated themselves from surroundings which are inspiring beyond description to a pilgrim, a visiting devotee. How much more then must it mean to those who are of the Brotherhood?

When we ponder over the fact that there are five hundred of the Ramakrishna Monks who have renounced all that the world holds dear and are now giving themselves to the service of humanity, we can only dimly understand what it means to India and to the world.

It was our blessed privilege to be brought into contact with the enriching influence of these Monks. Here we saw Christianity in its purity. Here is the spirit of love which is more than tolerance, which gives but asks no returns. Not only the countless acts of kindness, of matchless hospitality, of constant thoughful consideration of details which united to shape an experience that sets before us a new outlook on life—not only these evidences of the only true brotherhood, but also those frequent occasions when the philosophy of antiquity, the spiritual lessons of every age and of every Teacher were laid before us in simple, clear words of practical teaching. Yet the outstanding experience of all the months was to be a witness of the daily expression of this very teaching in the lives of the Monks of Ramkrishna-Vivekananda.

We went out from Calcutta with hearts torn with a feeling of separation

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from hallowed places, from holy ones whom we loved and revered.

On arrival in Benares, our first stop on the journey through India, we were amazed, though we should not have been, to find ourselves feeling at home at once in the ancient, holy, fascinating city where we were guests at the Home of Service of the Ramakrishna Mission. We were impressed with the likeness which marks the members of the Order. However the form of service may differ, there is in all that same loving-kindness, the same forgetfulness of self which so deeply impressed us in the months of association in Calcutta. As we see one true representative of the Order, so are they all.

In Delhi, Bombay, Madura, Colombo, where we were met by devotees, we found the same spirit, as if the boundary of the Ramakrishna Math at Belur had extended covering the whole of India and including us within its shelter, protection and guidance.

Everywhere throughout India the Mission is respected, honoured, revered. Those who are its friends are accepted as the friends of India.

May we ever remember what we owe to the Spiritual Teachers who have come to us from the distant Centre. Shall we try to follow the example they have set, offering to them our loving service, our best hospitality, our fidelity?

Let us think of the millions in far-off India, not as "Masses," but as individuals who find their consolation and their hope in the Divine Mother—Mother and Father of us all—and let us offer to them the only thing they ask—our understanding and our sympathy.

In the words of Swami Vivekananda, "LOVE INDIA."

TAKE BUDDHISM BACK TO INDIA

By Edmond Holmes

5, Phene Street,
Chelsea,
London, S. W. 3.

To

The Editor,
Prabuddha Bharata.

Dear Sir,

I am glad to hear that my brief contribution* to *Prabuddha Bharata* awakened interest in certain quarters. Since I wrote it I have studied the Thirteen Principal Upanishads in Professor Hume's translation of them; and I am more than ever convinced that in the spiritual idealism of the Upanishads we have the grandest and truest interpretation of the Universe that has yet been presented to mankind. But it is a tragedy that its influence has not been more widely diffused.

The gist of its teaching, as I understand it, is that the appearance of intrinsic reality which the outward world wears is illusory; that intrinsic reality belongs to the Knower, not to the Known; that Brahman, the Real of all reals, and the Atman, the Soul of all souls, the Self of all selves, are one; that God, to use the word with which we are most familiar, is the real self of man; that what the Universe is in its inmost essence, that I—the *real* I—am.

*Published last year.—*Ed.*

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Knowledge of these truths, or rather of this one supreme truth, brings salvation. So the Upanishads tell us again and again. But how is that knowledge to be won? If it is to bring salvation there must be in it an intensity of conviction which will transform the whole of one's life. The Upanishads say much about knowledge, but too little about the winning of it. In some passages, and notably in the story of Nachiketas and Death (Katha Upanishad) the practice of *Yoga* is prescribed as the way to the desired goal. But Yoga, or ascetic self-discipline, involving as it does a withdrawal, partial or complete, from the communal life, from the common pursuits and interests of mankind, is for the few, not for the many. Also, the knowledge which it generates does not *necessarily* make for salvation, in the sense of being a transforming influence for good.

What provision did Indian philosophy make for the spiritual training of the average man? It handed him over to the Brahminic priesthood, who taught him the truth of things (or what passed for such with them) *symbolically*, *i.e.*, embodied it in a ceremonial system, and required him to express his belief in it by the due discharge of a series of prescribed rites. This led inevitably to the mechanicalization of his inner life. It also led to the outgrowth of superstition, for which there is no breeding ground so favourable as a predominatingly ceremonial religion, in which the thwarted desire for spiritual illumination finds an outlet for itself in fantastic beliefs of various kinds. What it did not lead to was the knowledge which enables its possessor to distinguish between reality and illusion, and which therefore transforms, or tends to transform, his desires, his aims, his ideals, his conduct and his character, his outward and his inward life.

Thus there was a gap in the teaching of the Upanishads which was waiting to be filled. The teaching was sublimely true as far as it went; and it was rightly affirmed that knowledge of its truth was necessary to salvation; but no provision was made for the acquisition of that knowledge by the rank and file of mankind.

It was Buddha's mission to fill that fatal gap. He said, in effect: "If you would find the real self you must *become* it. You must follow the path of self-transformation through self-transcendence, through leading a life of self-control, unselfishness, sympathy and love. Enter that path—a path which is open to all men—and *it will itself* become your guide."

The more immediate end which he set before his disciples was that of deliverance from the cycle of births and deaths, through the extinction of the desires which bind the wayfaring soul to earth. (Here his conception of salvation was in entire agreement with that which pervades the Upanishads). When those ties were finally broken the soul would enter Nirvana and pass on to a higher plane of being, a plane (we may well believe) in which rest and spiritual refreshment would prepare the way for renewed activity, for a resumption under new conditions of the work of self-transformation, of making spiritual growth.

No saner or truer conception of the meaning and purpose of life has ever been thought out by man. At every vital point the teaching of Buddha coincides with that of Christ and of all the great mysteries in all ages and all lands. It received a warm welcome in India, and maintained itself there as a dominant spiritual influence for many centuries. Then its influence gradually weakened; and at last it died out and was known no more in the land of its birth.

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Why did it die out? It is not for me to answer this question. There is urgent need for an authoritative history of the rise and fall of Buddhism in India to be written. That would be a preliminary step to the revival of Buddhism in India. I can see for myself that from the very beginning there was a latent antagonism between Buddhism and Brahminism, which was bound, sooner or later, to develop into open conflict, a conflict which would not cease till one of the two remained in sole possession of the field of battle. One of Buddha's leading aims was to deliver men from bondage to ceremonialism and priestcraft; to help every man to become his own priest, to work out his own salvation, to "be a lamp unto himself." This brought his teaching into potential conflict with the pretensions of the Brahminic priesthood; and in the course of time that potential conflict was bound to become actual. I have often wondered how Buddhist monasticism and Brahminic priesthood managed to co-exist and even collaborate for so many centuries. That some day or other their mutual incompatibility would manifest itself in open warfare was inevitable. Also, I can well believe that Buddhism in India shared the fate which awaits every institutionalized religion—the fate of being corrupted by success, of being formalized, materialized, mechanicalized, of losing touch, both in principle and in practice, with the spirit of its Founder.

On one supremely important point Buddhist monasticism did undoubtedly lose touch with the spirit of Buddha's teaching. Its denial of the soul, which brought it into direct conflict with the Vedanta philosophy and which deflected Buddhism from the main current of spiritual life and thought in India, was based on a misunderstanding of what Buddha taught. Buddha, like the Rishis, regarded the appearance of intrinsic reality which the individual soul or self wears as illusory; but he insisted, as they did, on the transcendent reality of the true self. Indeed, it was the finding of the true self which he set before his disciples as the very end and aim of man's life on earth. But when his followers, in the course of time, turned from the practical morality which he had prescribed to the metaphysical speculation against which he had warned them, they mistook his denial of intrinsic reality to the individual self for denial of reality to the self as such; and it was this flagrant departure from the Vedanta tradition, more than any other cause, which was responsible for the expulsion of Buddhism from India. Such at least is my conviction but of course, as an outsider, I speak on this point under correction.

On one point, however, I am quite clear. It is the desire of my life that India should take Buddhism back to her heart. If she did, then, for one thing, her 60,000,000 of "Untouchables" would cease to be the outcasts that they are now. But India will never take to her heart a Buddhism which departs from the spiritual idealism of the Upanishads; which denies what is of the very essence of that philosophy, the supreme reality of the soul, the self, the Atman, the inner life. Buddhism has as much to learn from India as India has to learn from Buddhism. When this is realized on both sides the way will lie open to the reconciliation of which I dream. I do not forget that on the side of India the caste system bars the way to the return of Buddha to the land of his birth. But will India remain in bondage to the caste system for ever?

I am, Dear Sir,
Your sincere well-wisher,
(Sd.) EDMOND HOLMES.

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DEVELOPMENT OF THE WILL

By Swami Jnaneswarananda

I

The "Will" is that special state of the human mind which is ready to express itself in the form of action, as distinguished from its passive state of mere thought or contemplation. Sometimes we simply think of, or contemplate certain objects, but do not want to bring those thoughts into action. Under those circumstances the mind does not express itself in the form of will. It expresses only in the form of thought, which always involves two aspects, touching the two poles—as in the swing of a pendulum—of ascertainment and doubt, and acceptance and negation, regarding any concept. Whereas, when the mind decides to translate its thoughts into action, it somehow overpowers the side of doubt. A definite conclusion, deliberate or rash, is necessary for the development of the will. In other words, the fewer are our doubts, the stronger is our will.

If we analyse the mind, we find that it expresses itself in ten different ways: desire, resolution, doubt, faith, ridicule, adherence, repulsion, bashfulness, comprehension and fear. Of these, the second state, namely, resolution creates the motive force of will.

The will may be called the "executive officer" of the human organism. In fact, it is the will which really is the machine for the materialization of our thoughts. We think, wish and desire, but very soon our thoughts vanish into nothingness and never materialize in the realm of actual events. In these cases the "chief-executive" was either absent or did not feel equal to the exigency. It is the lack of will which kills many of our thoughts, like seeds sown on a bed of hard rock. There are other thoughts of a higher order that cannot be materialized in the realm of matter. They can be enjoyed in the realm of spirit by bringing deeper understanding and broader unfoldment, but they do not necessarily have to be brought on the level of "material demonstration."

Suppose I have a doubt regarding something, and do not know just what it is. By exercising my thought powers I come to the conclusion that it is not "this," but it is "that." It is my thought process, as distinguished from my will, which brings its own benefit. Realization of the inner divinity of man is an unfoldment of the above nature, and it does not wait upon "material demonstration," so called.

Many people are of the opinion that a thought, howsoever noble and wonderful it might be, is not good if it is not translated into action. These are commercially inclined people, who understand only a bargain, and fail to appreciate the beauty, grandeur, benefit and reality of a noble thought for its own sake. On the other hand, there is the "Jnani" type that cannot enjoy things of the gross material plane as much as they do those of the subtle plane of thought. There can be enjoyment as real and substantial in the realm of thought as in the realm of matter. Therefore, this type does not place the will on a very high level. A Jnani would naturally say, "I do not want will power to translate my thoughts into action; what do I need action for, when my thoughts give me

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all the satisfaction, unfoldment and happiness in the world? I don't need to smother and squeeze a rose in order to know that it is beautiful!"

Let us take a very concrete illustration: Suppose an ordinary person of the world thinks that he will be happy if he can secure a large amount of money. This person cannot be happy merely by contemplating the thought of money. He must find out ways and means for getting it, and must develop a strong determination in his mind to withstand all hindrances and obstacles. Thus his materialized thought is expressed in the realm of matter by the actual possession of the desired amount of money. Whereas, a Jnani would receive the same happiness by realizing in the realm of spirit his unity with the spiritual essence present in the wealthy. Suppose you are taught to expand your consciousness until realization comes that you are one with the richest man in the world; would you still go out into the world of matter to make money? In such cases there is no greed to create the motive power of will in order to demonstrate.

I shall give another illustration: Ramakrishna was suffering from a very severe infection of the throat, and for some time could not eat. His chief disciple, Swami Vivekananda, was very much worried about him. He had the idea, that if Ramakrishna would only concentrate his mind, and form the will to get well, he could cure himself of that trouble. With that thought Swami Vivekananda approached Ramakrishna one day, and asked him to concentrate his mind on his throat to form a will to be cured. At first Ramakrishna objected, saying, "I have really no trouble, so why bother about this body? I have known that this body is not my Self, and if there is any disturbance on it, that does not interfere with my higher spiritual Self." However, his disciple insisted, "Don't you see that *we* suffer? It is not because *you* are suffering that we are asking you to be healed, but because *we*, who are ignorant, are pained to see that you cannot eat anything and are getting weaker and weaker every day. So consider our plight; please try to heal yourself." Ramakrishna did not say either yes or no, but simply replied, "I shall see." Then after a while, when he met Swami Vivekananda again, he told him how ashamed he was that he had thought of healing himself. In his own childlike mystic language, he related his experience. He said, "I went to the Mother and told her, 'Mother, these children (Swami Vivekananda and others) are insisting that I should get well and that I should be able to eat something, because when I cannot eat they are troubled. So if it pleases you, or if you think it is proper for me, will you heal me of this trouble?' The Mother smiled, and at once pointed out to me the thousands and millions of human forms on earth who were enjoying their meals and made me realize that I was present in all those different forms. She made me actually feel that I was eating so many meals every day without any trouble, so there should be no worry about one mouth when I was eating with so many."

This illustration shows that one can place one's consciousness to a level from where one can enjoy all material happiness just by means of one's spiritual expansion. For that reason, philosophers do not give as much importance to the will as practical people of the world do. However, the function of the will should, on no account be neglected or under-estimated. It is a very necessary function. Even those who want to attain spiritual greatness must develop the power of the will very

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carefully. Eventually they must go beyond it.

II

The three main functions of the human mind are feeling, thinking, and willing. A stimulus from the outside world creates a strong agitation in the mind, which at once sets the faculty of thinking into action. When that thinking power with the active force of feeling at its back, instead of being wasted through sentimental outbursts or expressions, is converted into will, something constructive and positive is accomplished. Therefore, for the development of a very powerful and strong will, it is necessary to exercise and culture these three functions simultaneously. One must have a very keen and sensitive feeling in order to be a successful man of action. Very often we fail to realize the need of a fine, sensitive mind for success in life. On the other hand, we think that the more "hard-boiled" a person is, the more successful he can be in the field of business. But this is absolutely wrong. A practical man of action has the subtlest kind of feeling. But in his case the tremendous force of feeling, instead of wasting itself in outbursts or demonstrations, converts itself into the form of an irresistible will. For that reason, in a practical man, we do not see any ecstasy, nor a waste of energy in ceaseless talk about his interests. He does not rave, he does not complain; he feels and contemplates; he finds out ways and means; and then he goes forward and executes.

Very often we find that when a strong stimulus concerning some need, problem or catastrophe presents itself before a group of people, many feel it very keenly. They then begin to discuss its ends. Instead of finding out a constructive remedy for the problem they simply make it more intricate by wasting their feelings and energy. Whereas, a person of strong will feels the problem even more deeply than the rest. He conserves his motive force, and does the necessary thing. This shows that feeling, instead of being a hindrance in the development of the will, really helps us, but when wasted in stupid outbursts, undoubtedly it becomes a hindrance.

Conversion of feeling into will is very important. The feeling must be there; the stronger the feeling the better it is for the development of a productive will power. The feeling should be sent directly to the head, where it must generate the strongest power of right contemplation and resolution. Ways and means for combating danger and obstacles in the way must be figured out, while the mind must be prepared to face and overcome them. Even if the whole world presents an impregnable wall of obstruction before you, are you ready to pursue your course with cheerfulness and indomitable courage? If so, all power and success are yours.

The Hindu philosophy believes in the unlimited possibility of the power of man. Man can do anything. He has the potentiality of infinite perfection within him. Only, owing to certain obstacles he cannot express that potential perfection in the realm of matter. But if he develops his will more and more, drawing his inspiration from the inner realm of spirit, he can achieve, even in the material world, anything he wants. Thus, it is the will which actually forms the connecting link between the inner spiritual body and the outer physical world. The inner subtle body is the workshop for contemplation, determination and recognition of dangers and difficulties. Whatever is decided there, is expressed through the physical body. Therefore a bridge is necessary to convey effec-

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tively the decision of the inner subtle body to the physical body. It is the will that transfers the inner spiritual forces to the physical body. Consequently if the will is not strong enough, the inner perfection of the spirit does not find any channel to express itself through the physical plane.

In order to understand the function of the will more clearly, let us discuss some other types of action for which, apparently, we do not need any will at all. Let us take, for instance, our reflex, automatic, instinctive or even inspired actions. When I move my limbs spontaneously, without having a thought behind it, or scratch my head unmindfully, the presence of the will is not recognized behind such actions. In moments of inspiration an artist may play his violin in such a way that he himself is not conscious of how or what he is playing. Led by some unseen force, as it were, he expresses himself. In this action also we do not generally recognize the presence of the will. Nevertheless we find wonderful expressions of perfection in the realm of action. According to Hindu psychology, these actions also have some very subtle and suppressed power of will behind them.

Let us now turn to the theory of Samskara. All our impressions remain on the surface of our consciousness for some time. Gradually they go down to the bottom and stay there in the form of tendencies, from where they control many of our actions. The reflex, automatic, and instinctive and inspirational actions are the results of the reaction of our Samskaras. The natural process of the manifestation of those Samskaras in the form of action involves the mediumship of the will. The will is there, but it reacts in a different way. When the stimulus of any action comes from without, the will reacts in a manifested form. In cases of reflex automatic or inspirational action, it is the Samskara which mainly supplies the motive power; therefore the will, although present, does not express itself distinctly.

III

For developing a strong and well-balanced power of will the very first requisite is the quality of "Shraddhâ." Although this term is a very important one in the vocabulary of Hindu philosophy, the English language does not have any single word to express its connotation. I shall give you an explanation of what is meant by this term.

Primarily, it is absolute faith in one's own self arising from the true knowledge. When one has done something correctly and successfully, one gains self-confidence or belief in one's power and ability to accomplish other things. That confidence and self-reliance which a successful, practical person gains from the result of his experiment and achievement is one part of Shraddha. Secondly Shraddha involves trust in the external world as well. If we are so cynical that we cannot rely on anything, it takes away all our inspiration. Thus an objective faith and confidence upon reliable agents is another aspect of Shraddha.

Suppose I want to co-operate with you in some project. My Shraddha, essentially, will give me the confidence in myself to reflect.

"Yes, I can do it. I have done many such things in my life, and I have succeeded in overcoming many dangers and difficulties. Although this might be a new experience for me, I do not find any reason why I should not be able to go forward and do it in the right way." Then I have to consider my relationship with you, my partner. With due observation and experiment

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I must develop an unshakable confidence in you. "Here is a person who has proved himself to be absolutely honest and dependable and I must trust him." When these two conditions, the subjective inspiration of self-confidence and the objective security of trust, are logically aroused, there comes a wonderful power in consciousness; that spiritual force is called Shraddha.

This faculty of Shraddha must be cultivated through all our education, and developed by actual "doing." In the educational system of ancient India, special importance was given to the development of this virtue, by having the pupil do something everyday without failure. A child of eight years is required to get up daily forty-five minutes before sunrise to do his morning meditations and prayers. For the sake of arousing confidence in himself he would be required to do various other regular daily practices. When he observes such disciplines for a considerably long period, he naturally develops a very strong character. He knows he is good for doing many things. For that reason, persistence in doing something regularly, and in overcoming obstacles and difficulties of all kinds, must be practised by all for the development of a powerful will.

I shall tell you the story of an old Indian lady, now about 90 years of age, whom I know. I know that she has been observing a daily practice in which she has never failed for a single day. She reads the Bhagavad-Gita, consisting of 700 verses, in the original Sanskrit, every morning after finishing her morning bath. Until she has finished her recitation she will not start anything for the day. She will not eat her breakfast, nor will she talk to anybody before she has finished reading the Gita. That observance or ritual, she has kept up every day of her life, for fifty long years! It proves beyond any doubt that she has aroused in herself the power of a tremendous will. No sickness, no inconvenience or emergency of any kind, or even travelling, could, for even a day, interfere with her practice. That is how a strong will is developed.

If you want to have a strong will developed in a child, he should be taught to do something, no matter what it is, in the face of difficulties and obstacles. He has to testify to himself in actual practice that he has the power of standing against difficulties or unfavourable circumstances to gain his end. If we allow ourselves to become so many "weather-cocks" which change with every change of the weather, it will be very hard, if not impossible, for us to develop any will power. In order to develop a productive will we have to be adamantine. We must be able to take a heroic stand and throw the challenge, "Let all obstacles, oppositions and so-called bad luck surround me, let fortune come or go, let disgrace, or even death stare me in the face, I am not going to give up. I want to see how far I can persist." It does not matter what you are doing. You may be working in a laboratory, a workshop, in the field of social service or at home, but so long as you are doing your work persistently without allowing yourself to be overpowered by any danger, obstacle or inconvenience, certainly you have developed a strong will, and that will power can be applied for the attainment of any end. Brought to bear upon material success, that tremendous power will surely produce wonderful results in the realm of matter. Brought to bear upon spiritual attainment, it will bring the highest illumination in no time.

It reminds me of Buddha. He was experimenting on different processes of illumination. He could not persist in

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any particular method, although he had the power, because very soon he would discover its futility and impotence. He became disgusted and almost hopeless because he could not find anything upon which he could rely. Then, one day, he simply determined not to give up his meditation unless he received the highest illumination. He sat under the famous Bo tree, and made the following resolution: "I will sit here even if I die of hunger; even if my bones, skin and flesh be shattered and go to pieces, I am not going to move an inch from this seat of mine until I realize the truth which is the highest prize of my life." Before such a strong resolution no secret could remain unveiled. It was by the sheer force of strong determination and will, without being taught by any teacher, that Buddha received the state of Buddhahood.

Hindu philosophy prescribes many practices, rituals, forms and formalities, just for the psychological reason of the development of a strong will. We talk about philosophy, we rave about knowledge, we lecture how ludicrous and meaningless it is to go through rituals, but how many of us realize that by mere talking, or even by comprehending truths with our intellect, we cannot improve our character unless we put those truths through a certain process of practice! So it goes without saying that for the attainment of anything great in any sphere of life, material or spiritual, we need the development of a strong will which is the outcome of the tremendous discipline of Shraddha and "Abhyasa" or regular practice.

IV

One more point I should like to discuss before we conclude. Will is an expression of the quality of Rajas. In order to overcome the inertia and lethargy of Tamas we must cultivate and develop the power of Rajas. In other words, to overcome our laziness, we have to develop the power of doing something, no matter what it is. After we have developed that Rajasic quality of the will, it becomes much easier for us to convert our productive activity into Sattwic peace and knowledge. I shall conclude by giving you a rather surprising instance.

A celebrated teacher in India, who is very well known all over the world, gave some very shocking counsel to a student who came to seek his advice. There was an educated young man who used to come to him and talk—he was very good at talking—about disciplines, practices of Yoga and various other deep subjects. It seemed that he had quite a lot of information stored in his brain. One day he approached the teacher to ask if he would give him some special instruction for the development of his spiritual condition. The teacher noticed that he was only good at talking; so far as practice was concerned he was absolutely incapable of doing anything, no matter how simple it was. The constructive phase of energy was totally dead in him. In other words, he was in a deep Tamasic state of mind. After a long pause, and with great seriousness the famous teacher instructed him to tell all kinds of lies from that day on, warning him to be very careful not to get caught. Of course, the student, as well as all those present, were simply shocked to hear the world-renowned teacher giving that wonderful piece of spiritual advice to a "seeker of truth." After the young man had left, one person asked the teacher what he meant by advising the boy to tell lies and to be careful not to get caught. The teacher smiled and

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said, "That was the only activity I could prescribe to that Tamasic young man, who could only talk and talk, but would never do anything. I wanted to arouse some sense of activity in him. He lacks will power; he can talk wisely but cannot do a thing. I decided to take advantage of his natural tendency and to set the ball of activity rolling in him. Let him tell lies,—which in fact he is doing ignorantly—but let him do so knowingly and intelligently and he will be doing something constructive. To be able to lie cleverly and not to get caught is a difficult thing. He will have to be tremendously active in order to do so. If he succeeds for a few days, you will find a change in that man; you will find he will not talk so much because he must plan and arrange his speech in a way favourable to him. Thus only, could his sleeping faculty of will be awakened; and then, of course, I know to convert that Tamasic will into something better."

Sometimes for one's benefit, one has to take recourse to some so-called lower kind of action in order to make oneself fit for a higher. Finally a time will come when there will be no need for action whatsoever. In the highest state of illumination one transcends the mind, the Buddhi, the will, and, in fact, everything belonging to the domain of Prakriti.

THE INNER MOTIVE OF INDIAN ART

By Shishir Coomar Mitra

I

The dominant note in the Indian mind, its inherent temperament is essentially spiritual; and the culture evolved by the creative action of that mind is a clear reflection of that peculiar tendency which becomes defined in the various forms and instruments expressing the unique ideals of the thought and wisdom of India. Being as ever the most effective medium through which the Shilpi-Yogis (as the artists are called in India) communicated the truths of their spiritual realizations, Indian art has never been the product of any independent creative effort, but a spontaneous revelation of the different ideations of Infinite Beauty. The modern slogan "Art for art's sake" exposes the outgoing trend of the modern mind, and does not touch even the fringe of the profound significance in which art is idealized in India. It is because of the extreme emphasis we generally put on the superficial views of things to the utter neglect of the deeper, that we are being shunted off from the inroads leading to the inner meaning of all phenomenal appearances. Art in India counts not so much on the physical as on the supra-physical. It has very little to do with the outward manifestations either of Nature or of any material artificiality. And while it discourages the mere worship of form, it loves life and its psychic vivifications. Its supreme function lies in its distinctive power of suggestiveness. In representing a man, the Indian artist unlike the Western would not stick to a strict observance of the anatomical details of

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the human system, but to his conception of man, a mental image of what he understands by it, for, it is not human anatomy only in which he is interested; it is rather a man an idea, and not a picture, of which he strives to evoke in the mind of the spectator.

The origin of art-sense in the Indian mind may, in short, be ascribed to the theory propounded by Indian philosophers that this phenomenal universe is pervaded by infinite energy or Shakti which pours itself into every name and form and in its more refined stage, generates in man a creative urge in response to which he develops his arts and letters. The Indian artist is thus the vehicle of divine expression of how the One, for fulfilling His desire to be Many, infuses in him an abundance of creative energy which in its turn demands release in the projection into finite forms with the result that the creation of the artist is elevated into a complete act of divine efflorescence wherein man is as much a medium of the Divine Artist as an art form is the medium of the human craftsman. But how does the artist imbibe that habit of mind which would enable him to react to the subtle touches of the Cosmic Personality? When he receives a message from 'the exhaustless source of truth,' or catches a glimpse of Beauty Absolute, or hears the music of the Lord's Dance, he feels transported into a region far beyond the reach of the ordinary consciousness, and becomes so very overwhelmed with joy that he forgets himself, forgets his duty in the worldly plane, and ceases to function as one with any creative purpose in life. But this state is never the desired end of the artist whose mission it is to unfold his inward vision in the language of art for the delight of others; he has therefore to descend from the height of his Yogic trance, to the reality of the visual, if not matter-of-fact life, by thinning the veil or 'the permeability of the diaphragm' which separates, as it were, the conscious from the superconscious state of existence. And when this synthetic vision of Unity dawns upon his soul, he finds his way clear to the attainment of a practical knowledge that may conveniently be developed into a thorough grasp of the various technicalities of craftsmanship.

Indian art has always been the handmaid of Indian religion. Religious imagination needs everywhere the help of art-creations for its development and fulfilment. The intense religious fervour of India's soul has made immense contribution to the growth and evolution of her consummate art which is undimmed by the ravages of time and man proclaims to this day its deathless glory and unparalleled excellence. The Hindu art has been a handmaiden of the spiritual experiences of the Hindu devotee and saint. When the Hindu realized what is called the Motherhood of God, his soul could not rest satisfied with his inner spiritual beatitudes only. He wanted to seize and enjoy the presence of the Supreme Mother with all his being, his inner consciousness and emotions as well as with his outer senses. And in his attempt to meet this crying need of his soul, he created a form of the Mother God, though he knew all along that this figure made by his own hand, or conceived by his own soul could never be the Universal Mother whom he wanted to worship; nevertheless he would not fail to taste the delight in suggesting through the figure at least a fragment of the immensity of his love for his Mother. Almost identical in zeal is the Buddhist monk whose impetuous love for the Master, whose ardent admiration for the teachings of the Lord Buddha, is so clearly vivid in the radiant art of the Buddhist age. The art of India does not stop in

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being merely an aid to the religious aspiration of the people; it does as well seek to fulfil the higher spiritual possibilities of man. The Vedantic conception of the oneness of all life is verily the basic principle which the artist realizes in his own self, so that it may be possible for him to visualize the Supreme Being as the Primal Source of the different archetypes of Beauty which he symbolizes in suitable patterns of his craft. Here we find an echo of Wagner's definition of art "as the accomplishment of our desire to find ourselves again among the phenomena of the external world."

II

The Indian artist expresses not what he sees but what he feels, not what he experiences through his sensory organs, but what he realizes through his intuitive power; and this subjective experience he can best express only when he realizes his identity with it—in the same way as the *Atma* or the soul of the Yogi becomes one with the *Paramatma* or the Over-Soul of the Brahman. The emotional knowledge of the idea essential for reproducing it in matter, is rendered clear to the artist when he could pitch up his imagination, and catch a glimpse—as we have said before—of the vision of the cosmic unity in which the idealist and the ideation lose their separate entities and become one, only to emerge transfigured into a new state that enables the artist on a grosser plane to give the most faithful expression to the truths of that fecund union. Passing in this way through a regular course of psychic culture the artist grows in power of that inward light which exalts his soul, gives a spiritual turn to his mental make-up keeping it ever ready to respond to the creative urge which he might feel within him in those rare moments of self-communion. The practice by the Indian artist of this Vedantic method of self-realization indicates that art in India is interwoven in the fabric of her spiritual life. In India artists were called Sadhakas or spiritual aspirants who were men of religious turn of mind, and in most cases, led ascetic lives keeping away from worldly distractions, living in solitary caves or monasteries, always in touch with the religious heads of the people. There were monks who were adepts in arts and crafts, so much so that almost the whole of the Ajantan art is the work of groups of such monks residing in the caves for the Sadhana of spiritual illumination. The selfless character of these artists—monks and ascetics—explains the fact that nowhere in the entire range of ancient Indian art-expression could be found a single name of the master-artists who conceived and elaborated them in the most striking terms of rhythmic beauty. The necessity of purificatory practices is stressed in the Shilpa Shastras as an unfailing aid to the artist for realizing the sacredness of his avocation, and according to the Samskara, for clarifying his outlook on the higher ambition of his soul in respect of his æsthetic creation. These practices consist of a regular course of observance of formalities such as that "the artist should begin his work, with his face towards the east, thinking of God, clad in white garment and restrained in his soul and meditating on his ISHTA-DEVATA—God of his heart—for the invocation of a conception of the image he wants to describe in the figuration of his craft. The need of such ritualistic performance was held to be as indispensable as the practice of the Yogic method which reflects the introvert, as the former does the extrovert movement going on in the artist's mind. It is clear that Indian art was part

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and parcel of the spiritual life of the people; and it was never the idea of the artist to employ his craft for purposes other than the inner regeneration of man. If it was ever necessary to embody any secular idea it had to be done in strict conformity with the traditional technique which would invariably suffuse the externalization with a peculiar feel elevating the whole show to its utmost æsthetic possibilities. The human touch in the Rajput paintings is not unoften overshadowed by the religious atmosphere that pervades a greater portion of the region of the artist's conception, not merely for the subjects treated in the paintings but for the supreme manipulation of line and colour and the clever execution of the perspective.

The Indian artist is both a Yogi and a Bhakta; the Yogi because he has to go through a course of spiritual discipline, and by meditation and intuition, visualize the Idea or Type-Idea in which are rooted the special forms apparent to the human eye, or pervious to the sensory organs; the Bhakta because when the complete vision of the idea reflects on his emotions, he begins to enjoy the Rasa or æsthetic delight which he embodies in form only to give it a visual permanence. The artist Bhakta pours out most lavishly the creative wealth of his soul in perfecting the form as beautifully as possible bearing in mind the eternal promise of his Lord (Shri Krishna in the Gita), "I am the splendour of the splendid things." Subjectively viewed, *art* deals with the world of Being, the world of abstract and original transcendence, the world of Yogic idealism; whereas *arts*, from an objective standpoint, deal with the world of Becoming, the world of Rupam, the world where the rhapsodies of Bhakti thicken into lovely forms for perennial delight and inspiration.

III

It will be necessary now to see how each of the different forms of arts fulfil the essential intention of Indian culture. The reference to the art of painting in the Upanishads and in other religious and epic literatures as the Ramayana and the Mahabharata containing abundant evidences of the culture of this art in those early days proves beyond doubt the existence of this art in India since almost the very dawn of Indian civilization; and its practice was stimulated under royal patronage expressly for the education of the people, that education which nothing but a study in the art of painting both from the objective and subjective view-points can possibly impart to the youths and the adults, and to every person in any age and condition of life. Every royal palace had a Chitrashala wherein was arranged in beautiful galleries the best works of art. The training of the prince in the science of administration would be considered incomplete without any knowledge of the arts, particularly the art of painting. The high importance the ancients attached to painting was due to its being very powerful in its effect on the mind. In one of the Shilpa Shastras known as *Vishnudharmottaram* (the earliest exhaustive account of the Indian theory of painting) we read that works of art as painting "cleanse and curb anxiety, augment good, give high and pure delight, cancel evil of false dreams, please God, and are conducive to Dharma (religion) and Moksha (salvation)." Here in a nutshell is given all the ends which we strive for achieving in our religious life by practising austerities and other rigid courses of self-discipline. The highest aim, the be-all and end-all of our religious aspiration may thus be attained by a systematic culture, and a proper understanding of the inner profundities, of

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good painting, the philosophical significance of which requires to be interpreted in the light of the methods in which psychology and metaphysics try to represent the mental changes in the various stages up to the transcendal one by the appropriate process of logic so as to bring out a definite conclusion. Painting endeavours in the same method to reproduce primarily in conventional lines the varieties of sentiments and their probable effects on the nervous system as conceived by the painter. And this psychological transformation will be complete when, as a vivifying factor in the drawing, the colours will be applied, and the finishing touches of the brush given. The development of the retina or the optic nerve is essential to the receptive power of the spectator. The success of a good painting depends upon the measure of its influence upon the sense organ. The emotional response which good painting evokes in the spectator transmutes the baser elements in him, and lifts his soul higher up into the realm of imagination where he could vicariously realize his own self in the type of beauty, goodness or truth which that particular picture is desired to represent.

Sculpture is another form of art in which India specialized in the sense that the image or the icon is considered not in its fine exterior or its well-built or anatomically perfect form, but in the degree of its efficacy as plastic figuration for intimating divinity or any spiritual conception. Unlike in painting where group drawing enhances its beauty and the totality of its effect, in sculpture the whole idea has got to be crystalized in a single figure, and by graceful moods and cadenced poses, a complete drama composed within the compass of a limited form. The highest virtue of sculpture lies in its suggestiveness. The infusion of Prana or life-force in the figure requires the utmost exertion on the part of the artist since he has to visualize by Yogic contemplation the Idea of the Type which he desires the image to suggest (Sukracharya). In the figure of a Dhyani Buddha one could very easily catch the idea of a supreme equipoise or absorption in meditation, a state of Samadhi when the sense of the external merges in the super-sense of inward equilibrium. No better form can indeed be given to such a sublime conception than that plastic one which is bound to rouse our inmost soul to the reality of eternal truths.

Indian architecture did not rise out of any secular need of the people. As religion was the soul of Indian culture, temple, its symbol, was the centre of Indian architecture of which the utilitarian values are far outshone by the spiritual quality breathed into it by the idealism of Indian thought. The music of architecture is of universal appeal, its poetry enchants every soul irrespective of creed and race. This mystical virtue in architecture solidifies matter as it rises at the bidding of thought into magnificent temples. Each type of temple in India is an articulate symbol of a great thought. The Indian ideal of the Godward endeavour of human life finds its eloquent expression in the Indian temples with conical towers which diminish and taper off to a spiral, as the matter aspect of human life thins out with the gradual dawn on it of the Brahmic consciousness till it mingles and loses itself in the infinities of One Absolute. The rhythmic proportions in the various constructional aspects of a building tend to affect most deeply the mind of man. The light and dark spaces of a room, the size of its doorways, the length and breadth of its cornices do unfailingly influence the mental outlook of its dweller. Literally

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true is Emerson's idea that much of the evils of society may be removed by turning to a higher direction the current of the bizzare forms of modern architecture. India realized the truth of this saying and called her architects priests who are directed in *Manasara*, an ancient treatise on Architecture, to master the Vedas, and the Shilpa-Shastras, and to undergo a course of Yogic discipline for acquiring proper competence in constructional science.

IV

It will be evident from what has been said above of the three more prominent visual forms of Indian art that their common quality is a tendency to gravitate to the spiritual values of the creative efforts of the Indian mind and to breathe into the life of man a spirit of adventure in the inner court of life where the mind loves to ramble in a fit of self-oblivion. An art which derives all its beauty and vision, all its light and inspiration from the infinite source of spirituality cannot indeed be any hothouse growth, or an excrescence on the life of the people, and so it has ever been an essential phase of Indian culture. "The whole power of the Indian artists," in the beautiful words of Shri Aurobindo, "springs from their deliberate choice of the spirit and hidden meaning in things rather than their form and surface meaning as the object to be expressed. It is intuitive and its forms are the very rhythm of its intuition, they have little to do with the metric formalities devised by the observing intellect; it leans over the finite to discover its suggestions of the infinite and inexpressible; it turns to outward life and nature to found upon it lines and colours, rhythms and embodiments which will be significant of the other life and other nature than the physical which all that is merely outward conceals. This is the eternal motive of Indian art."

SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

(St. Francis and the East)

By Sister Devamata

There was a natural orientation in the mind of St. Francis. He reached out toward the East instinctively. This may have been due, in part at least, to early influences. His father, who was a cloth merchant, went yearly to the great Fairs in France to buy and sell. These Fairs were frequented by wealthy merchants from the near and far East. Francis may have been with his father and seen them there; or the father may have brought back thrilling accounts of them, which stirred the boy's imagination. There was also an Eastward tendency in the spirit of the time which Francis, as he grew older, may have reflected. Paul Sabatier, in his *Life of St. Francis*, states that all the best minds of that period were turning toward the Orient for fresh inspiration and renewal. The countless so-called heresies which rose in the Church during the thirteenth century were nearly all infiltrations of Eastern thought.

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One especially took heavy toll in the Order of St. Francis. A number of the Brothers were condemned to harshest imprisonment for their heretical interest, and John of Parma was deprived of his office as Minister-General because of his avowed admiration for the alien teaching. Some claimed that Francis too was influenced by it; but Francis was too little concerned with doctrines or theologies, he was too wholly himself, to have his point of view coloured by any extraneous thought. His inspiration came direct and from a Divine Source. The founder of the heresy was Gioacchino di Fiore, a Seer of Calabria; but he might have been an Eastern mystic from some Himalayan hermitage. He was also eminently Franciscan, stressing just that which Francis stressed later,—disregard for learning, complete poverty, and love of Nature. The story is told of him that once he was preaching in a chapel, which grew almost totally dark because of a storm cloud. Suddenly the cloud broke, the sun shone through and the chapel was flooded with light. Gioacchino paused, saluted the sun with folded hands, chanted a psalm and led his congregation out to enjoy the beauty of the landscape.

Francis, with all his religious fervour, was still a knight with a thirst for adventure and sacrifice. The East not only drew him, it tempted him. He dreamed of converting all the Saracens to the faith of Christ and in the autumn of 1212 he set sail for Syria; but he was shipwrecked on the way and returned to Italy without accomplishing his mission. Undaunted, he tried to reach them in Morocco and in Egypt. Here is a letter written by a French gentleman who met Francis on his journey. "I announce to you that Master Reynier, Prior of St. Michael, has entered the Order of the Brothers Minor, which is multiplying rapidly on all sides, because it imitates the primitive Church and follows the life of the Apostles in everything. The Head of these Brothers is named Brother Francis; he is so lovable that he is venerated by everyone. . . . For days together he announced the word of God to the Saracens, but with little success; then the Sultan asked him in secret to entreat God to reveal to him by some miracle which was the best religion."

The Sultan remained unconverted, for Francis had no desire for a miracle—he once expressed the hope that he might never perform one. It was also not his habit to be insistent in his efforts at conversion. "I ask to be full of respect for all men," he declared, "and to convert more by example than by words." Many other Eastern missionary expeditions were planned and some were carried out; but no mention is made of India in connection with any of them. It is not known whether Francis' thought reached out so far, but it is acknowledged by his biographers that certain heresies of the time were directly traceable to Buddhism. As he was setting out on one of these preaching missions, these were the instructions he gave to the Brothers who accompanied him. They might as well have been uttered by Lord Buddha to his disciples: "Set forth," he said, "and walk two by two, humble and gentle, keeping silence, praying to God in your hearts, carefully avoiding every useless word. Meditate as much while on this journey as if you were shut up in a hermitage or in your cell; for wherever we are, wherever we go, we carry our cell with us. Brother Body is our cell, and the soul is the hermit who dwells in it, there to pray to the Lord and to meditate."

Meditation was a constant practice with St. Francis. With all its arduous

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activity, his life was intensively subjective. It is that which lends it its Oriental quality and makes him seem so closely akin to the great Teachers of India,—especially to Sri Ramakrishna. He might toil with his hands, wash the aching limbs of lepers, preach and convert men, but yet he found time for long hours of prayer and meditation. If the day failed to give them, he stole them out of the night. When there was respite from preaching and serving and toiling, he would hide himself away in some solitary hermitage and spend day and night both in communion with the Most High.

This was true of all the early Brotherhood. They were essentially inward and subjective. Meditation and prayer were the sustenance of their being. If they had chosen poverty, it was less as an act of self-denial than as a means of freeing themselves from the trammels of material things that they might give themselves more wholly to God. Francis had to watch them constantly that they did not lose themselves in the transcendental and forget their service to the world. They would fast too long, pray too long, meditate too long. Rufino had to be coaxed from his forest hiding to bathe a leper; Egidio and Bernardo had to be called back to earth.

Brother Egidio provided his meager needs by mending shoes, yet he had the gift of ecstasy, which was the Franciscan term for Samadhi or superconsciousness. He would pass into the state of ecstatic vision at any time, in any place, and he would seize a tree or a post to keep from falling. One day, speaking of the delights experienced in meditation, he exclaimed: "Contemplation is fire, unction, ecstasy, savour, rest and glory. I do not wish to die better than as a contemplative." Occasionally a Brother would try to question him as to what he felt and saw when he was in the higher state of consciousness; invariably his reply would be: "What thou seest, thou seest; and what thou hearest, thou hearest"; which reminds us of the answer to the same question given by Sri Ramakrishna: "If some one should ask you, what is the taste of *Ghee* like, what would you say? It is like the taste of *Ghee*."

Brother Bernardo also had the power of Samadhi. A record of the time tells of him that so stirred within himself was he on one occasion by the hearing of the mass, that, without winking his eyes but gazing fixedly, he remained motionless from morning until nones (three o'clock), insensible to all outer things.

When he returned to himself, he went shouting: "O Brothers! O Brothers! O Brothers! there is no man so great but that he would lightly carry a sackful of dung if thereby he could gain so noble a treasure." And the record adds: "Because his mind was altogether loosed from earthly things, he after the fashion of the swallow, winged his way to very great heights through contemplation; so that, sometimes for twenty days, sometimes for thirty, he abode alone on the tops of the highest mountains contemplating celestial things."

Francis himself spent long hours rapt in ecstasy, and among the Brothers were not a few who had the gift of higher consciousness. Their lives were so free from earthly concerns, so wholly given to God, that it was not difficult for them to enter into communion with Him. A contemporaneous account gives this picture of their manner of living:

"Eager were they all each day to pray and to work with their hands, that they might put far from them all

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indolence, that enemy of the soul. In the night time they rose and prayed most devoutly with profound sighs and tears. They loved each other with a cordial love, and served each other; and one man gave his brother bread as a mother feeds her only and well-beloved son.

"Such love burned in them that it seemed a light thing to them to give their bodies up to death, not only for the love of Christ, but for the saving of the souls or the bodies of their brethren. . . . They were so founded and rooted in humility and charity that one revered another as his father and lord, and those who rose to the office of prelate, or had other favour of rank, seemed lowlier than the rest. Ever prepared for obedience in all things they gave themselves up continually to the will of him that had command over them, making no nice distinctions between just and unjust commands; for whatever was ordered they held to be God's will, and to do His will was easy and sweet to them. . . .

"No one kept anything for himself; but the books and other things given to them they used in common, according to the rule observed and handed down by the Apostles. True poverty was to be seen in them, yet liberal and open-handed were they with all things given them by the Lord, giving freely, for His love, to all that asked of them. And when they went along the road and found poor folks that begged alms for the love of God, if they had nothing else, they gave them some part of their raiment, poor and spare though it was. Sometimes it would be the hood they would give, tearing it apart from the tunic, or perhaps a sleeve or some other part. . .

"In their poverty they were gay, for they had no desire after riches, but despised all worldly things that are dear to the lovers of this world; especially money, which to them was as dust to be trampled under their feet. . . . And ever they rejoiced in the Lord, not having among themselves anything to be sad about. So far as they were parted from the world, so much nearer were they joined to God, walking in the way of the Cross and in the paths of His justice."

St. Francis did not borrow from the East. He was not influenced by the East. He was Eastern in his nature. If he had not been, he could not have had the profound insight into the Christ-life and Christ-ideal which he possessed, for Christ was an Oriental. St. Francis was also typically Western and Italian. He was both Western and Eastern, as Sri Ramakrishna was both Eastern and Western. In their nature and in their thought they touch all points of the compass and go beyond. Sri Ramakrishna declared more than once that he saw his devotees coming to him from many lands and many peoples, across seas and continents. And St. Francis told a Brother, "I beheld a multitude of men coming toward me, asking that they might receive the habit of our holy religion; the sound of their footsteps still echoes in my ears. I beheld them coming from every direction, filling all the roads." Sri Ramakrishna set no boundaries to his labours for mankind, neither did St. Francis. They raised no barriers between one group of humanity and another. They came for all men. Their vision for their task was a world-vision.

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INDIAN LABOUR

Shib Chandra Dutt, M.A., B.L., F.R.E.S. (London)

The *Economic Journal* (the organ of the Royal Economic Society, London) for September, 1932, contains a deep, sympathetic and interesting article by Mr. G. T. Garratt on the problems of Indian labour. As Mr. Garratt 'has spent some months in examining the conditions of labour in the Calcutta area as adviser to a firm with a number of jute and paper mills,' it would be useful to learn as to what are the main problems of Indian labour, as envisaged by him, and as to how they are, in his opinion, to be tackled.

'Casualness'

He first raises the question of the 'casualness' of Indian labour. By that he means that the labourers drift from mill to mill at comparatively short intervals and also that the attention of the labourers is divided between agricultural work, on the one hand, for some months and work in the mills, on the other, for the remainder of the year. The truth as to the former point would be apparent from the fact that the labour turn-over in the mills and factories is very great. It is pointed out that even in a mill like the Angus Jute Mill, which 'has probably the best lines for its employees in the Calcutta area,' the labour turn-over is as much as 12 per cent per month. What is this casualness due to? The two main reasons assigned are :—first, that the labourers come to the mills under the impression that they can quickly get rich by working in the mills, this impression being formed by the rosy pictures painted before them by the recruiting Sardars; in other words, that the labourers do not look upon factory work as a permanent source of livelihood, but only 'as a purgatory to be endured' with a view to enhancing their income. The second reason pointed out is that the mill-owners do not care to provide their labourers with such quarters as would enable them to live near about the mills and factories with their wives and families. That attitude on the part of the mill-owners is said to have been caused by the fact that sufficient labour is always available at a cheap rate and hence the incentive to create a permanent labour force is lacking. Another reason may be added here, *viz.*—that the connection of some of the labourers with lands or agriculture in their village-home, prevents them from cutting off all connection with their village and causes them to return to the village, usually once a year, to look after agriculture and 'to ensure that their rights are still recognized.'

Housing

The next problem, already hinted at above, is that of housing. The writer points out that the majority of the labourers live in Chawls and Bastis—which are nothing but the worst of slums. As a result, the labourers, as also their children who happen to be born in the mill area, 'develop the worst sort of slum mentality.' The distressing character of the ryots at Calcutta and Sholapur is said to be due a good deal to the fact that the young men living in those slums look after such ryots as a good opportunity for

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making gains. Life in the slums making decent family life impossible, is also responsible for the fact that the number of women in the mill-areas is extremely disproportionate to that of men, the women being one-fifth of the men. All the women are not the wives of the men, many of them being widows and women of doubtful position lured into the mill-areas by the recruiting Sardars. It is said that in order to avoid 'a life of complete promiscuity,' the women 'take temporary protectors from amongst the better paid workers.'

Child Mortality, Diseases, the Rate of Wages, etc.

Our attention is also drawn to the scale of wages paid to the labourers. It is opined that if 'the bare cost of the simplest food *plus* 75 per cent, is taken as the subsistence level, most of the women labourers, and a very considerable proportion of the men labourers do not get wages above that level. Further, the mill population is pointed out as being "riddled with disease," it being said that even if a conservative estimate be made, 75 per cent of the labourers is infected with venereal disease. Child mortality among them is also very high. Further, as the writer says, 'illness associated with bad living conditions is very rife.'

De-casualization and Re-housing

How are those various problems going to be tackled?

As regards the 'casualness' of Indian labour, the Royal Commission for Indian labour had looked upon it 'as a permanent feature of Indian industrial life' and had even considered it as 'advantageous.' Mr. Garratt however sharply differs from that view. He urges that unless the labour force attached to a mill be comparatively permanent and unless the labourers give up their connection with land and agriculture and take to work in the factories as their sole source of livelihood, it will not be possible 'to institute any real scheme for their improvement.' The present writer ventures to think that Mr. Garratt's opinion is the more correct one. Indian industrial labour must be de-casualized if its lot is to be ameliorated. To bring about this de-casualization it is pointed out that new labour-towns and villages will have to be developed round about the mills for the habitation of the labourers, that new town-planning schemes will for that purpose have to be inaugurated wherever possible, and that, wherever necessary, the factories themselves will have to change their sites for the better accommodation of the labourers. For the development of the new labour-towns the passing of a new Land Acquisition Act is pointed out as necessary. The necessary capital must come from the employers, and for this a new outlook would have to be developed among them. As regards the quarters, it is suggested that these must have the requisite degree of 'privacy and seclusion' for the wives and families of the labourers. Further, that these must stand on plots owned by the labourers and must be rain-proof and moderately cool. Mr. Garratt further suggests that the houses must have separate washing and lavatory arrangements.

So far with regard to housing. The provision of better houses in the mill-areas would no doubt prove a strong inducement to the labourers for living comparatively continuously in the mill-areas along with their wives and families, but it would not necessarily cut off the connection between the

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labourers, on the one hand, who happen to have some sort of agriculture in the villages and their agriculture in the villages, on the other. Mr. Garratt does not discuss as to how that is to be brought about. In the opinion of the present writer that can be brought about by the amendment of our land-laws and laws of inheritance in such a manner that the fragmentation of the holdings would be impossible and the size of the holdings would be prevented from becoming smaller than what, at a particular period, is found to be an economic holding. This will prevent practically any and everybody having an interest, however small, in mere patches of land and hence in agriculture and would thus release a large body of our rural masses for exclusive devotion to factory-work.

The Present Opportunity

One satisfactory feature arising out of the present slump is pointed out to be that a certain number of unemployed labourers are at present living about the mills, first, in expectation of future employment and, secondly, because their means are not sufficient to enable them to go back to the villages. Another reason compelling them to hang on round about the mill is that, because of the scantiness of their means, they would not be welcomed with open arms by their co-villagers but, on the contrary, would probably be treated as outcasts, even if they could at all manage to return somehow. Hence it is stressed that the present slump has thus perforce brought about a partial de-casualization of labour. Mr. Garratt therefore advises the employers to grasp this opportunity and to take the necessary steps for setting up, as far possible, a permanent labour force round about the mills.

Minimum Wage, Sickness and Unemployment Insurance, etc.

To improve the lot of Indian labour he further suggests that a law must be passed specifying a minimum wage for the labourers and also one for their insurance against sickness and unemployment. He also urges the establishment of Savings Banks to enable the workers to put in their savings in the banks. He thinks that there is 'a considerable demand' for Savings Banks among the factory labourers. In this connection he expresses the opinion that the starting of Co-operative Credit Societies among factory labourers 'would not be practical' so long as the connection of the labourers with the factories is as insecure as at present.

Participation in Profits and Control; Provision for Education, etc.

These are, in short, the proposals advanced by Mr. Garratt for the amelioration of the Indian labourers. A few other suggestions towards the same end might be made here. For instance, one might suggest that the labourers should, as a matter of law, get a decent and definite percentage of the profits of the mills to which they belong, that they should have a voice in the management of the mills, that the mills should, under legal compulsion, make definite and adequate provision for the technical and general education of their workers, and so on. Considering, however, the fact that present-day Indian labour is very backward and disorganized, in addition to being illiterate, it is doubtful whether a demand for the measures suggested can at present be regarded as within the domain of practical politics. In any case, the demand for those measures would depend upon the

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financial condition and prospects of the firm to which the labourers are attached, the attitude of the employers they have got to deal with, as also the capacity for bargain and the degree of organization of the labourers concerned. Hence, it might not be impossible to realize in some rare case or cases the rather extreme demands here suggested. But there is no doubt, however, that the measures suggested by Mr. Garratt are the minimum and that the demand for them can and must be immediately pushed on with, if the labourers have at all the ambition of functioning some day as hundred per cent human beings in the social life of modern India.

The Question of the Initiative

The question, however, is, who will take the initiative in seeing that the measures suggested are introduced and enforced? Mr. Garratt does not expect the European employers to take the necessary initiative. They are described as birds of passage, and the uncertainty of the political future is alleged to make them lose interest in the welfare of the labourers. The Indian employers, with few exceptions, are said to be busy in earning quick returns. Further, the employing class, both Indian and European, is suffering from the present slump and there is no certainty as to when the next wave of prosperity would come. For these reasons, Mr. Garratt is led to think that the necessary initiative cannot come from the employers. The labourers themselves are mostly recruited from aboriginals and semi-aboriginals. Besides, at present there is a definite surplus of labour in the mill-areas. Hence, the competition among the labourers for work in the mills is at present very keen. For these reasons, it is difficult to organize the labourers. Hence, according to Mr. Garratt, it is not possible that the necessary pressure would come from the labourers either. For these reasons he does not appear to find hope from any quarter and is distinctly pessimistic. But the present writer is emboldened to think that the pinch of their own misery, the growing process of urbanization and the development of primary education are some of numerous processes which would gradually lead, and are actively leading, the workers to organize and unite in order to enlist public sympathy in their favour, as also to realize their legitimate demands. Considering the backwardness of the country in almost every line, the awakening that has already taken place among the labourers is not a negligible factor, and, with the passage of time, Indian industrial labour is bound to become more and more vocal and insistent. Hence, the outlook does not appear to be as dark as it is painted to be by Mr. Garratt.

So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pay not the least heed to them!

—Swami Vivekananda

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APAROKSHANUBHUTI

By Swami Vimuktananda

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

अहं I निर्गुणः without any attribute निष्क्रियः without any activity नित्यः eternal नित्यमुक्तः ever free अच्युतः imperishable (अस्मि am) अहम्, etc.

27. I am without any attribute or activity, I am eternal, ever free and imperishable. I am not, etc.

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

अहं I निर्मलः free from all impurity निश्चलः immovable अनन्तः unlimited शुद्धः holy अजरः undecaying अमरः immortal अहम्, etc.

28. I am free from all impurity, I am immovable, unlimited, holy, undecaying and immortal. I am not, etc.

स्वदेहे शोभनं सन्तं पुरुषाख्यं च संमतम् ।
किं मूर्ख शून्यमात्मानं देहातीतं करोषि भो ॥ २९ ॥

भो मूर्ख Oh you ignorant one स्वदेहे (अवस्थितं) residing in your own body देहातीतं beyond the body शोभनं blissful सन्तं ever-existent पुरुषाख्यं known as Purusha च (expletive) संमतम् established (by *Shruti* as identical with Brahman) आत्मानं Atman किं why शून्यं करोषि assert as absolutely non-existent ?

29. Oh you ignorant one! Why do you assert the blissful, ever-existent Atman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by *Shruti* as identical with Brahman), to be absolutely non-existent[1] ?

[1] *Why do you assert . . . absolutely non-existent?*—In the preceding stanzas when all the attributes that the human mind can conceive of have been denied in Atman, one is naturally assailed by the doubt whether such an Atman at all exists. To remove this doubt it is here said that Atman is a fact of everybody's experience and as such, its existence cannot be doubted, and therefore, there is no reason to call it *Sunya* or absolute non-existence.

स्वात्मानं शृणु मूर्ख त्वं श्रुत्या युक्त्या च पुरुषम् ।
देहातीतं सदाकारं सुदुर्दर्शं भवादृशैः ॥ ३० ॥

(भो) मूर्ख Oh you ignorant one त्वं you स्वात्मानं your own Self पुरुषं Purusha देहातीतं different from the body सदाकारं the very form of existence भवादृशैः by persons like you सुदुर्दर्शं very difficult to be seen श्रुत्या with the help of *Shruti* युक्त्या by reasoning शृणु (अवधारय) realise.

30. Oh you ignorant one! Try to know, with the help of *Shruti*[1] and reasoning, your own Self, Purusha, to be different

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from the body and (not a void but) the very essence of existence, though it is very difficult for persons like you[2] to realize it as such.

[1] *With the help of Shruti*—With the help of such a *Shruti* text as, "Subtler than this Atman (*i.e.*, the body) which is full of flesh and blood, there is another Atman" (Taitt. Up. ii. 2). It is thus clearly stated that the Atman which is sometimes mistaken for the body is, in fact, quite different from it.

[2] *Persons like you*—Persons of your cast of mind who, on account of their great attachment to the body, overlook the vital differences which exist between the body and the Atman and blindly assert their non-difference.

अहंशब्देन विख्यात एक एव स्थितः परः।
स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान्॥ ३१॥

अहंशब्देन विख्यातः Known as (the substratum of) 'I' (the ego) एक एव स्थितः existing as only one परः beyond the body (पुरुषः Purusha अस्ति is) स्थूलः the gross (body) तु on the other hand अनेकतां प्राप्तः existing as many (तदा so) देहकः the body कथं how पुमान् Purusha स्यात् can be ?

31. The Purusha known as (the substratum of) 'I' (the ego) is but one and is different from the gross bodies which, on the other hand, are many. So how can this body be Purusha?

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः।
ममायमिति निर्देशात् कथं स्याद्देहकः पुमान्॥ ३२॥

अहं I द्रष्टृतया as the subject of perception सिद्धः established (अस्मि am) देहः the body दृश्यतया स्थितः known as the object of perception ममायम् this is mine इति निर्देशात् being thus shown देहकः, etc.

32. 'I' (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact that when we speak of the body we say 'this is mine.'[1] So how can, etc.

[1] *This is mine*—This body is mine, that is, the body is something which I possess, and therefore external to me. So there is not the least chance of its being identified with me (*i.e.* Atman).

अहं विकारहीनस्तु देहो नित्यं विकारवान्।
इति प्रतीयते साक्षात् कथं स्याद्देहकः पुमान्॥ ३३॥

अहं I विकारहीनः without any change (अस्मि am) तु but देहः the body नित्यं ever विकारवान् undergoing changes इति this प्रतीयते is perceived साक्षात् directly देहकः, etc.

33. It is a fact of direct experience that 'I' (Atman) is without any change[1], whereas the body is always undergoing changes. So how can, etc.

[1] *'I' (Atman) is without any change*—In happiness or misery, in childhood, young age or old age the Atman, in spite of many changes in the body, remains the same, or else how do we know a person to be the same man again and again even when his body has undergone a thorough change?

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NOTES AND COMMENTS

IN THIS NUMBER

Though it has not received as much attention as it deserves, no problem is so very important for the progress of our country as that of education. For the guidance of those who are interested in the educational problem of India, we give in this issue the views of *Swami Vivekananda on Education* as found in his writings and speeches. . . It is a mistaken notion that religion means passivity. In the editorial article we have attempted to show how religion demands no less, if not more, struggle than what is necessary in other spheres of life. . . . Our regular readers are surely acquainted with the writings of Dr. Sircar. *Two attitudes* is taken from his forthcoming book, MYSTICISM IN THE UPANISHADS. . . . Miss Elizabeth Shaver, an American, is a devout student of Vedanta. The present article shows how her love for Vedanta has led here to love India. . . . Prof. Edmond Holmes is a distinguished Orientalist. Last year he wrote on 'Why did Buddhism lose its hold on India?' . . . . Swami Jnaneswarananda is head of the Vedanta Society in Chicago. . . . Shishir Coomar Mitra is a new comer to the *Prabuddha Bharata*. We hope that his views will find ready acceptance with those who are critical students of Indian art. . . . The present article of Sister Devamata was due last month. The next instalment of the series will be published in the coming issue. . . . Shib Chandra Dutt is an old contributor the *Prabuddha Bharata*. We are glad to understand that his writings on economical subjects have found appreciation in many quarters.

BERGSON AND HINDU MYSTICISM

Professor Bergson's new Book, "Sources of Morality and Religion," is out. But it has not as yet been translated into English and therefore we cannot authoritatively say anything regarding it. But the little that we know of this book, from reading the reviews of it in the *Aryan Path* and in the *Mind*, leaves no doubt that Bergson is not much in love with Hindu Mysticism. Bergson himself declares that he has no mystical experience. "But when he spoke with a man, who had such experience, something within him responded." "From this he proceeds to grant a certain validity to the records of mystics as being in accord with one another but makes it clear that he recognises but one order of mysticism, namely Christian." He dismisses the creed of the Buddha as not being a complete mysticism, which would be according to him "action, creation and love." (Page 769, the *Aryan Path*).

Buddhism, he says, "has not ignored love but it has lacked warmth and has not belief in the efficacy of human action" and he finds in this ardent love a mysticism comparable to the Christian only in such comparatively post-Christian example as Vivekananda and Ramakrishna. He concludes by saying "that neither in Greece nor in ancient India, there has been a complete mysticism sometimes because the Ellian was insufficient, sometimes because it was opposed by material circumstances or a too narrow intellectualism. We cannot say anything about Bergson's position regarding the mystical outlook of life. We have a mind to review his

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whole position in religion and mysticism when we get the book in translation but in the meantime this much we can say that Bergson's position could not truly appreciate the Hindu outlook of mysticism. His philosophy is the philosophy of life. He is so much fond of this conception that he cannot see the value of anything rising above it and he finds fault with Hindu mysticism as leading on to a quietism in life.

The Hindu mysticism especially of the Upanishads is neither activism nor quietism.* Quietism is opposed to activism. But the ideal of the Mysticism in the Upanishads is truth, which transcends determination by category.

A word about Bergson's general attitude. Bergson indeed has done a great service to the cause of philosophy and religion by showing the limitation of intellect and introducing the supra-conceptual intuition. But he has failed to see that the intuition of time cannot be a process in it.

Bergson's intuition is psychological and therefore dynamic. But the intuition which grasps the whole of life must necessarily transcend life. The Upanishadic mysticism has thus a unique attraction that gives us a unique freedom from the demands of life and mind and saves us from illusions. If Bergson is anxious to make himself free from the limitation of intellect, the Upanishadic seers seem to have found out the way to complete freedom from the demands of life, but such freedom does not in any way dispense with enjoying life on which Bergson lays emphasis. On the other hand, it lends an additional charm to it in the light of appraising life in transcendental delight. But this requires a separate note.

Bergson seems to have again made a mistake in thinking that Ramakrishna and Vivekananda have introduced dynamical faith into the fold of Hinduism. This is the wrong reading of the position of these two teachers. They have not broken away from the Transcendental Mysticism of the Upanishads. Since Ramakrishna's approach was more through *life* than intellect (or reason), he lays stress upon the worship of the Divine Mother, but this Divine Mother is more than the Elan Vital of Bergson. Bergson has failed to notice that Ramakrishna did not stop with the creative will of Brahman, but has shown how ultimately the Divine Mother reveals the Siva-aspect of Existence. This is the Transcendent Brahman of the Upanishads. We are not wrong when we say that Hindu Mysticism even in the Upanishads is an approach through life and the texts lay emphasis on Upasana as preparing us for the final emergence of knowledge. We acquire the psychic fitness by Upasana to finally see the face of Truth.

The two great teachers never lost sight of the Eternal Truth of Transcendence and, what more, Ramakrishna showed in his life by a kind of experimental Mysticism that all religions lead on to the same goal. The Advaita is the supreme philosophical fact and the final spiritual realization, and mystical approach, if rightly conducted, must finally get this illumination and lead on to this goal.

*Hindu mysticism is a very wide subject. It has many phases, Dynamic, Personal, Devotional, Practical and it will be wrong to suppose that the only one form of mysticism in Hinduism is quietism.

WHY THERE IS SUFFERING IN THE WORLD

There is no divided opinion about the fact that there is evil and suffering in the world. Some are of opinion that the pains of life outweigh its pleasures. And

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only those who have smooth sailing in life hold a contrary view and assert that many suffer because of their own faults. But there are some evils which are common to all. When there is war in a country, every body is affected by it. Then there are other things—namely, earthquakes, famines, pestilence, shipwrecks, etc., from which nobody can claim absolute immunity.

Now, if it be God's world, why is there so much suffering in it? Could He not create it without any element of evil in it? Was He not sufficiently strong to eliminate evil from the world? If strong, was He not sufficiently merciful to feel for the miseries of the coming humanity? These are the problems which sorely exercise the mind of every one as he suffers from day to day in life.

Archbishop Downey presiding at the Birmingham Catholic Union some time back, touched upon the problem of evil in life and said :

"A child regards many things as evil which in later life he recognizes as having been good. From the point of view of the child it is evil that he must go to school, must obey his parents; but from the point of view of the grown man it is good that he was made to go to school, made to obey.

"From our point of view evils, very real evils, surround us on every side. But there is another point of view. There is the point of view of the Creator, Who called all things into being. How the 'evils' appear from that point of view we know not; and that is the only point of view that really matters, the only point of view from which evils can be seen as they are in themselves."

Yes, it happens in the life of every one that a certain thing appears to be an evil for the time being, but when greater experience is reaped, that very thing is found to have been good. Whether a thing is good or bad, can be correctly judged, if only we can view our present life in relation to its infinite past and infinite future or if we can know the will of God.

The world will ever remain a playground of good and evil; evil can no more be separated from good than the sun from light. Good and evil are always inter-linked. But from one standpoint both good and evil are of use to us—they give us experiences and help us to know the real nature of the universe. After having sufficient experiences, a man will no more be elated with good than depressed by evil in life. But this attitude will not be the expression of callousness. From wider and deeper experiences man will clearly see the transitoriness of the things in the world and will pang for something eternal and everlasting. He will turn his eyes from outside and look within. Absolute freedom from both good and evil will be reached, when a man will realize the Self. Then he will know that he is above the reach of good and evil, that he is a master though so long he behaved like a cringing slave.

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REVIEWS AND NOTICES

THE ADVENTURES OF THE BLACK GIRL IN HER SEARCH FOR GOD. By George Bernard Shaw. *Published by Constable and Company, Limited, London. 74 pp.*

The fact that this book passed through five reprints in the very first month of its publication, *viz.*, December, 1932, reveals the astounding popularity of the book. How much of this is due to the great personal popularity of Mr. Shaw whose books are evidently read with great avidity by the lovers of literature or to the scintillating sparks of humour with which the book is spangled or to the racy and lucid style of Mr. Shaw's composition or to the morbid desire of the present-day public to see all religions pilloried, dissected and dragged down from the high pedestals which they occupy to the level of street dust to be spitted at and trampled upon, it is difficult to say. Perhaps all these factors combined to make the book so popular. Whatever that may be, it seems evident that Mr. Shaw has brought into the form of a half novel and half comedy, the outstanding conceptions of Mr. Allen embodied in his remarkable book "Evolution of the conception of God." All "rationalists" think alike. Mr. Shaw along with the body of thinkers who style themselves "rationalists" seems to be a confirmed believer in the theory of evolution, though it is very difficult to say definitely what the contents of his belief are—one is so apt to be lost in the jig-saw puzzle of words used by a Protean thinker and dramatist like Mr. Shaw. However, the only solid conclusions which can be extracted from his humorous sketch appear to be: (*i*) That all old ideas which have been superseded by new ones should be got rid of "in a jiffy" for good, just as a bottle should be emptied of the dirty water it contains before clear water is poured into it; (*ii*) That religion is best which unceremoniously discards the worship of idols—"Stocks and stones" as they are vulgarly called—in any form including idolatry of words; (*iii*) That man's capacity for the quest after God is so limited that he should give up this chimerial research and settle down to the normal life of a good citizen, take up gardening, for instance, under the guidance, if necessary, of a wise sceptical thinker like Voltaire and breed children under the impulsion of life-force; (*iv*) That all talks of piety and universal love which have been handed down from the Conjurer Christ—a poor and loveable crank—are mere palaver.

Mr. Shaw has not touched India or Vedanta. But it is doubtful whether Vedanta would have fared better in his iconoclastic hands. As it has been pointed out above, it is extremely difficult to find out what the constructive idea or ideas of Mr. Shaw are. Professor Max Müller pointed out this defect in European thinkers long ago—this want of clarity in their conceptions and consequent inability to express them in the clearest terms as has been done by the Indian thinkers. In view of this the critic finds himself placed in an enigma; whatever he says is liable to be set down to his inability to envisage the totality of the conceptions of the writer. In the circumstances it is better to follow the advice of the great Swami Vivekananda who insisted on thinking in positive terms.

The outstanding merits of the book are its deep human interest, rollicking mirth, and its outspoken challenge to all pseudo-scientists and bigoted votaries of sectarian religions to take stock of their own achievements and to pause to consider the inextricable and ludicrous inconsistencies in which they would be tangled if they allowed themselves to be blindly caught in the meshes of the shibboleths of their creeds—scientific or religious—without having a clear vision of the *ensemble* of all the consequential ideas of which they are a mere part. The booklet shows the author to be essentially a man of the age—tossed from shore to shore like a waif in a tumultuous sea of problems but unable to find a permanent resting place. He exposes the insecurity of the supports on which man rested from age to age, castigates the modern civilized man for his vain conceits and illusions of progress, ruthlessly exposes the hollowness of his pretensions in regard to kindness, humanity and benevolence and shows nakedly what brutalities are concealed under these and thus furnishes enough food to all and sundry, for vigorous and clear thinking in all directions; though one must confess with regret, that the author himself lacks the capacity for furnishing a

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satisfactory solution. Ultimately one is compelled to turn to his inner light—preached by the Vedic seers for solace and comfort in spite of Mr. Shaw's ghastly exposure of the inconsistencies, which they ascribe to the force of Maya—the mother of illusions.

The excellent comic drawings with which the book is illustrated have also added greatly to the charm of this original skit.

S. N. C.

ENERGY. By Mahendra Nath Dutta. *3, Gour Mohan Mukherjee Street, Calcutta. 114 pp. Price—Bound Re. 1, Paper—As. 12.*

Mahendra Nath Dutta is a worthy brother of the illustrious Swami Vivekananda and the author of several books in English and Bengali. He is a "profound thinker" in the words of M. Romain Rolland and a Sannyasin in white robes. He is an intellectual giant and has travelled far and wide in Asia and Europe, mostly on foot, studying first-hand various cultures and civilizations. He is a versatile genius and can talk with equal proficiency on art, literature, philosophy, religion, history and what not. As such, his writings bear the stamp of his scholarship.

The book under review is a profound study of Psycho-physics and "a unique attempt to explain the different aspects of the Cosmic Energy or Sakti in its entirety, its relation to the individual energy, including its manifestation both in physical and mental planes." The contents are divided into eight chapters as follows: (1) Energy and its Emanation; (2) Perception of Energy—The Nerve System; (3) Affinity in Nerve System; (4) Life in Energy; (5) Energy in Ideas; (6) Constructive and Destructive Energy; (7) Divine and Animal Energy; (8) The Cosmic and Individual Energy. The special feature of the book is the beautiful delineation of the theory of continuity of One Energy manifested in all planes of existence as material, mental, biological, spiritual, etc., differing only in degrees but not in kind. The book is written in such a style that all classes of people will find it extremely interesting.

THE JAPJI AND DISCOURSES ON THE BHAGAWAD-GITA. By Mehta Udhodas, B.A., LL.B., F.T.S., Chief Judge (Retired), Bahawalpur State. *Printed at the Dayalbagh Press, Dayalbhag, Agra. 305 pp. Price Rs. 2. Cloth Rs. 2-8-0.*

The Japji Sahib is a Sikh scripture and the masterpiece of Guru Nanak. The topic contained therein is based on the conversations which the Guru is said to have had with the sages on Mount Meru. The conversations are full of spiritual wisdom. The Japji is now used as the morning prayer by the Sikh community. In the present volume, the author has given the Hindi text of the Japji with English translation and a copious commentary. The translation has been done in literal English with lucid expression. The commentary is full of information and has clearly explained the technical terms and philosophical doctrines. The value of the book has doubly increased owing to the learned discourses on the Bhagawad-Gita relating to the important problems of life. The get-up of the book is nice.

NEWS AND REPORTS

VEDANTA CENTRES IN AMERICA

Vedanta Centres in America constituted the topic for discussion at the "Antarjatik Banga Parishat (International Bengal Institute)" in its meeting held last March in the hall of the Indian Medical Association. While introducing the guest of the evening Swami Paramananda of the Ramakrishna Mission, Boston (U.S.A.), Professor Benoy Kumar Sarkar, Director of Researches at the Institute, said in part as follows:—

VEDANTA AS UNIFYING FORCE

"Among all the agencies that are contributing to the expansion of the intellectual horizon both in the East and the West and the establishment of international rapprochement none is more substantial and profound as a world-force than the Vedanta

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Centres in the U.S.A., which, as is well known, have served to bring the men and women of America into friendly contacts with the men and women of India. Vivekananda's selection of New York as the nucleus of Vedanta propaganda in Eur-America nearly a generation ago possesses almost the same significance in the history of interracial relations as St. Paul's selection of the capital of the Roman Empire as the seat of his missionizing activity. Vedanta has been tending to break down the distinctions between the modern peoples, and at the present moment Americans and our countrymen are working hand in hand in diverse fields of social endeavour both at home and abroad. It has proved to be a powerful unifying force calculated to strengthen the foundations of world-peace.

INDIA'S CULTURAL EXPORTS

"The movement was pioneered by Vivekananda but it did not die with him. He has been lucky enough to be succeeded by a band of brilliant colleagues and disciples such as have known how to continue and foster his work with whole-hearted devotion and energy. Until Vivekananda came upon the scene, India's relations in cultural trade with the rest of the world were almost exclusively "passive." We were mere importers. But with Vivekananda begins an epoch in which the men and women of India have been functioning also as active partners in the spiritual commerce of mankind. Since then India has been not only importing but also exporting modern culture-goods of all kinds: literature, art, science, philosophy and religion. Swami Paramananda is a fine representative of this export-movement from India."

Interesting incidents in his missionary career of a quarter of a century were then related by Swamiji. He said that it was as an expression of modern activity on the part of the Indians that the American people appreciated the work of the Ramakrishna-Vivekananda organization.

"The methods of the Vedanta Societies in America are not identical with those of institutions that seek to proselytize and convert to a new faith," said Swami Paramananda. "We live and work among the Americans as ordinary persons and try to impress upon them the ideals of Hindu life and thought by coming into contact with them in the daily walks of life. In the U.S.A. to-day not only poets, philosophers and professors, not only architects, engineers and chemists, but also farmers, working men and business men have been taking interest in Vedanta and Hindu ideas," said he.

Dr. Rafidin Ahmed, Prof. Hem Chandra Ray, and the Research Fellows of the Institute took part in the discussion. In replying to some of the questions Swami Dayananda who had been associated with the Vedanta Society at San Francisco said that American men and women maintained the Vedanta Centres with regular membership fees just as they maintained also the Christian Churches. Besides, students were charged fees for attending the lectures on Vedanta delivered in the classes held every week by the Swamis. Finally, came the help of the rich men and women who contributed handsomely to the erection of buildings, maintenance of libraries, etc. The meeting was attended by a number of distinguished ladies and gentlemen including several America-returned scholars.

The meeting came to a close with a short address by Swami Sharvananda of the Ramakrishna Mission who said: "It is gratifying to observe that the philosophy and social service work of our Mission has been winning recognition among the highest accademic institutions of India also. In recent years it has been my privilege to be officially invited by the Universities of Bombay, Lucknow, Mysore and Dacca and lecture on the philosophical and practical aspects of Vedanta in contemporary life."

RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

Academic education based on mere book-learning has proved a doubtful blessing in India. To solve the problem of education in this country, the academic education of our boys must needs be supplemented by a really man-making and positively character-building education. And in so far as religion is the watchword of the race, this education must be based on religion. With this aim in view the above institution has been making new experiments in education and they have so far been quite satisfactory. The Home has already completed the twenty-eighth year of its useful career. The annual report for 1932 gives a detailed account of its educational activities as below.

In June a branch Secondary School was started at Mambalam. The School was granted a temporary recognition by the

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D. P. I. of Madras. Fifteen acres of dry lands and 125 acres of wet lands came in possession of the Home by a deed of gift from Mr. R. V. Ayangar and his wife. A separate shed for drying the clothes was completed. At the cost of Rs. 37,000 the Jubilee Workshop for practical training in Automobile Engineering was completed.

There were 138 boys at the beginning of the year and after usual admission and withdrawal the strength was 141 at the end of the year. Of these 36 belonged to Lower Secondary School, 67 to High School, 20 to Industrial School and 18 to Colleges. Twenty-four students of different classes sat for different examinations and 20 came out successful. In the industrial school 6 students completed the final course.

Moral and religious instruction along with tutorial guidance, physical training and games, fine arts such as music etc., garden work, social and recreative activities occupies a prominent place in the Home-life. Daily congregational service and classes on the Gita and the Upanishads are its special features. Regular observances of individual worship are encouraged and birthday celebrations of the saints take place.

The Home has a pretty little library and a reading room of its own. Three hundred and twenty-four books were added to the library bringing up the total to 6,624.

The Residential High School runs along the lines laid down by the Educational Department and under the revised S. S. L. C. system. In the Industrial School the existing course covers a period of 4 years in General Mechanical Engineering and 1 year in practical training. The newly started school at Mambalam is also making slow progress.

The total receipts of the year under review were Rs. 39,263-11-4 and expenditure was Rs. 41,762-15-3 resulting in a deficit of Rs. 2,499-3-11 which was met from Revenue Reserve account. Receipts by subscription were Rs. 11,819-14-0 and by endowment were Rs. 13,489-9-0. The expenditure under boarding was Rs. 15,340-4-11 and that for the Residential High School was Rs. 17,339-8-0. A sum of Rs. 9,083-2-4 was spent on the Industrial School, the newly constructed workshop of which cost Rs. 17,588-1-0.

The work done here is in no way a measure of its immense possibility and the utility and importance of such an institution can hardly be exaggerated. But the Home is badly affected by the prevailing depression and urgently requires public help and sympathy in meeting the usual expenses. Moreover, the Jubilee Automobile Workshop should also be equipped with up-to-date machinery. For these the Managing Committee appeal to the generous public for help and co-operation.

Religion is the greatest motive power for realising that infinite energy, which is the birthright and nature of every man. In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and therefore, ought to be studied from that stand-point.

—*Swami Vivekananda*

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise! Awake! And stop not till the Goal is reached."

SWAMI VIVEKANANDA ON THE MASSES OF INDIA

World's Indebtedness to Them

Those uncared-for lower classes of India—the peasants and weavers and the rest, who have been conquered by foreigners and are looked down upon by their own people, it is they who from time immemorial have been working silently, without even getting the remuneration of their labours! . . . Ye labouring classes of India, as a result of your silent, constant labours Babylon, Persia, Alexandria, Greece, Rome, Venice, Genoa, Baghdad, Samarkand, Spain, Portugal, France, Denmark, Holland and England have successively attained and supremacy and eminence! And you?—Well, who cares to think of you! My dear Swami, your ancestors wrote a few philosophical works, penned a dozen or so epics, or built a number of temples—that is all, and you rend the skies with triumphal shouts; while those whose heart's blood has contributed to all the progress that has been made in the world,—well, who cares to praise them? The world-conquering heroes of spirituality, war and poetry are in the eyes of all, and they have received the homage of mankind; but where nobody looks, no one gives a word of encouragement, where everybody hates—that living amid such circumstances and displaying boundless patience, infinite love, and dauntless practicality, our proletariat are doing their duty in their homes day and night, without the slightest murmur,—well, is there no heroism in this? Many turn out to be heroes, when they have got some great task to perform. Even a coward easily gives up his life, and the most selfish man behaves disinterestedly, when there is a multitude to cheer them on; but blessed indeed is he who manifests the same unselfishness and devotion to duty in the smallest of acts, unnoticed by all,—and it is you who are actually doing this, ye ever-trampled labouring classes of India! I bow to you.

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Their Religious Culture

Look at this little phenomenon. There have been immense political changes within the last four or five years. Gigantic organizations undertaking to subvert the whole of existing institutions in different countries and meeting with a certain amount of success have been working all over the Western world. Ask our people if they have heard anything about them? They have heard not a word about them. But that there was a Parliament of Religions in Chicago, and that there was a Sannyâsin sent over from India to that Parliament, and that he was very well received, and since that time has been working in the West, the poorest beggar has known. I have heard that our masses are dense, that they do not want any education, and that they do not care for any information. I had at one time a foolish leaning towards that opinion myself, but I find experience is a far more glorious teacher than any amount of speculation, or any amount of books written by globe-trotters and hasty observers. This experience teaches me that they are not dense, that they are not slow, that they are as eager and thirsty for information as any race under the sun; but then each nation has its own part to play, and naturally, each nation has its own peculiarity and individuality, with which it is born. . . . Touch him (Hindu mind) on religion, on God, on the soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands.

. . . . I pointed out the fact that a peasant in India has, in many respects, a better religious education than many a gentleman in the West, and to-day, beyond all doubt, I myself am verifying my own words. There was a time when I did feel rather discontented at the want of information among the masses of India, and the lack of thirst among them for information, but now I understand it. Where their interest lies, there they are more eager for information than the masses of any other race that I have seen or have travelled among. Ask our peasants about the momentous political changes in Europe, the upheavals that are going on in European society, and they do not know anything of them, nor do they care to know; but the peasants, even in Ceylon, detached from India in many ways, cut off from a living interest in India—I found the very peasants working in the fields there, were already acquainted with the fact that there had been a Parliament of Religions in America, and that an Indian Sannyasin had gone over there and that he had some success.

Their Tyrannized Condition

In India, especially, we meet with old fogies all over the land. They want to keep everything secret from the masses. These people came to the very satisfying conclusion, that they are the *crême de la crême* of this universe. They believe they cannot be hurt by these dangerous experiments. It is only the masses that can be hurt by them!

Aye, my friends, I must tell you a few harsh truths. I read in the newspapers, how, when one of our poor fellows is murdered or ill-treated by an Englishman, howls go all over the country; I read and I weep, and the next moment comes to my mind the question, who is responsible for it all. As a Vedantist I cannot but put that question to myself. . . . I therefore ask myself who is responsible, and the

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answer comes every time, not the English; no, they are not responsible; it is we who are responsible for all our misery and all our degradation, and we alone are responsible. Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so, that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water. With all our boasted education of modern times, if anybody says a kind word for them, I often find our men shrink at once from the duty of lifting them up, these poor down-trodden people. Not only so, but I also find that all sorts of most demoniacal and brutal arguments, culled from the crude ideas of hereditary transmission, and other such gibberish from the Western world, are brought forward in order to brutalize and tyrannize over the poor, all the more.

Aye, in this country of ours, the very birthplace of the Vedanta, our masses have been hypnotized for ages into that state. To touch them is pollution; to sit with them is pollution! Hopeless they were born; hopeless they must remain! And the result is that they have been sinking, sinking, sinking, and have come to the last stage to which a human being can come. For what country is there in the world where man has to sleep with the cattle; and for this blame nobody else, do not commit the mistake of the ignorant. The effect is here and the cause is here too. We are to blame. Stand up, be bold, and take the blame on your own shoulders. Do not go about throwing mud at others; for all the faults you suffer from, you are the sole and only cause.

The nation is sinking, the curse of unnumbered millions is on your heads;—those to whom we have been giving ditch-water to drink when they have been dying of thirst and while the perennial river of water was flowing past; the unnumbered millions whom we have allowed to starve in sight of plenty; the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength; the unnumbered millions for whom we have invented the doctrine of Lokâchâra;—to whom we have talked theoretically that we are all the same and all are one with the same Lord, without even an ounce of practice. "Yet, my friends, it must be only in the mind and never in practice!" Wipe off this blot. . . Arise and awake and be perfectly sincere. Our insincerity in India is awful. . . .

And, Oh, how my heart ached to think of what we think of the poor, the low, in India. They have no chance, no escape, no way to climb up. The poor, the low, the sinner in India have no friends, no help,—they cannot rise, try however they may. They sink lower and lower every day, they feel the blows showering upon them by a cruel society, and they do not know whence the blow comes. They have forgotten that they too are men. And the result is slavery. Thoughtful people within the last few years have seen it, but unfortunately laid it at the door of the Hindu religion, and to them, the only way of bettering is by crushing this grandest religion of the world. Hear me, my friend, I have discovered the secret through the grace of the Lord. Religion is not at fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it is the want of practical application, the

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want of sympathy—the want of heart. The Lord once more came to you as Buddha and taught you how to feel, how to sympathize with the poor, the miserable, the sinner, but you heard Him not. Your priests invented the horrible story that the Lord was here for deluding demons with false doctrines! True indeed, but we are the demons, not those that believed. And just as the Jews denied the Lord Jesus and are since that day wandering over the world as homeless beggars, tyrannized over by everybody, so you are bond-slaves to any nation that thinks it worth while to rule over you. Ah, tyrants! You do not know that the obverse is tyranny, and the reverse, slavery. The slave and the tyrant are synonymous.

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of Pâramârthika and Vyâvahârika.

Their nice little brown-studies of lives are never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere,—the result of centuries of oppression. They little dream of the ages of tyranny, mental, moral and physical, that has reduced the image of God to a mere beast of burden. . . .

If anybody is born of a low caste in our country, he is gone for ever, there is no hope for him. Why, what a tyranny it is! There are possibilities, opportunities and hope for every individual in this country (America). To-day he is poor, to-morrow he may become rich and learned and respected. Here everyone is anxious to help the poor. In India there is a howling cry that we are very poor, but how many charitable assocations are there for the well-being of the poor? How many people really weep for the sorrows and sufferings of the millions of the poor in India? Are we *men*? What are we doing for their livelihood, for their improvement? We do not touch them, we avoid their company! Are we men? Those thousands of Brâhmanas—what are they doing for the low, down-trodden masses of India?

Let each one of us pray day and night for the down-trodden millions in India who are held fast by poverty, priestcraft and tyranny,—pray day and night for them. I care more to preach religion to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But I am poor, I love the poor. I see what they call the poor of this country, and how many there are who feel for them! What an immense difference in India! Who feels there for the two hundred millions of men and women sunken for ever in poverty and ignorance? Where is the way out? Who feels for them? They cannot find light or education. Who will bring the light to them—who will travel from door to door bringing education to them? Let these people be your God—think of them—work for them, pray for them incessantly—the Lord will show you the way. Him I call a Mahâtman (great soul) whose heart bleeds for the poor, otherwise he is a Durâtman (wicked soul). Let us unite our wills in continued prayer for their good. We may die unknown, unpitied, unbewailed, without accomplishing anything,—but not one thought will be lost. It will take effect, sooner or later. My heart is too full to express my feeling; you know it, you can imagine it. So long as the millions live

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in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the least heed to them! I call those men who strut about in their finery, having got all their money by grinding the poor, wretches, so long as they do not do anything for those two hundred millions who are now no better than hungry savages! We are poor, my brothers, we are no-bodies; but such have been always the instruments of the Most High.

The one problem you have is to give to the masses their rights. You have the greatest religion which the world ever saw, and you feed the masses with stuff and nonsense. You have the perennial fountain flowing, and you give them ditch-water. Your Madras graduate would not touch a low-caste man, but is ready to get out of him the money for his education. . . . . Our masses are gods as compared with those of other countries. This is the only country where poverty is not a crime. They are mentally and physically handsome; but we hated and hated them till they have lost faith in themselves. They think they are born slaves. Give them their rights, and let them stand on their rights. This is the glory of the American civilization. Compare the Irishman with knees bent, half-starved, with a little stick and bundle of clothes, just arrived from the ship, with what he is after a few months' stay in America. He walks boldly and bravely. He has come from a country where he was a slave, to a country where he is a brother.

A country where millions of people live on flowers of the *mohua* plant, and a million or two of Sadhus and a hundred millions or so of Brahmins suck the blood out of these poor people, without even the least effort for their amelioration—is that a country or hell? Is that a religion, or the devil's dance? My brother, here is one thing for you to understand fully,—I have travelled all over India, and seen the country too—can there be an effect without cause?

How to Improve their Condition

The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils; compared to them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is, to give them education, *to develop their lost individuality.* That is the great task between our people and princes. Up to now nothing has been done in that direction. Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them, and then they will work out their salvation. Every nation, every man and every woman must work out their own salvation. Give them ideas—that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest. This is what is to be done in India. It is this idea that has been in my mind for a long time. I could not accomplish it in India, and that was the reason of my coming to this country. The great difficulty in the way of educating the poor, is this. Supposing even your Highness* opens a free school in every village, still it would do no good, for

*Written to the Maharaja of Mysore.

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the poverty in India is such, that the poor boys would rather go to help their fathers in the fields, or otherwise try to make a living, than come to the school. Now if the mountain does not come to Mahomet, Mahomet must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing Sannyasins in our own country, going from village to village, teaching religion. If some of them can be organized as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. This requires an organization, which again means money. Men enough there are in India to work out this plan, but alas! they have no money. It is very difficult to set a wheel in motion, but when once set, it goes on with increasing velocity. After seeking help in my own country and failing to get any sympathy from the rich, I came over to this country through your Highness' aid. The Americans do not care a bit whether the poor of India die or live. And why should they, when our own people never think of anything but their own selfish ends?

From the day when education and culture, etc. began to spread gradually from patricians to plebeians, grew the distinction between the modern civilization as of Western countries, and the ancient civilization as of India, Egypt, Rome, etc. I see it before my eyes, a nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education and intelligence of the land, by dint of pride and royal authority, among a handful of men. If we are to rise again, we shall have to do it in the same way, *i.e.* by spreading education among the masses. A great fuss has been made for half a century about social reform. Travelling through various places of India these last ten years, I observed the country full of social reform associations. But I did not find one association for them, by sucking whose blood the people known as 'gentlemen,' have become and continue to be gentlemen!

Education, education, education alone! Travelling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own people and I used to shed tears. What made the difference? Education was the answer I got. Through education, faith in one's own self, and through faith in one's own self the inherent Brahman is waking up in them, while the Brahman in us is gradually becoming dormant.

The remedy now is, the spread of education. First of all, Self-knowledge. I do not mean thereby, matted hair, staff, *Kamandalu* and mountain caves which the word suggests. What do I mean then? Cannot the knowledge by which is attained even freedom from the bondage of worldly existence, bring ordinary material prosperity? Certainly it can. . . . From the highest God to the meanest grass, the same power is present in all—whether manifested or not. We shall have to call forth that power by going from door to door.

Secondly, along with this, education has to be imparted. That is easy to

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say, but how to reduce it into practice? There are thousands of unselfish, kind-hearted men in our country, who have renounced everything. In the same way as they travel about and give religious instructions without any remuneration, so at least half of them can be trained as teachers, or bearers of such education as we need most. For that, we want first of all a centre in the capital of each Presidency, from whence to spread slowly throughout the whole of India. Then, the greater part of the education of the poor should be given orally, time is not yet ripe for schools. Gradually in these main centres will be taught agriculture, industry, etc., and workshops will be established for the furtherance of arts. To sell the manufactures of these workshops in Europe and America, associations will be started like those already in existence.

My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves.

My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody, and then let men and women settle their own fate. Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now, and then decide. We are to put the chemicals together, the crystallization will be done by nature according to her laws. Work hard, be steady and have faith in the Lord. . . . Keep the motto before you,—"Elevation of the masses without injuring the religion."

Remember that the nation lives in the cottage. But, alas! nobody ever did anything for them. Our modern reformers are very bosy about widow remarriage. Of course I am a sympathizer in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon the *condition* of *masses*. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and *we will do it*. You are all *born to do it*. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor, the down-trodden, even unto death—this is our motto.

(To be continued)

THREE STAGES

By the Editor

I

Man has got an inveterate tendency to take to the rôle of a teacher. One will be more eager to give advice to others than to follow that oneself. One will more easily find fault with others than with oneself. At the bottom of all these will be found the common de-

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sire that we want to be a guardian more of others than of ourselves. And in that, we seldom pause to inquire what is the real nature of the man whom we want to guide. In the very nature of things, it is very difficult to penetrate through the mind of a man to find out what he really is. But generally we do not make an attempt even. Rarely do we try to understand the real nature of a man before we give him advice and guidance, or sometimes thrust our ideas on him. The result becomes as tragic as will be that of our endeavour to bring apples out of a fig tree or see figs grow on an apple tree.

In one sense, so much preponderance of books in the present system of education all the world over, may be attributed to the abnormal desire in man to guide others—to save the world, as they say, as if the world will not be saved but for one's self-constituted leadership. How does a book come into being?—From the desire of the author to give some suggestion and advice to the reading public. The more superficial the life one lives, the easier is the conscience with which one gives advice to others or embodies that in print. The result is, that the modern world is flooded with books. But if one analyses them, it will be found that three-fourths of them contain thoughts and ideas which are simply the echoes and repitition of what one gets in the remaining one-fourth, and of the latter also half the number contain scarcely anything which the world did not know beforehand.

Then, what is the use of burdening the brain and memory of a boy with so much reading material? What is the use of wasting valuable time by browsing on an infinite variety of books?

There may be a kind of pleasure in seeing the shifting scenes while travelling post-haste by a train. But as a matter of fact nothing of them do we see deeply and in such a way that any lasting and beneficent impression will be left behind. Similar is the case, most often, with our reading. Reading too many books is like enjoying a play in cinema, of which we afterwards remember nothing except the mere names and the plot. To judge from this standpoint, the production of so many books in the modern age is but a doubtful blessing to the world, if not a positive curse. The circumstances of the present world are such that people have to live a very hurried (we shall not call it busy, because they are very often not profitably busy) life; so that they have no time to think leisuredly or consider anything deeply. As such, the press naturally caters to the taste rather than to the necessity of the reading public. The result is, that the demand for deep and thoughtful literature is everywhere becoming less and less.

Three centuries back, the great English thinker Francis Bacon deplored that what the world had been trying for two thousand years to do for the education of man was wholly wrong and as such the world's stock of knowledge had been infinitesimally small in comparison with what would have been the case otherwise. It is very doubtful whether the world has been any the wiser since the days of Bacon. Bacon's idea was that a man should be encouraged to think for himself and not be obsessed with thoughts and ideas from outside; and that by following this method, one would be able to seek knowledge at its original source and arrive at truths more easily.

But what actually happens now? A child has a free mind at first; but as he begins to grow, his thoughts are coloured and moulded by the thoughts of others. And by the time he is fully

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grown up, the child becomes a fixed pattern, like the uniform goods coming out of a manufacturing establishment; he loses himself in the thoughts and ideas with which he is surrounded in the environment.

II

To get a real education, according to Bacon, one must free oneself from four kinds of prejudices or "idols," as he would call them. These are: (1) the "idols of the tribe," *i.e.* prejudices common to all races due to the following of common methods; (2) "idols of the cave or den," *i.e.* personal prejudices and predilections; (3) "idols of the market place," *i.e.* what are the outcome of imperfect expression in words; and (4) "idols of the theatre," *i.e.*, the unreliable traditions of men. Freed from these prejudices, when a man can think for himself, he can more easily get a better type of education, or arrive at a more correct estimate of things.

Now, what is the value of books in our education? They have got but a secondary utility. Stuffing the mind with information contained in the books is no education at all. This is as good as keeping the books in a library, unless the reading sets our mind a-thinking. Books have got an importance to the extent they supply us with suggestions for new ways of thinking and give us new avenues of thoughts.

Even in the matter of reading books how much is a man hampered! In the likes and dislikes of books one is tied down by the common tendencies of the time or the common opinion of a society. Hardly will there be found one who can give an opinion about a book which is different from that held by the general public. The teacher tries to make his students see in the book what he himself sees. Parents will force their children to read those books which they themselves read or consider 'safe' for the latter. Instances are not rare of persons, who afterwards left their impress upon the thought of the world, but were persecuted in their early days because they could not subscribe to the opinions of their parents, teachers or fellow-students.

If education means the preparation for life, one must not be supplied with ready-made advice or "labelled" thoughts for guidance contained in print,—for, life is not a fixed path; on the contrary, it is a fresh adventure for each individual—but one should be trained to develop judgment and resourcefulness to deal with diverse changing situations one is inevitably to be faced with in the world.

III

Man is a mystery. We do not know what he really is. But this is sure that there is infinite possibility, strength, power and knowledge hidden within every human being. Knowledge is manifest from within and does not come from outside. The outside agencies serve at best as an indirect cause to bring out the knowledge that is within, just like a moving pin which brings out the music from a gramophone record. By coming in contact with the outside world, when we meet with varying situations, our mind turns inward as a reaction and discovers each time a nugget of truth. The falling of an apple turned the mind of Newton inward, and from the depth of his being he came out with the explanation why the apple falls, and the world got to know the Law of Gravitation. So the best form of education and the best asset and preparation for life should be

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to find out the means by which we can come in touch with the infinite source of knowledge within everyone of us.

According to the Oriental philosophy this can be done only by the concentration of mind. A man, with an ability to focus his mind at will, will know the truth of everything very easily. So at the back of the Eastern system of education was the idea to develop the power of concentration, and minute processes were discovered as to how the power of the concentration of mind could be developed. Swami Vivekananda once said, "If I had to do my education over again, and had my voice in the matter, I would not study facts at all. I would develop the power of cencentration and detachment, and then with a perfect instrument I could collect facts at will."

That the concentration of mind plays the most important part in education is illustrated by the fact that the world has seen from time to time persons who had little of book-learning, but whose contribution to the stock of human knowledge was nevertheless immense. What education did Christ get? But even at the age of twelve he could beat the Jewish priests in argument and give them new light on the problem of life. Mahomet also had no schooling. The world around him was found too much for him. He began to think and think of the meaning and significance of the universe, and the result of his success is that he has become the Light of Life for the one-fifth of humanity for thirteen hundred years. Buddha discovered truths by diving down within himself, and what he taught in simple language, intelligible even to a man in the street, has been the subject of learned discussion by profound scholars and philosophers for more than two thousand years. Every country furnishes illustrations of saints and seers who had little or no education, in the popular sense of the term, but whose words of wisdom have been the invaluable treasures of humanity.

The same thing holds good in the field of science, art, philosophy, etc. It is said of the great poet Kalidas that he was a dunce in his early days and that it was due to the sudden grace of the Goddess of Learning that he got his dramatic genius developed. Does not this story symbolize the fact that the great poet was anything but learned, yet getting at the mine of infinite knowledge within himself he discovered truths which have been the wonder of the world. Shakespeare also was but poorly educated. Socrates was the son of a sculptor and lived a sculptor. Still his thoughts coloured the entire Greek philosophy, and through that has greatly influenced the whole of Western civilization.

From all this it follows that the chief problem of education should be not to stuff the mind of a boy with facts, but to train him to think for himself. John Locke, whose ideas afterwards greatly influenced Rousseau's theory of education, was right when he said that the problem of education must be to learn by experience. Let each man have his own experience. By each experience his mind will be set a-thinking, and thereby he will get a knowledge which will help him to meet similar situations in life. And through the accumulation of knowledge this way, he will ultimately be able to solve the problems of his life.

IV

But how sad it is that a very negligible number of persons will be found, if we examine closely, who think for themselves and do not simply repeat

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the opinion of others. Many want to be saved from the trouble of thinking for themselves, and there are many who cannot rise above or free themselves from the party-ideas or the ideas of the time and surroundings. Then, there is the inferiority-complex. In every society, one is trained from childhood to put implicit faith in the words of someone or other, to question whose words it would be as if an act of treason or blasphemy. The child is *forced* to take the words of his teacher or elders for granted, and this method afterwards gives rise to the tendency in man to take the words of his party-leaders, or of those reputed to be learned, on faith, without the least thought that the latter also are liable to err, as every mortal is. And this process deadens also the spirit of enquiry in man with growing years. Every child will be found to show signs of great curiosity regarding everything it meets with. It wants an explanation for everything it sees. But the growing man passes by many things unnoticed, which otherwise might have led to the discovery of many valuable truths. The origin of this sad tragedy lies in the fact that throughout the period of education, one is supplied with ready-made conclusions and solutions. How magnanimous was Buddha that he asked his disciples not to believe in anything because he himself said so, or the scriptures told so, but to try to discover the truth for themselves. "O Ananda, be ye lamps unto yourselves. Be ye refuge to yourselves . . . And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves . . . it is they, Ananda, among the seekers after Bodhi, who shall reach the very topmost height," declared the Enlightened.

This, however, does not preclude the profit one may gain from believing in the wisdom of the scriptures or following the teachings of the Seers. We should not, from the very outset, set aside as false or untrustworthy what the scriptures say or the Prophets have taught. What is necessary is to make them part and parcel of our being, by passing them through the process of our own thought. In the training of wrestling, a neophite is asked to combat with an expert, however incompatible may be the match; but it is in this way that the former grows gradually to be a mighty wrestler. In the same way, if we think and reason about what we hear from the teachers or read in the scriptures, we derive greater benefit. The world contains so many scriptures, has witnessed so many Prophets; how is it that we have derived little profit from them? We read so many religious books, hear invaluable truths from so many teachers; why is it that they leave no lasting impression on our minds? It is because we do not think of those teachings deeply and in their practical relation to life. "Manana" or the act of constantly reflecting on the words of the teachers is one of the most important items of *sadhana*. But 'Manana' denotes the enquiry to find out the *deeper* meanings, underlying them, and not the act of rejecting them as invalid and unreliable. This fact must be particularly noted. Self-reverence is not synonymous with self-conceitedness. Thinking for oneself does not mean developing any feeling of self-sufficiency. We must keep our mind always alert and wide awake to receive new knowledge and to profit by the experience of others. What is required is, that what we receive from outside must serve only as a light to discover what is within ourselves. In that case only, truths will be our own, and they will give us sustenance of life.

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V

However great may be the importance of independent thinking as a factor of education, its value is small in comparison with what experience one gains from action. A man may pass through a military college for ever so many years, but the real military training he gets in the thick of the fight in an actual battlefield. Thinking furnishes the mind with *directions* as to how to face life, but it is when one has to actually fight out the battle of life that one knows the real significance of its problems, its obstacles and difficulties and the ways and means to overcome them. It is in the laboratory of the world that one gets a real education and practical training. Till then, one is at best like a man who knows in theory the art of swimming, but has never been in water.

Scientific truths are discovered through observations and experiments. Both these factors are necessary. A scientist comes to some conclusions from observations, and then he has to test the truth of his conclusions through experimentations. Similarly one may have a confidence that one has some or all the virtues and qualities which one should possess, but the real test comes when one plunges into life. While living a comfortable life, many can very easily show happy indications of many admirable qualities, but when adversity comes, few can keep them up. It is in the school of adversity that life is tested and character is built. Working up imagination, living to himself, a man may think that he has developed self-control or universal love, but perchance he will behave worse than any one, when he meets the world and gets the slightest rebuff or opposition in life. Sometimes it is found that an unlettered mechanic, only through experience, turns out work much better than one who has got a brilliant university career in engineering. Similarly, a man may be a good thinker, he may fully know the solutions of all the intricate problems of life and give sound advice to others; but he cannot be compared with one who has got the ripe experience of life and passed through the fiery ordeal of the world.

A man may have a full, intellectual grasp of the meaning of the Gita, he may write learned commentaries upon it; but he is a better student of the Gita, though not at all learned, who devoutly seeks and derives the sustenance of life from the immortal teachings of that sacred book. And a third man is still better, who, though not knowing the whole of the Gita, makes an earnest attempt to put even a single precept contained therein into actual practice in life. It is said that an almanac sometimes foretells that there will be a great flood in the year, but if the book is squeezed, not a drop of water will come out. Theories and ideas avail nothing in life; it is the practice that counts. A patient may have a medical knowledge of his disease and the drug that will cure him; but that is of no practical use. He will have to go to a druggist, get the medicine and take it before he can expect to recover.

From that standpoint it matters little, if a man does not know much; but if he can put into practice what little he knows, he will be a much better man. A biographer of Ignatius Loyola has said that few gentlemen had so few ideas as the founder of the Jesuit Order, but that still fewer had been more earnest in the practical realization of these ideas. And Loyola, through his life and teachings, brought about almost a revolution in the whole Catholic world and left his marked influence upon the European culture and civilization. Many live an ignoble life not owing to

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any want of knowledge regarding how to live well, but because they make no attempt to translate a single good idea into action; because their will is not strengthened through action and their character is not developed from the interaction of success and failure in a constant endeavour to reach any particular ideal. As such, they find, when old, that it is too late to mend, even if they wish to.

According to the Bible, it is not they who offer lip-worship to God, but those who do the will of the Lord, that will be saved. In the same way, it is not those who build good theories, but those who try to put them into practice, that will get the most out of life. Were not people blind to this simple fact, there would have been less of controversy and more of peace in the world, and humanity would have made a greater progress.

WISDOM AND IGNORANCE

By Swami Atulananda

I

Whenever we study, no matter what it may be, we have a certain object in view. That object is, in all cases, the requirement of knowledge. It is the thirst for knowledge that makes us study. Knowledge gives us pleasure. Therefore we are willing to make certain sacrifices, to go through a certain amount of trouble, to gain knowledge. Every sincere effort to gain knowledge we may call study, and the object of our study will naturally be that in which we feel most interested, the knowledge of which, will give us the greatest satisfaction.

Knowledge does not come of itself. It requires effort on our part. Knowledge will come regarding *that* subject only, towards which our effort is directed. The scientist wants to acquire knowledge about nature and her laws; to gain that knowledge is his object. So, he engages himself in the study of the laws of nature and their workings, simply because the acquirement of such knowledge makes him happy. It gives him satisfaction and enjoyment. The artist studies art, that is, he tries to discover the beauty that lies hidden in all things. Whenever he discovers a new beauty, he is happy. Therefore he studies art.

So it is with all our studies. We find that it is always the acquirement of knowledge,—or to put it in other words, the acquisition of truth that makes us happy. Every new discovery that we make, thrills us with joy.

Ignorance is painful. We are not always conscious of this fact, but it is true. we discover this every time when we enjoy the happiness that comes with new knowledge, with new discoveries. So Vedanta teaches that the root of all evil, all pain and misery is Avidya, or ignorance and the only remedy for misery is Vidya or knowledge.

But when we speak of Avidya or ignorance in Vedanta, we do not mean only the negative state of being in want of knowledge. It includes much more. It means also the possession of wrong knowledge. Ignorance is a negative as well as a positive evil; it includes absence of knowledge as well as the

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possession of wrong knowledge or of mistaken knowledge which makes a thing appear to be what in reality it is not. Vidya or wisdom is the removal of both these phases of ignorance.

Negative ignorance, that is, the want of knowledge may be removed by filling up the empty space in our mind with knowledge. Every study and investigation has this end in view. When ignorance regarding a certain subject makes us unhappy, all we have to do is to study that subject and get knowledge regarding it. If ignorance regarding science, or certain customs of a people, or their language, makes us unhappy, the road to happiness is clear enough. Study your subject, and the thing is done. But far more difficult is it to remove wrong knowledge. When once a wrong idea has taken hold of the mind, it is often very difficult to replace it by a true idea. It does not mean simply the filling up of an empty space. It means the uprooting of one idea and then replacing it by another. This is often most difficult and painful, for we cling to what we have. It is difficult to let old ideas go. It requires a great, strong effort of the will to uproot well-established, wrong notions, which we so long have embraced as truth.

II

Now according to Vedanta, the greatest ignorance under which the ordinary man labours, is ignorance regarding ing himself, regarding his own being, his own existence and his own true nature. It is a deep-rooted ignorance. It is not only absence of knowledge but it is a well-established, positive, wrong knowledge.

The ordinary man does not say : I do not know what I am, teach me the truth. He says, or at least all his actions show that he thinks, I am body and mind and nothing more.

Here is a positively wrong knowledge, the knowledge that man is only body and mind, and to replace this wrong notion by the knowledge that man is *not* body and mind, but spirit, pure and simple, is a long and painful process,—a transformation of ideas, most difficult to bring about.

That it is so, need not surprise us, if we consider that this body-idea dates back from the dawn of humanity; that through thousands of previous lives man has established and strengthened and clung to this misconception that he is body,—flesh and bones and a bundle of appetites, desires and ideas. But man is *not* these. Man is spirit, the Atman.

How long have we been telling ourselves that we are matter only! From the moment the soul clothed itself with body, this wrong idea has been growing. Through the mineral kingdom, through plant-life, through animal kingdom, man has slowly evolved to what he is. No one can say how many æons of time it has taken the soul to evolve into a human being. But certain it is, that through all these innumerable births, the soul has identified itself with the bodies through which it manifested.

Now in the human form, we still think that we are the body. We have not yet realized that the body is only the instrument through which the spirit manifests. All our knowledge, at present, comes through the senses. But the senses can teach us only about matter, about things relating to the material universe. Even the mind can go only as far as the subtle or mental world which is also matter. Neither the mind nor the senses can teach us about the spirit, the real man in each man. But man need not stop there.

It has taken the soul æons of time to evolve to the state of man. But once having come to this state of evolution, a new chapter in its course of progress

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has opened up. For to man alone it is given to acquire higher knowledge, a knowledge not depending on the senses, a wisdom that the mind and the senses cannot reach. This knowledge that comes through intuition, or soul-perception. It is direct knowledge, direct perception of one's true being.

This knowledge flashes in the soul without any external medium. It is self-revelation,—soul or spirit, realizing spirit. This direct and unadulterated knowledge is the highest knowledge that can come to man; it is the revelation of Absolute Truth. To know this Absolute Truth is the highest knowledge. As all knowledge brings pleasure to man, this highest knowledge, Truth, brings the highest enjoyment. This enjoyment, to distinguish it from sense-enjoyment, is called Anandam or Bliss. Bliss is what every being is really striving for. We all want the highest happiness, we all want bliss. This bliss comes, when ignorance goes and Divine wisdom takes its place.

The effort to attain that Divine wisdom, is the path of religion. Religion brings man the highest bliss, absolute satisfaction and contentment.

III

Now we must remember that Hindu scriptures do not speak of wisdom and ignorance (Vidya and Avidya) alone, but they speak also of two kinds of knowledge namely the Para and the Apara, the higher and the lower knowledge. To the lower knowledge belong science, astronomy and all knowledge connected with the external universe. But the highest knowledge is the knowledge of man's true nature, the knowledge of God and the soul. To attain this knowledge must be the end and aim of our lives, if we desire to get true, everlasting happiness. Therefore the study which brings us this knowledge is the highest study. And that is the study of philosophy or religion.

When we speak of the study of philosophy or religion, we deal with soul-study. The word study then assumes a much wider meaning than it ordinarily has. All study includes practical application. What we have learned we must apply. Then only knowledge will become established in us. Not only this, but unless we apply what we have learned, we shall not be able to acquire further knowledge. We know what an important place application and demonstration hold in education. The youth is told certain rules of Arithmetic and then he is put to working out problems; he is taught Grammar and words in a foreign language, and then he is given exercises, so that he may apply and establish his newly acquired knowledge. The same is true of religion. Religion does not mean merely studying scriptures, gaining knowledge and right understanding, it also means the application of what we have learned and understood. That is, religion is the practical philosophy of life. In the religious life, practice is far more important than precepts.

When we study agriculture, we have to take the plough in hand, we have to become acquainted with the handling of different implements. Otherwise our book-learning will have no practical result. So it is in religion. We must apply in our everyday life that which the scriptures teach us. Our understanding must take a practical form. It must express itself in our life, on our daily acts, in our mode of thinking, in our relationship and behaviour with others.

IV

Religion is the acquirement of the highest wisdom. But how is that wisdom acquired? As we proceed, we

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shall see that the religious life, from beginning to end, is a process of driving out ignorance by the introduction of wisdom or Truth. Wrong conceptions must be removed; they must be rooted up, so that the germ of truth may sprout and flourish.

With this uprooting of ignorance will be destroyed its fruit, namely suffering, pain, sorrow, nay, death itself. Ignorance is death; wisdom is life eternal. As the fruit of ignorance is bitter, so the fruit of knowledge is sweet and wholesome. It is the translation from darkness into light, from the false into the true, from death into immortality. "One result is predicted of ignorance," says the Isha Upanishad, "and another of wisdom. Thus we have heard from the wise who taught us both regarding ignorance and wisdom." They fall into blind darkness who follow ignorance, but into light eternal do they enter who follow the path of wisdom. The worldly life is the path of ignorance, the religious life is the path of wisdom. The first is pleasant in the beginning, but the end is sorrow, while the latter is painful in the beginning but blissful in the end.

The religious life is painful in the beginning because we have to fight our old passionate nature; we have to change our habits; we have to abandon sin. But once the first stage is gone through, it is all happiness, all satisfaction, peace of mind and the highest joy. All beginning is difficult, but the brave and the strong do not mind the obstacles. They are ready to fight a valiant battle against their own depraved nature. And when the victory is obtained, it is realized that the prize is worth the labour.

It is the ignorance, the cause of all evil, that we have to combat,—the belief that this universe is the only reality, that man is a being that perishes for ever when death steps in. Truth tells us that man is spirit, soul, without beginning and without ending.

This immortality of the soul must not only be believed in, but it must be realized as a fact; it must become a conviction, based on experience. That is what Vedanta calls Para Vidya, the highest wisdom. It is the realization of Truth. First we must hear or learn about the Truth; then we must think about it, meditate on it, and realize it. And after this we must practise what we have realized. As step by step the conviction of truth is formed, we must make it strong and lasting by carrying out that conviction, in every act of our lives. That is the study of religion.

As every bad habit can be removed by practising the opposite habit, as speaking untruth is corrected by strictly adhering to truth, as the habit of greediness is cured by the practice of charity, as hatred is cured by the practice of love, so the habit of wrong thinking is corrected by the constant practice of right thinking. Ignorance is cured by the thinking of truth. This is the first practice on the path of freedom. Doubt must be removed by belief, resulting from study and thinking and meditating on Truth, and what that Truth is, we find stated in the scriptures or we learn from the wise men who have followed this path and thereby come into direct contact with Truth. If we want the highest, we must strive for the highest. If we want to enjoy the blessedness of liberation, we must seek after Truth. "Ye shall know the Truth and Truth will make you free," said Jesus. And that freedom can come only with wisdom. So we must strive for wisdom.

V

There is a lower and a higher wisdom, as we have seen. We can get only

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what we sincerely desire. If material science satisfies our thirst for Truth, then we shall remain scientists. If the knowledge of rituals and ceremonies satisfies our religious aspiration, then we shall halt at external worship and rites. But this is not the highest wisdom and therefore cannot lead us to freedom, the goal of life. The performance of meritorious deeds, alms-giving and other benevolent works, done with a desire for a happy hereafter, will, no doubt, have its results. The fruit must come. But this fruit is not the highest. It is good Karma and will bring us happiness hereafter. But that happiness cannot be lasting, because according to deed will be the merit. The deed being limited, the merit must also be limited. In other words, good works may take us to heaven, but, after the result has worked itself out in the form of reward, we shall again have to come back to earth to earn new rewards. And so on, till we become wise and give up the idea of heaven for the higher ideal of freedom, Mukti. We must remember that going to heaven, is very different from attaining liberation.

Heaven is a temporary state of enjoyment. After the result of our good deeds is spent in that enjoyment, the soul will have to be born on earth again to carry on its process of evolution, until perfection is reached. But liberation means perfection and eternal freedom. That leads beyond all heavens, beyond all temporary enjoyment; it is eternal freedom and bliss. Then, we do not have to return to earth any more.

Our whole life is guided by desires. For whenever we desire a thing, we strive to obtain it. All our life-efforts are the outcome of certain desires. When we study our own life, or the life of others, we see that it is so. Desire is the motive, the driving power in our lives. If I desire to become rich, my thoughts and actions will be directed towards the acquisition of riches. If I want to be learned, my principal occupation will be study. If I want to be healthy, my life will be regulated by the laws of health. So it is in every thing. From my life, you can judge what is the desire that is strongest in me, the desire that is uppermost in my mind. What we desire, we obtain, sooner or later, provided that desire is really strong.

Therefore Vedanta says that we must purify our desire; that we must long for the highest that can be attained, we must strive for freedom.

The desire for freedom, is the beginning of religion. Unless that desire is there, the religious life cannot begin in right earnest. That desire can arise only in a pure mind, in a mind that has tested all things and has found them wanting, as not productive of the highest good. The understanding must be trained and cultivated and purified. So it is said in the Chhandogya Upanishad, "When the intellect is purified, the whole nature becomes purified. When the inner nature is purified the mind can constantly think of the Divine Self. And then the ties that bind us to anything but the Self, are loosened."

Desires for fleeting enjoyment must pass away. Then, will come the longing for something that is permanent, for something that will last not only during this life, but through all eternity. All other desires bind the soul, but the desire for Truth, for self-knowledge gives freedom. Other desires make the mind restless and unhappy. But when man desires Truth, then the mind becomes calm. It is said in the Brihadaranyaka Upanishad, "Tranquil in mind, with the senses restrained, having given up all worldly desires, resigned

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and patient and absorbed in meditation, let a man see the Self in the Self."

We must desire only one thing, namely, Truth. "Truth," says the Upanishad, "is that, beyond the gaining whereof, there remains nothing to be gained, beyond the Bliss whereof there is no higher Bliss, beyond the sight whereof there remains nothing to be seen, beyond becoming which there remains nothing to become, beyond knowing which there remains nothing to know."

When we see our true Self, the soul, the spirit in ourselves, then we realize that we have nothing more to desire. Then we care no longer for those desires which are connected with our bodily existence. The man who lives in the realization of the Self, is free from desires. He sees that all desires are but so many forms of ignorance. Truth cuts down all desires and freedom of desire is Bliss.

Desire is the outcome of dissatisfaction. So to remove that dissatisfaction we try to satisfy the desires. But what do we find? When one desire is satisfied, a hundred new desires spring up. Thus it goes on and the whole life is spent in vain attempts to satisfy our desires. But desires can be satisfied only by the knowledge that we are not body but spirit. The spirit is complete bliss itself. What then is there to desire? In the spirit there is nothing left to long after, for it is the highest, the most blissful existence. When we realize that we are spirit, then all desires end. The Kathopanishad says: "When all the desires of the heart are destroyed, then the mortal becomes immortal and he attains Brahman even here in this life. When all the knots of the heart are cut asunder (when ignorance is destroyed and with that, passion and pride and egotism), then man becomes immortal."

VI

The longing for freedom, for Truth, is not a desire in the ordinary sense. All other desires spring from the ego, the lower self and the fulfilment of such desires, strengthens the ego. But the longing for Self-realization kills the ego. That is the difference.

That longing for freedom must become strong in us. It must become the ruling desire, the one striving of our life. Unless we long for Truth, Truth will not reveal itself. Unless we want Truth above all else, we cannot put forth all our energy to attain it; we cannot direct our mind and actions towards the fulfilment of that divine desire. Unless a man is hungry, he cannot enjoy food. Unless a man hungers and thirsts for Truth, he cannot get Truth. Unless a man hungers for Truth, he cannot devote his mind, body and soul towards the attainment of Truth. His attempt will be half-hearted and there will be small results. But when the mind becomes mad after Self-realization, then Truth will reveal itself. Therefore a longing for divine wisdom must be cultivated and strengthened. This is done through religious practices.

Once a young man came to a sage and said: "Sir, I want to know the Truth." The sage replied "All right, my son, to-morrow I will instruct you." The next day the boy came and the sage took him for a walk. They came to a river and the sage proposed a swim in the river. They both plunged in when the sage took hold of the boy and pushed him beneath the water. The boy struggled to get free, but the sage held him firmly under the water for some time. Then he let the boy go and the latter came to the surface gasping for breath. "Well, my son," said the sage, "when you were under the water, what did you desire most?" "A

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breath of air, sir," replied the boy. "Quite right," said the sage. "Now, listen. When your desire for Truth is as strong as your longing for a breath of air while you were under the water, then you will find Truth and not before that."

But how can we get such a strong desire for Truth, for God, for Self-realization, for divine wisdom? That is the all-important question. The scriptures answer: "Worship Truth alone as the object to be attained. Truth has to be sought after, Truth has to be desired and known. Verily, my dear, Truth must be seen, Truth must be understood, on Truth one must reflect, on Truth one must meditate. Unless a man turns away from bad conduct, unless he abandons sin and controls his senses, unless he collects his mind, he cannot attain to freedom."

VII

First, then, we must learn about Truth. What is the highest wisdom? How can we realize it? Vedanta answers that the highest wisdom is the knowledge of God. And what is God? The Vedas say: "He who exists in one, sages call Him by various names." There is but one real existence. And that is God, pure consciousness. He is existence and bliss. The consciousness permeating every atom of matter, is but a ray of the omnipresent consciousness which is God. God alone exists eternally; all else is subject to change and death. God is the spirit, the pure consciousness in man—that which is immortal in man. The real man cannot die. The body must perish sooner or later. But the real man is beyond birth and death. God, the only consciousness, is but one, but that one consciousness, expresses itself through different mediums. So it appears to us as split up into so many different souls and beings. In substance we are all one, the whole universe is one. On that one, all manifestation is superimposed. Remove the Universe, dissolve it, destroy it, and God, the consciousness of the Universe, remains.

To understand this, is wisdom. This wisdom must become a reality to us, then all ignorance will vanish. To think that man is body, subject to death, and a separate, independent being, is wrong. It is not true. It is man seen under delusion. Man is God. But when we see God under the veil of ignorance, we are deluded and see the limited man. This idea that we are bodies, is the great disease of which we must be cured. We are body-worshippers; we must become God-worshippers, worshippers of the Real, of the One True Existence which manifests itself as the soul of man.

How can we know that this is true? First we must listen to the Vedanta teaching. Then, we must become thoughtful. We must consider what we have heard. We must test it, argue about it, try to grasp it; and meditate upon it.

Now, what is meditation? It is the lengthened carrying on of an identical train of thought. We must take up one train of thought and carry it through without interruption, till we have reached its conclusion. It is a difficult process and requires practice. The mind is whimsical, restless, and uncontrolled. It cannot stick to one train of thought for a long time. All kinds of thoughts will fly into the mind and disturb our meditation. But we must try to keep out all thoughts except the subject of our meditation. "As oil poured from one vessel into another, flows without a break, so," the Gita says, "our meditation must be one flow of thought." When the mind

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flies off in other directions, we must bring it back to our meditation. Patiently we must practise, again and again. At last we shall succeed.

Meditation is constant remembrance. And constant remembrance is devotion. To think of God always, to remember all the time that He is the soul of our soul, our real being, our pure consciousness, is the highest devotion. When we love Truth, then we shall be devoted to Truth and it will dwell in our mind constantly. As a loving wife always remembers her husband, so the loving aspirant after Truth, always remembers Truth. We must love our soul, and not our body. We must repeat again and again, I am the spirit; I am one with that Ocean of Infinite Bliss, which is God. I am not the body, nor the mind, nor the ego. But I am He, the blissful One, the One Only Existence.

That meditation must be carried on through our whole life. In misfortune and in prosperity, in joy and in sorrow, in disease and in health, we must remember that we are the soul. Joy and sorrow are states of mind. Health and disease affect the body, but the soul is ever free, beyond all change, beyond all conditions. To remember this always, is the path of wisdom, the sure cure for the disease of ignorance and delusion. This thought must be with us always. And through meditation we must make it strong, so that it is impressed on the mind very firmly. Ignorance is so firmly established in our mind, that it requires strong, concentrated thought to displace it and destroy it.

The thought of our innate divinity, of our oneness with God, is the cure for all evil. It cures the restlessness of mind, hatred, envy, egotism and mental suffering. It establishes peace of mind and contentment. We are all One in spirit. Differentiation concerns only the external man, the lower man, the manifestation, but not the soul, the real man.

When this is realized, then love enters into our hearts. We learn to see beyond the manifestation, we learn to see the eternal, blissful soul in all nature and we realize the kinship of the soul. All nature is akin to us in its real being. There is nothing as high or low, good or evil in the soul of things. The garb may be soiled and the man be unclean. The body, the personality, may repulse us, but the soul is always clean and divine. He who has realized the Self, does not care much for the garb, the personality. He sees and loves divinity everywhere and in all beings. Everything becomes holy, everything becomes covered with Lord. All desire, all sin, all ignorance, is destroyed in him. No law can bind him, for he has become that which is beyond all law. Law can affect matter, but not the spirit. He is free, he is a Jivanmukta, free even in this life; for he has got the real wisdom.

Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is only a cow—never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.

—*Swami Vivekananda*

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A LIFE

By Lila Devi

Yesterday I was told,—
"You have a life to give, my child."
A life to give
To a thousand things and yet one.
For to all that is Thee, my Friend,
I give—
And must therefore give to all.
Take my life—it is mine to give—
Yet that which givest it is part of Thee.
Take my life, O my Great Friend,
Place it in the lamp's shallow hand.
Set the lamp before the altar of Thy Soul
And bring the torch of Truth near.
My life's oil will flame alight
To burn an offering to Thy name.
Take my life, O Friend,
It is mine to give to Thee.
Let it flare bright with Thy Fire's Eternity.
Take, O generous Friend,
That which the Thee in me gives back to Thee.

CHRISTIAN MISSIONS IN THE ORIENT

By Dr. Sudhindra Bose, M.A., Ph.D.

The Protestant Foreign Missions Commission of investigators sent out from America to India, China and Japan a year ago, has just submitted its report analysing missionary problems in the East. This report is embodied in a stout volume, entitled *Re-Thinking Missions*. The commission was financed by John D. Rockefeller and other heavy contributors to Protestant foreign mission propaganda.

As Bishop Fisher, the author of *That Strange Little Brown Man—Gandhi*, has candidly pointed out, the fifteen members of the commission who sat on judgment on Oriental religions were all Western representatives of a Western country: all white and all professed Christians. There was not a place in the commission for a single Oriental, Pagan or Christian. In that respect it was not unlike the Simon Commission in India, which produced the *Simon Report*.

Christianity, it is claimed, is based above all upon peace and love. But the church has always given its sanction or

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support to war, which is the negation of love and denial of morality. Indeed, no Western state has ever gone to war without receiving the blessing of the church. It has always identified itself with war-making activities of the state. How can then the religion of the church have any pretensions to moral leadership?

If the people of the East did not know how the teachings of the author of the Sermon on the Mount are actually carried out, how Christianity is practised in Christian lands, the late War for Civilization (1914-1918) certainly furnished them with ample first-hand material to judge of the fruits of two thousand years of Christianity in the Occident. It is true that after the moral debacle of the War, there was great confusion and disintegration in the ecclesiastical circles. Even the rev. clergymen became rather quiet, sober, and decent. But of late the embattled missionaries have put on the "amor of the Lord" and are asserting themselves feverishly. They are ready once more to "save" the tinted peoples of "the dark places of the earth."

There is in *Re-Thinking Missions* the inevitable Christian bias; but the book on the whole is revealing. It says that the majority of the missionaries are "of limited outlook and capacity." As become Christian zealots and lovers of Christian truth, they have narrow proselytizing aims and are too much occupied with Biblical mythology. It declares, however, that the foreign Christian mission is still vitally important and that its work needs to go on. It insists that "there is not alone room for change, there is necessity for change." What shall these changes be? What will be the new tactics which will make the pill more attractive?

The members of the commission have been forced to recognize that certain principles within the religions of the East are sound. Having persuaded to abandon somewhat the religion of fear for a religion of beneficence, the commissioners feel that there is less urge to threaten the Hindu, the Mohammedan, or the Confucianist with hell-fire and more urge to direct him to "a better way of living." Moreover, the Eastern people will no longer tolerate the Western assumption of superiority in race and in religion. The Western brand of culture will not sell now in the East, as it once did. The Great War, it admits, has torn the veil from the eyes of the Orient: the shameless barbarity and the horrible immorality of the War have thoroughly exposed the fallacies in Western culture generally, and Western religion specifically. The commission therefore holds that the only forms of missionary endeavour which will be useful to-day to secure converts are the hospitals, schools, agricultural stations and the recreational establishments. These should be the instruments of aggressive evangelization. Through these institutions the Westerner is urged to lead the East to the baptismal font. In short, if the opportunity to proselytize is not to be scuttled when the Orient is still apparently appreciative of some of the Occidental institutions, the missioner must give up his arbitrary doctrines and a holier-than-thou attitude. More than that, he must use ruse and catch his prospects unaware. Will he succeed better?

Christian missions have been in existence in Asia for many, many years. Even the Protestant foreign missionary enterprise in the Orient is almost two centuries old. Christianity has been established on the Malabar Coast in India for a longer time than in the British Isles. Yet there is to-day not

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one in a 100 of the people of India who has been converted to Protestant Christianity, and not one in 1,000 of the Chinese. As for Japan, where there is complete national independence, Christianity is a dead issue.

It is to be observed that I discreetly refrain from saying anything about Catholic Christianity. Catholicism, all Protestant Christians say, is unethical, unspiritual, anti-God, and socially and politically retrogressive.

Religion is not the passion of life, not a supreme source of living either in America or in Europe : religion is only a minor interest. Mahatma Gandhi said a few years ago that no matter what the Westerners say, their real God is money. Mahatmaji has come nearer telling the truth on the subject than any other man that I can think of now.

As one on the side-lines, I find that modern Americans regard their religion as an extra baggage of out-worn theology and superstition, and are reluctant to carry the load much farther. I also see that missionary administrators are meeting with rapidly decreasing enthusiasm in the United States : they find fewer money givers to missions and still fewer men willing to be recruited for foreign mission. The current is running strongly not only against the church, but against the foreign mission. What does this portend? The question at once arises that if Christianity is dying and is about to be discarded in Christian America, why all such fuss about spreading Christian propaganda in non-Christian Asia?

After all, this business of sending emissaries to foreign lands as evangelizers is very costly. The Protestant churches of the United States alone spend for foreign mission 40 million dollars annually. (A dollar, in normal times, is worth about three rupees.)

Just how many American missionaries are operating in India and how many dollars they are spending, I am unable to say at present. But I do know that as China offers the greatest Oriental market for American goods, the American missionaries are spending more dollars to convert and baptize the Chinese "heathen" than any other people in the East. Flag follows the missionary. There are no less than 120 varieties of American Protestant sects represented in the Republic of China. Altogether they have spent, so far, the stupendous sum of half a billion dollars in that nation.

There were in China a few years ago about 8,000 Protestant missionaries in 700 cities; to-day there are about 5,000 in 400 cities. A short while ago the Roman Catholics had 4,000 missionaries in China; now they have been reduced by 2 or 3 hundred.

Then, too, converting the Chinese seems an expensive business. Dr. Clarence E. Miller, Treasurer of the Lutheran Church in the United States, reported recently that the cost of proselyting the Chinese was 1,300 rupees a head. On the basis of Dr. Miller's calculations, it would take 175 billion dollars to make China safe for Lord Jesus.

The missionary has always been an integral part of the imperialistic advance of the West. The evangelists are patriots first, and everything else in lesser measure. As an instance of the interrelation of the Western church with the Western state, one recalls the speech which President McKinley made to the delegation of Methodist bishops who called at the White House to congratulate him on his decision to annex the Philippines at the turn of the century. President McKinley assured the bishops that his decision to annex

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came "through direct leading from God, after continued nights of prayer, and was inspired by a desire to Christianize the Filipinos as our brothers for whom Christ died." It was a call from Jehovah that the Filipinos, who had already been converted to Catholicism by the Spaniards, should now be "Christianized" by the American missionaries and be made American subjects! The church press gave the message of Mr. McKinley a wide circulation and it was generally accepted, among the church-going members of the United States, as one more evidence that the war with Spain had been ordained by God.

Even to-day the missionaries in India are allied with the powers that be. They accept financial favours from the Delhi government for the maintenance of many of their institutions, and thus obligate themselves in advance to support the British position. Few indeed are the missionaries who feel that they are compromising their moral standing. Apparently they are incapable of moral and ethical insights.

The missionary has always been a tool of imperialism and economic exploitation. He tries to pass the running wolves of imperialism for the brother-lambs of the "natives." The authors of *Re-Thinking Missions* are conspicuously silent regarding the tragic, evil effects of imperialism, particularly in the Orient, and the responsibility which morally rests upon missions and missionaries for the abolition of this anti-Christ philosophy of life. Do they realize that men cannot be made whole or saved apart from the political or economic system in which they live? How can they ignore the wicked mental and spiritual effects upon a people who live under a foreign imperialistic bondage?

As a matter of fact, our authors have joyously surrendered themselves to a hackneyed slogan of imperial psychology in saying, "it is not the business of the mission to meddle in politics, least of all in the politics of a foreign country in which it is a guest." How can the missioners in countries like India, Ceylon and Burma be the guests of the government? The government is just as alien as are the missionaries themselves. It has been rightly pointed out in some of the American papers that missionaries in subjected nations of the Orient are no more the guests of a ruling government than they are of the great historic Hindu, Buddhist or Moslem religious communities. The fact that the holy men of the Christian mission try to keep company with imperialism and with moral integrity at the same time is an evidence of their ignorant naivete, to say the least.

Indeed, some of the strange thoughts and ideas of this latest report of missionary activities are of a kind to worry a Socrates, and I am not one. But its fallacies partly account for the futility, weakness and frustration of much of the Christian mission work in India.

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THE ATMAN IN ITS TWOFOLD ASPECT—I

(From Shankara's Commentary on the Brihadâranyaka Upanishad)

By Swami Madhavananda

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is, 'The Truth of truth.' The vital force is truth, and It is the truth of that. (II. i. 20.)

The next two sections will be devoted to explaining this last sentence.

Question: Granted that the next two sections will be devoted to explaining the secret name. The text says, 'Its secret name.' But we do not know whether it is the secret name of the individual self, which is the subject under discussion, which awoke through pushing, is subject to transmigration, and perceives sound etc., or whether it refers to some transcendent principle.

Reply: What difference does it make?

Question: Just this: If it refers to the relative (transmigrating) self, then that is to be known, and by knowing it (identity with) all will be attained; further it alone will be denoted by the word 'Brahman,' and the knowledge of it will be the knowledge of Brahman. But if the transcendent Self is meant, then the knowledge of It will be the knowledge of Brahman, and from that identity with all will be attained. That all this will happen we know on the authority of the scriptures. But according to this view (if the individual self and Brahman are different) the Vedic texts that teach their identity, such as, 'The Self alone is to be meditated upon,' and 'It knew only Itself as, "I am Brahman,"' will be contradicted. And (if they are identical) there being no relative self different from the Supreme Self, spiritual instruction will be useless. Since this (unity of the self) is a question that has not been answered and is a source of confusion even to scholars, therefore in order to facilitate the understanding of passages that deal with the knowledge of Brahman for those who seek after It, we shall discuss the point as best as we can.

Prima facie view: The transcendent Supreme Self is not meant, for the text states the origin of the universe from a self which awoke on being pushed with the hand, which perceives sound etc., and which is possessed of a distinct state (profound sleep). To be explicit, there is no Supreme Self devoid of the desire for food etc., which is the ruler of the universe. Why? Because the Shruti, after introducing the topic, 'I will tell you about Brahman,' then mentioning the rousing of the sleeping man by pushing with the hand—thereby showing him to be the perceiver of sound etc.—and describing his transition through the dream state to that of profound sleep, shows the origin of the universe from that very self possessed of the state of profound sleep, by the two illustrations of sparks of fire and the spider, in the passage, 'So from this Self,' etc. And no other cause of the origin of the universe is mentioned in between, for this section deals exclusively with the

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individual self.' Another Shruti, the Kaushitaki Upanishad, which deals with the same topic, after introducing the beings who are in the sun etc., says, 'He said : He, O Bâlâki, who is the maker of these beings, and whose handiwork this universe is, is indeed to be known.' This shows that the individual self roused from sleep, and none other, is to be known. Similarly by saying, 'But it is for one's own sake that all is loved,' the Shruti shows that that self which is familiar to us as being dear, is alone to be realized through hearing, reflection and meditation. So also the statements made while introducing the topic of knowledge, such as, 'The Self alone is to be meditated upon,' 'This (Self) is dearer than a son, dearer than wealth,' etc., 'It knew only Itself as, "I am Brahman," ' etc., would be consistent if there were no Supreme Self. It will also be said further on, 'If a man knows himself to be the Self.' Moreover in all Vedanta it is the inner self which is put forward as the object to be known, as 'I am Brahman,' and never any external object like sound etc., in the words, 'That is Brahman.' Similarly in the Kaushitaki Upanishad, in the passage, 'Do not seek to know about speech, know the speaker,' etc., it is the agent (the individual self) using speech etc. as instruments, which is put forward as the object to be known.

Objection : Suppose we say that the individual self in a different state is the Supreme Self? It may be like this : The same individual self which perceives sound etc. in the waking state, is changed into the transcendent Supreme Self, the ruler of the universe, on getting into the state of profound sleep.

Tentative answer : No, this is contrary to experience. We never find anything having this characteristic outside of Buddhist philosophy. It never happens in life that a cow standing or going is a cow, but that on lying down she becomes a horse or any other species. It is contrary to logic also. A thing that is known through some means of knowledge to have a certain characteristic, retains that characteristic even in a different place, time or condition. If it ceases to have that characteristic, all functioning of the means of knowledge would stop. Similarly the Sânkhyas, Mimâmsakas and others who are skilled in logic adduce hundreds of reasons to prove the absence of a transcendent Self.

Objection : Your view is wrong, for the relative self too lacks the knowledge of how to effect the origin, continuity and dissolution of the universe. To be explicit : The position you have advocated so elaborately, *viz.*, that the same relative self which perceives sound etc. becomes the ruler of the universe when it attains a different condition, is untenable. For everybody knows that the relative self lacks the knowledge, power and means to effect the origin, continuity and dissolution of the universe. How can a relative self like us construct this universe in which the earth etc. are located, and which it is impossible even to conceive with the mind?

Tentative answer : Not so, for the scriptures are in our favour. They show the origin etc. of the universe from the relative self, for example, 'So from this self,' etc. Therefore our view is all right.

Objection (by the believers in an Absolute Ishwara) : There is a transcendent Supreme Self, and It is the cause of the universe, for such is the verdict of the Shruti, Smriti and reason. Witness hundreds of Shruti passages such as, 'That which knows things in a general and particular way,'

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'That which transcends hunger and thirst,' 'Unattached, It is not attached to anything,' 'Under the mighty rule of this Immutable,' etc., 'That which living in all beings . . . . is the internal ruler and immortal,' '(That Being) who definitely projects those beings . . . . and is at the same time transcendent,' 'That great, birthless Self,' 'It is the bank that serves as the boundary to keep the different worlds apart,' 'The controller of all, the lord of all,' 'The Self that is sinless, undecaying, immortal,' 'It projected fire,' 'In the beginning this universe was only the Self,' 'It is not affected by human misery, being beyond it.' Also the Smriti passage, 'I am the origin of all, and from Me everything springs.'

Tentative answer: Did we not say that the text, 'So from this self,' shows the origin of the universe from the relative self?

Objection: Not so, for since in the passage, 'The Akâsha that is in the heart,' the Supreme Self has been introduced, the text, 'So from this self,' should refer to the Supreme Self. In reply to the question, 'Where was it then?' the Supreme Self, denoted by the word 'Akâsha,' has been mentioned in the text. 'It lay in the Akâsha that is in the heart.' That the word 'Akâsha' refers to the Supreme Self is clear from texts such as: 'With Existence, my dear, it is then united,' 'Every day they attain this world that is Brahman, but they do not realize this,' 'Fully embraced by the Supreme Self,' 'Rests on the Supreme Self.' That the Supreme Self is the topic further appears from the use of the word 'Self' with reference to the Supreme Self, which has been introduced in the passage, 'In it there is a little space.' Therefore the passage, 'So from this Self,' should indicate that the universe springs from the Supreme Self alone. And we have already said that the relative self has not the power and knowledge to project, maintain and dissolve the universe.

Objection: In the passages, 'The Self alone is to be meditated upon' and 'It knew only Itself as, "I am Brahman," ' the topic of the knowledge of Brahman was introduced, and this deals with Brahman as its subject. This section too opens with sentences such as, 'I will tell you about Brahman,' and 'I will teach you about Brahman.' Now the transcendent Brahman, which is beyond hunger etc. and is eternal, pure, enlightened and free by nature, is the cause of the universe, while the relative self is the opposite of that; therefore it would not (in its present state) perceive itself to be identical with Brahman. On the other hand, would not the inferior relative self be open to censure if it identified the Supreme Self, the self-effulgent ruler of the universe, with itself? Therefore it is unreasonable to say, I am Brahman.'

Hence one should wish to worship Brahman with flowers, water, folding of the palms, praises, prostration, sacrifices, presents, repetition of Its name, meditation, Yoga, etc. Knowing It through worship one becomes Brahman, the ruler of all. But one should not think of the transcendent Brahman as the relative self; it would be like thinking of fire as cold, and the sky as possessed of form. The scriptural passages too that teach the identity of the self with Brahman should be taken as merely eulogistic. This interpretation will also harmonize with all logic and common sense.

Adwaitin's reply: That cannot be, for from Mantra and Brâhmana texts we know that the Supreme Self alone entered. Beginning with, 'He made bodies,' etc., the text says, 'The Supreme Being

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entered the bodies,' 'He transformed Himself in accordance with each form; that form of His was for the sake of making Him known,' 'The Wise One, who after projecting all forms names them, and goes on uttering those names,'—thus thousands of Mantras in all recensions show that it is the transcendent Ishwara who entered the body. Similarly Brâhmana texts such as, 'After projecting it, the Self entered into it,' 'Piercing this dividing line (of the head) It entered through that gate,' 'That deity (Existence), penetrating these three gods (fire, water and earth) as this individual self,' etc., 'This Self, being hidden in all beings, is not manifest,' etc. Since the word 'Self' has been used in all scriptures to denote Brahman, and since it refers to the inner Self, and further the Shruti passage, 'He is the inner Self of all beings,' shows the absence of a relative self other than the Supreme Self, as also the Shruti texts, 'One only without a second,' 'This universe is but Brahman,' 'All this is but the Self,' it is but proper to conclude the identity of the individual self with Brahman.

Objection: If such is the import of the scriptures, then the Supreme Self becomes relative, and if it is so, the scriptures (teaching Its transcendence) become useless; while if It is (identical with the individual self and yet) transcendent, then there is this obvious objection that spiritual instruction becomes redundant. To be explicit: If the Supreme Self, which is the inmost Self of all beings, feels the miseries arising from contact with all bodies, It obviously becomes relative. In that case those Shruti and Smriti texts that establish the transcendence of the Supreme Self, as also all reason would be set at naught. If, on the other hand, it can somehow be maintained that It is not connected with the miseries arising from contact with the bodies of different beings, it is impossible to refute the charge of the futility of all spiritual instruction, for there is nothing for the Supreme Self either to achieve or to avoid.

To this dilemma some suggest the following solution: The Supreme Self did not penetrate the bodies directly in Its own form, but It became the individual self after undergoing a modification. And that individual self is both different from and identical with the Supreme Self. In so far as it is different, it is affected by relativity, and in so far as it is identical, it is capable of being ascertained as, 'I am Brahman.' Thus there will be no contradiction anywhere.

Now, if the individual self be a modification of the Supreme Self, there may be the following alternatives: The Supreme Self may be an aggregate of many things and consist of parts, like the earth, and the individual self may be the modification of some portion of It, like a jar etc. Or the Supreme Self may retain Its form, and a portion of It be modified, like hair or a barren tract, for instance. Or the entire Supreme Self may be modified, like milk etc. Now in the first view, according to which a particular thing out of an aggregate of a great many things of the same category becomes the individual self, since this particular thing is only of the same category, the identity is but figurative, not real. In that case it would be a contradiction of the verdict of the Shruti. If, however, (as in the second view) the Supreme Self is a whole eternally consisting of parts inseparably connected together, and, while It remains unchanged in form, a portion of It becomes the relative individual self, then, since the whole inheres in all the parts, it is affected by the merit or defect of each

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part; hence the Supreme Self will be subject to the evil of transmigration attaching to the individual self. Therefore this view also is inadmissible. While the view that holds that the whole of the Supreme Self is transformed, disregards all the Shrutis and Smritis, and is therefore unacceptable. All these views contradict reason as well as Shruti and Smriti texts such as, '(Brahman is) without parts, devoid of activity and serene,' 'The Supreme Being is resplendent, formless, including both within and without, and birthless,' 'All-pervading like the sky and eternal,' 'That great, birthless Self is undecaying, immortal, undying,' 'It is never born nor dies,' 'It is undifferentiated,' etc. If the individual self be a portion of the immutable Supreme Self, then it will find it impossible to go (after death) to places in accordance with its past work, or else the Supreme Self will, as already said, be subject to transmigration.

Objection: Suppose we say that the individual self is a portion of the Supreme Self, detached from It like a spark of fire, and that transmigrates.

Reply: Yet the Supreme Self will get a wound by this breaking off of Its part, and as that part transmigrates, it will make a hole in the assemblage of parts in another portion of the Supreme Self—which will contradict the scriptural statements about Its being without any wound. If the individual self, which is a part of the Supreme Self, transmigrates, then, since there is no space without It, some other parts of It being pushed and displaced, the Supreme Self will feel pain as if It had colic in the heart.

Objection: There is nothing wrong in it, for there are Shruti texts giving illustrations of sparks of fire etc.

Reply: Not so, for the Shruti is merely informative. The scriptures seek not to alter things, but to supply information about things unknown, as they are.

Objection: What difference does it make?

Reply: Listen. Things in the world are known to possess certain fixed characteristics such as grossness or fineness. By citing them as examples the scriptures seek to tell us about some other thing which does not contradict them. They would not cite an example from life if they wanted to convey an idea of something contradictory to it. Even if they did, it would be to no purpose, for the example would be different from the thing to be explained. You cannot prove that fire is cold, or that the sun does not give heat, even by citing a hundred examples, for the facts would already be known to be otherwise through another source of knowledge. And one source of knowledge does not contradict another, for it only tells us about those things that cannot be known by any other means. Nor can the scriptures speak about an unknown thing without having recourse to conventional words and their meanings. Therefore one who follows convention can never prove that the Supreme Self really has parts or stands to other things in the relation of whole to part.

Objection: But do not the Shruti and Smriti say, 'Tiny sparks,' and 'A part of Myself'?

Reply: Not so, for the passages are meant to convey the idea of oneness. We notice in life that sparks of fire may be considered identical with fire. Similarly a part may be considered as identical with the whole. Such being the case, words signifying a modification or part of the Supreme Self, as applied to the individual self, are meant to convey its identity with It. That

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this is so appears also from the introduction and the conclusion. In all the Upanishads first identity is broached, then by means of illustrations and reasons the universe is shown to be a modification or part etc. of the Supreme Self, and the conclusion again brings out the identity. Here, for instance, the text begins with, 'This all is the Self,' then through examples illustrating the origin, continuity and dissolution of the universe, it adduces reasons for considering its identity with Brahman, such as the relation of cause and effect, and it will conclude with, 'Without interior or exterior,' and 'This self is Brahman.' Therefore from that introduction and conclusion it is clear that the passages setting forth the origin, continuity and dissolution of the universe are for strengthening the idea of the identity of the individual self with the Supreme Self. Otherwise there would be a break in the topic. All believers in the Upanishads are unanimous on the point that all of these enjoin on us to think of the identity of the individual self with the Supreme Self. If it is possible to construe the passages setting forth the origin etc. of the universe so as to keep up the continuity of that injunction, to interpret them so as to introduce a new topic would be unwarrantable. A different result too would have to be provided for. Therefore we conclude that the Shruti passages setting forth the origin etc. of the universe must be for establishing the identity of the individual self and the Supreme Self.

A PARIAH ?

By Devendra Nath Bose

Rasik was a sweeper of the Temple of Goddess Kali at Dakshineswar. He was a follower of a religious sect at Ghoshpara. He wore round his neck beads of sacred Tulsi plant. In his house there was a small garden of Tulsi plants, where he would sing the praise of God every evening.

One day Sri Ramakrishna was going towards the rows of Tamarisk trees to attend the call of nature. Ramlal Chatterjee, his nephew, was with him. Rasik stood aside respectfully at the sight of Sri Ramakrishna. When Sri Ramakrishna was returning after a while, Rasik bowed before him most devoutly, having a piece of cloth wound around the neck.

Sri Ramakrishna cast his look at him and asked, "Look here, Rasik, are you going on well with your duties of sweeping the Temple-compound?"

"Yes, papa," replied Rasik.

It may be mentioned here that none but Rasik and Mathur Babu, a son-in-law of Rani Rasmani, the proprietress of the Temple, was given the privilege of addressing Sri Ramakrishna as "papa."

Uttering only the above two words Rasik remained standing before Sri Ramakrishna. Sri Ramakrishna asked him endearingly, "What do you want?"

Rasik replied, "Papa, in consequence of many sins it is that I have been born in a sweeper family. Will a person like me get salvation?"

"Oh yes, most surely. But not just

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now—at the last moment of your earthly life."

"What should I do for that, papa?"

"Go on doing just what you have be doing till now. What else need you do? Why do you call it a vile and detestable work? Just consider what a great thing you have been doing. This is the place where devotees of the Divine Mother, of God Radhakanta, of Twelve Sivas congregate. You are working here. Many are the holy men and devotees, the dust of whose feet you have to sweep. There is a saying, 'The queen has got that too easily which even the saints do not get in their meditation.' What else do you want? Do what you have been doing."

Rasik replied, "Papa, when you have given assurance, I am at rest. You have said, and so it will come true."

Sri Ramakrishna rejoined, "Yes, it will come true, most surely it will. But then, not now; at the last moment of your life."

It was about two years after the passing away of Sri Ramakrishna that Ramlal one day found that Rasik's wife was sweeping the Temple-compound. On enquiry it was known that Rasik was ill. A doctor was called in, but Rasik would not take any medicine.

"What is his illness? And why will he not take any medicine?" asked Ramlal.

"It is a case of cold and fever, with much phlegm in the throat. He refuses to take any medicine saying, 'What is the use of taking medicine? They have brought me the Ganges water and the holy Tulsi plants; these are a great medicine to me'."

About a week after this, it was found that neither Rasik nor his wife came to do the sweeping. A few more days passed when, one day, Rasik's wife came and began to weep.

Ramlal asked, "Well, what's the matter? Why do you weep? How is Rasik?"

Rasik had passed away.

Ramlal remembered the assurance of Sri Ramakrishna to Rasik that he would have his desires fulfilled at the last moment of his life. And so he asked, "What was the nature of his death?"

Rasik's wife began: "On that day when I returned from my duties at about 10 in the morning, he asked us to take our dinner immediately and to spread his bed near the Tulsi garden. At this we remarked, 'Are you in delirium that you talk this way?'

"But he began to scream, and insisted on our having done that.

"Preparing a bed near the Tulsi plants, we carried him there and laid him on the bed.

"Then he asked for his rosary and the Ganges water. When they were given to him, he with his own hands sprinkled the Ganges water on and around the bed and began telling his beads. That done for a while, he suddenly burst out into a fit of cry, and the next moment there was a laugh. After this he became completely motionless and began to murmur, 'Here you are, papa; you have at last come. I was thinking that you had given me assurance. And on that I depended so long. Ah, how beautiful! how nice! how charming!'

"So saying he slowly closed his eyes and was as if fast asleep. There was no spasm—no convulsion. How strange!"

Ramlal said, "With regard to Rasik Sri Ramakrishna remarked that he was born as a sweeper due to some curse in his previous birth."

(Translated from the original Bengali by Akshoy Kumar Roy)

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THE CO-OPERATIVE MOVEMENT AND RURAL RECONSTRUCTION

By Prof. H. L. Kaji, M.A., B.Sc., I.E.S., J.P.

There is to my mind no single movement so calculated to transform the conditions of a country, to build up the nation, and to lead to its prosperity, as the Co-operative Movement. Germany has experienced the welcome transformation by the magic touch of Raiffeissen and Schulze Delitsche and the organization of Co-operative Credit for the small man in the town and the village. Denmark owes the prosperity of her dairying trade to the Co-operative organization of the marketing of her products. In England, the Co-operative Stores culminating in the great C. W. S. at Manchester have done wonders for the consumer. The principles of Big Business as applied co-operatively to the marketing of wheat, fruits and other produce of the land have achieved marvellous success in the United States of America. In India too, the Co-operative Credit Movement was expected to lead to the emancipation of the agriculturist from the clutches of the Village Sowcar and thus to the regeneration of the countryside. These expectations have not been realized fully so far. But the deficiencies in execution do not detract from the potentialities of any cause and if we can but probe down into the realities of the situation and not attempt by a patch here and a patch there to merely improve matters, we shall arrive at a true understanding of the problem and a true solution and a full realization of our hopes.

Co-operation is but a method, not a technical doctrine or science. The method is based on the highest moral principles that are antagonistic to the individualistic propensities, natural to human beings. The subordination of the individual to the common good, the elimination of the idea of personal aggrandisement, the mentality that revolts at exploitation of the weak and the helpless, association and co-ordination with others so that each works for all rather than for himself, the expansion of the connotation of "I" into an ever widening "we"—these are the principles that form the bases of the Co-operative Movement. Ordinary people however will not subscribe to such principles; personal advantage, they cannot bring themselves down, to let go : while protesting at exploitation of themselves, people are not by any means averse to exploiting others, should the opportunity offers itself. The principles of competition and individualism have a far greater appeal than the principles of co-operation and collective action. It requires a higher, a nobler man, to understand, appreciate and adopt co-operative principles. In the moral governance of the world and its peoples, neither the individualism and capitalism of Europe and America, nor the State controlled Communism of Bolshevist Russia, can approach the voluntary association of the people in societies, in groups, in communities for common good and for mutual help through the Co-operative Movement.

The Co-operative Movement therefore cannot thrive where a higher intelligence and a higher moral tone do not pervade the nation. With a popula-

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tion predominantly of agriculturists and with these, illiterate and ignorant, with hardly anything more than bare means of subsistence, due to their complete dependence on the Sowcar for credit and also for marketing, and with a well-developed listless and fatalistic attitude, it is almost impossible to expect the seeds of Co-operation to fall on fertile soil and shoot up into trees with luxuriant foliage and flowers. A group of persons acutely alive to their economic weaknesses and therefore inclined to join forces for their collective betterment and sufficiently intelligent to realize that in this collective betterment lies the individual good of all composing the group—that is what Co-operation needs. The wonder therefore is not why in India the Movement has not yielded the results as fully as we expected but rather how in spite of the sterile soil, the Co-operative tree has blossomed forth at all. The workers, officials and non-officials alike, who have laboured at the cause deserve unstinted praise for all that they have done not only to inaugurate the Movement but also to instil into the minds of the rural population what the Movement stands for. Propaganda has been wisely mingled with training and education. And yet, what has been done is not enough.

Co-operation is at the parting of ways indeed. State initiative, an army of honorary workers, a number of credit and financing institutions, a host of auditors and inspectors and supervisors, cannot now suffice. The superstructure suffers from a very weak foundation. An ignorant and illiterate rural population is a terrible handicap to the development of a true co-operative spirit and the realization of full efficiency, as also to the achievement of a higher status in politics and in every other movement. Nothing is so needed at present, in my opinion, as earnest efforts towards reorganizing the rural economy in this ancient land and preparing the raw material—the toiling masses—to shoulder the new burdens of political reform as also to manage and develop their own co-operative institutions. I wish it were possible, when the Co-operative Credit Societies Act was first passed in 1904, for intense rural reconstruction and adult education work to have been undertaken seriously and pushed on vigorously and earnestly and for the organization of Credit Societies to have waited for a decade or so till the people were made ready to receive the new gospel.

Committees and Commissions have within the last ten years peeped and probed into the Co-operative Movement in India and they all vigorously advise concentration on rectification and consolidation rather than on expansion and earnestly emphasize the urgent need of the training of the Co-operative worker, departmental as also of the societies—primary and central. But I feel, enough stress has not been laid on the urgency of the need for training and education of the members of the primary societies, without which no amount of efficiency in the secretaries, inspectors and auditors can hope to achieve any perceptible results. Overdue debts are not going to be paid; land mortgage banks are not going to be any better than the ordinary Credit Society and Central Bank. It is high time that the Departments, the Provincial and Central Co-operative Banks and the Provincial Co-operative Institutes and Federations pooled efforts and resources to launch rural reconstruction and adult education on a nation-wide scale through the Co-operative organizations which have already been established throughout rural India and otherwise.

It is true that village uplift work has

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been recognized as being very important now and several sincere workers are giving their best to the cause at selected centres in various parts of the country. Thus we have the well-known centre of Gurgaon where Mr. Brayne laboured to such good purpose; there is Alamaru in the Madras Presidency where good work is being done under the auspices of the Madras Provincial Co-operative Union; there is Rabindranath Tagore's centre at Vishwa Bharati; there is also in Bombay excellent work being done for the backward classes of the Bhils at Dohad in the Panch Mahals District by Mr. Amritalal Thakkar of the Servants of India Society; there are good efforts in the same direction in the Benares District undertaken under the initiative of Mr. V. N. Mehta. But these are examples or models of what could be done by the singleness of purpose that actuates the individuals sponsoring the schemes at these centres; they cannot lead to village uplift on a mass scale. I am convinced that it is now for the Co-operative institutions to step in and undertake this work on a country-wide scale and instil in the village population high ideas and higher ideals, ambition towards progress and desire for development. Theirs is now the opportunity and privilege as it is also their self-interest to accept this work as the most important of their tasks and push forward vigorously a campaign of adult education, better sanitation, improved medical relief, better farming, better business and better living, all the items that we associate with the reorganization and re-forming the rural economy of India.

In this work the primary society is the vital unit. It should not confine itself to mere sanctioning of loans and trying to get the instalments back in proper time. It should undertake other functions as well. It should serve as a centre of village life from which would permeate currents in all directions. There is no need to have a multiplicity of Co-operative institutions in the village. A credit society, a purchase society, a seed society, an implements society, a sale society, a better living society, as so many separate units, are likely to act as so many separate forces, not making for that unity and that influence on village life, which ought to be the aim of a Co-operative organization. One Society, a whole village society—functioning as a Better Living Society—gradually taking on different functions of credit, purchase, sale and so forth, is likely to be the focus of the whole village life. Adult literacy is a different thing but adult education ought to be within fairly easy range of accomplishment by the efforts of the primary society. In old times, there used to be itinerant Brahmins, moving from one village to another, retelling the stories of the Mahabharat and the Ramayan for an hour daily at night for a month or two, receiving in return payment in grain and food-stuffs from the interested audience. There is no reason why the same old institution of the *Kathabhats* should not be revived so as to suit modern conditions. The Co-operative authorities of a Province could and should enroll a band of workers—Rural Scouts or Life Workers for villages—who could be the modern Kathabhats, and much more than that. These scouts need no drilling and parades and jamborees; they work for God, King and country no doubt but all the drilling they need is the missionary spirit, that inner urge which recognizes that the uplift of their Motherland is bound up with the uplift of the rural population and that the stature of India among the nations of the world is determined not by the achievements of a Tagore or a Bose or

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a Raman, not by the divine glamour and saintliness of Mahatma Gandhi but by the level attained by the Indian Rustic, the truest representative of the country. The Scouts should settle down in a village, be the guiding spirits of the village society, and initiate reforms in village life, be the teachers giving knowledge of what is going on in the world to-day to the villagers in the evening sitting round the camp fire. During a few months' residence such a Scout can, if he is of the right type, train up a few people of the village to continue his work while he moves round to the neighbouring village, returning off and on for an occasional visit to the first. In this way, I believe, one village scout would be able to reform a Taluka in the course of his life.

The trinity of Co-operation—the Department, the Federation and the Provincial Bank—with the assistance of the smaller gods—the Central Banks, should without any delay embark on this venture above all others and start recruiting a body of life workers, Rural Scouts, for this village service. These cannot be expected to work absolutely without any pay; but a modest pay—say, Rs. 50 rising up to Rs. 100, would be enough to enlist the seriously minded of the educated youths of the country to this supremely important task of moulding the destinies of their motherland through the regeneration, economic and moral, of the Indian Rustic. If the finances of the trinity do not immediately permit the provision of one such scout per Taluka, it does not matter; within a few years, with the improvement in a few villages, with the prosperity of the rural people, with trained persons available from the villages, and with the cloud of overdue debts decreasing, it will be possible to find funds enough for posting one man per Taluka. To enable these Scouts to function properly, the Provincial Federation under whom they would work, should prepare detailed instructions and prepare handbooks of general information on a variety of subjects, tales, biographies, sanitation, medical relief, Co-operation, its aims and ideals, Co-operative methods, modern developments, in economics, trade, industry and agriculture in the advanced countries of the West and in India and Japan and so forth. The labours of the scouts could be seconded by tours, visits and lectures (or call them talks) of various officials of different departments as also of the higher gods of the Co-operative hierarchy and these could further be supplemented by arranged visits to the villages of college students during their vacations.

In thus providing friends, philosophers and guides to the village population, lies the greatest safety and success of the Co-operative Movement and in this therefore lies the best hope of rural India, and in this therefore lies the growth of the Motherland to its full stature as a progressive land with the urban and rural population, no longer ignorant, illiterate, conservative, weighted down by high loads of debts and by hoary traditions, but quite wide awake, imbibing and eager to imbibe modern knowledge and adopt modern methods, prepared and fit to assume their proper rôle as good citizens of the federation or the United States of India, which is about to appear on the horizon. May Co-operators realize this and may they concentrate on this all important task is the fervent prayer, to my fellow workers in the Cause, with which I conclude this short article.

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SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

By Sister Devamata

(*Contemporaneous Conditions*)

The conditions prevailing at the time of the coming of Sri Ramakrishna and of St. Francis were strangely analogous. St. Francis found a Europe dismembered and at war with itself. Nearly every city of Italy was an armed fortress with its own government. Within the city itself party warred with party. The religious world was drunk with dialectic and theology. At the University of Paris, which since the 11th century when Guillaume de Champeaux and his pupil Abelard drew the eyes of all Europe by their brilliant dialectic, discussions on points of doctrine continued for days and grew so intricate that when they ended, no one knew what the conclusion was. To remedy this, they evolved the system of dropping a dried pea in a bowl every time a negative was used. When the argument had come to a close, they counted the number of peas in the bowl. If there was an even number, since two negatives make an affirmative, the decision was affirmative; if the number was odd, the decision was negative. By such mechanical device was the faith of Christendom protected or attacked.

In Italy and throughout Europe spirituality was dormant. Religion was commercialized; ambition and greed had struck at its very heart. There was no lack of devout men and women who by their holy living kept the torch of Truth kindled and aflame; but overwhelmed by the disorganization of society and religion, they had fled to the seclusion of a convent cell or to an isolated hermitage. That complete disintegration did not take place was due to them. Among them were a few who through their prayer and meditation evolved a remedy for existing ills and were cried down as makers of heresy. Religious Orders multiplied in such numbers that in France alone, during the 12th century, seven hundred and two monasteries were founded and there were already eleven hundred and eight established there. But in most of these houses religion was a formal practice, not a living reality.

The lack of co-ordination in India in the early 19th century, when Sri Ramakrishna came, may not have been so acute or so apparent as in Europe at the time of Francis; but it was no less real. The country was in largest part under foreign rule. There remained a few Indian and a few Mahommedan rulers; this brought division in governmental interest and allegiance. Society was crossed and recrossed by an imprisoning web of social restrictions and caste distinctions. One could scarcely move without offending against some regulation or tradition or custom. The lofty ideals of the Vedic Scriptures were veiled by innumerable forms and ceremonies. Religion had become mere ritualistic observance and, as is always the case when the ceremonial prevails, greed and commercialism had seized upon those who performed the ceremonies. Reforms arose, as heresies arose in mediæval Europe. They were honest and effective in their interest and effort, but like all reforms they uprooted where they should have pruned

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only. They were destructive rather than constructive. They tore down not altogether unwisely, but they were not able to rebuild anything as lofty or as beautiful as what they had destroyed. Similar to the time of St. Francis, there were still exalted souls leading holy lives but they were isolated in their effort and aspiration.

Most potent of all the disuniting elements which threatened the social and religious structure of India, was the silent, relentless inflow of Western thought and custom. An alien tradition is always a menace. The ideals, the culture, the civilization of a people must all spring from the same root and that root must be planted deep in the soil indigenous to that people. No other civilization or tradition can attain the same fullness of growth as that natural to the cultural soil of the race. It is strengthening to a people to study other civilizations; it is weakening to transplant them. In India the effect was to create a generation of agnostics. The younger minds lost all confidence in themselves, in their traditions, in their religion and in their ideals. No substitute offered seemed better, so they lapsed into numb unbelief.

Such were the conditions confronting both Sri Ramakrishna and St. Francis at the outset of their mission. How did they meet them? In identically the same way. They did not protest, they did not denounce, they did not tear down, they did not try to change even. They threw themselves into line with conditions as they were and lived out their vision. They took the materials at hand, they kept the same foundation, and in the heart of the destructive elements existing everywhere they began to reconstruct. They used the old to make the new. St. Francis remained always an obedient son of the Church. The irresistible originality of his being led him to overstep its barriers again and again; but when he was reminded of the fact, he drew back in unquestioning obedience. He made more than one journey to Rome to seek the sanction of the Vatican. His Gospel Rule was declared by the authorities to be too austere; reluctantly he tried to formulate one less severe. That was not satisfactory and he wrote another and still another. He made every concession he could possibly make and not betray his ideal, and all the time his influence was overlaying whatever he touched, giving it a nobler quality, a new value. He transformed where he yielded; he purified and renewed that to which he conceded.

Sri Ramakrishna was equally obedient to custom. He never ceased to be an orthodox Brahmin. He was careful in caste observance. When his experience and practice gained a momentum that carried him beyond the bounds of custom and tradition, he endeavoured not to let it be an offence even to the most rigid. His power was too mighty, his vision too universal to allow him to accept any limitation; yet in expanding to the greater, he treated the lesser with deference, kindling within it a fresh flame. He did not eliminate any phase of religious or social expression, but he transfused them with new meaning. Discarded traditions grew sacred once more, unbelievers regained their faith, forgotten ideals took their place again in the daily life. A new spirit was born in India and the world.

The change was effected almost imperceptibly. The only weapon used was a humble life lived in a quiet temple garden; but so potent was that life that garden walls could not hold it confined; the stretch of a continent was not wide enough for it. In a few years its influence had encircled the

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earth. The same is true of St. Francis. The force gathered through nights of prayer and communion in a rude hut of branches at Portiuncula could not be resisted. So charged with holiness was his life, that it changed the face of all Europe. The European world feared it more than they feared his words. It cheapened their learning, it shamed their ambition, it rebuked their greed. They protested that a men had no right to be so holy, so self-denying, so utterly poor and so cheerful in his poverty.

Opposition grew. Even the Brotherhood itself began to rebel. They desired an easier life, a less austere rule to guide them. Driven and harassed, at last St. Francis gave up his charge as Head of the Order and sat in obedience at the feet of Brother Elias, plucking humbly at his habit when he had something to say to the Brothers. "When I saw," he explained to one of them, "that without caring for my example or my teaching, they walked in the way you describe (abandoning simplicity and poverty) I confided them to the Lord and withdrew." Not long after, he borrowed an ass from a peasant and with two faithful companions rode out from the Brotherhood to preach and travel the highways as in the early days of his mission. It seemed a defeat, but in reality it was a victory; for every monk in the Order knew that the strength of the Order had gone out with him. He was its soul; and so afraid were they to lose him that as he lay dying they set a guard around him lest someone come and steal him away. Thus even in death his life was triumphant.

Both St. Francis and Sri Ramakrishna were cosmic in their nature. They had realized oneness with cosmic Being and were open channels through which it found unhindered expression. This was the secret of their kinship, the secret also of their mightiness. A contemporaneous writer, Thomas of Celano, says of St. Francis that when he preached his simple sermons, "the whole country trembled, barren land bore a rich harvest and the withered vine sent forth blossoms." Sri Ramakrishna also more than once turned the whole course of a life by a single word. It was their complete union with the Infinite which gave them such power. On this also rested the fundamental unity of thought and feeling and experience which binds them together across the centuries that divide them. It was their conscious kinship with God which made them akin, as all true Saviours of men are akin.

If Sri Ramakrishna and St. Francis had never had a follower, if their words had never found a hearing, they would still be as great and as dominant. Their followers do not glorify them; they glorify their followers. A light shone within them which needed no kindling from extraneous sources. For St. Francis it has gathered splendour down the centuries; and future centuries promise to be more radiant because Sri Ramakrishna lived and taught in that temple garden on the Ganges. So long as such lives as theirs are lived on earth, it cannot be in darkness.

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MYSTIC SYMBOLISM

By Nalini Kanta Gupta

The Mystics all over the world and in all ages have clothed their sayings in proverbs and parables, in figures and symbols. To speak in symbols seems to be in their very nature; it is their characteristic manner, their inevitable style. Let us see what is the reason behind it. But first who are the Mystics? They are those who are in touch with supra-sensual things, whose experiences are of a world different from the common physical world, the world of the mind and the senses.

These other worlds are constituted in other ways than ours. Their contents are different and the laws that obtain there are also different. It would be a gross blunder to attempt a chart of any of these other systems, to use a Einsteinian term, with the measures and conventions of the system to which our external waking consciousness belongs. For, there "the sun shines not, nor the moon, nor the stars, neither these lightnings nor this fire." The difficulty is further enhanced by the fact that there are very many unseen worlds and they all differ from the seen and from one another in manner and degree. Thus, for example, the Upanishads speak of the *swapna*, the *sushupta* and the *turiya* domains beyond the *jâgrat* which is that where the rational being with its mind and senses lives and moves. And there are other systems and other ways in which systems exist, and they are practically innumerable.

If, however, we have to speak of these other worlds, then, since we can speak only in the terms of this world, we have to use them in a different sense from those they usually bear; we must employ them as figures and symbols. Even then they may prove inadequate and misleading; so there are Mystics who are averse to all speech and expression—they are *mouni;* in silence they experience the inexpressible and in silence they communicate it to the few who have the capacity to receive in silence.

But those who do speak, how do they choose their figures and symbols? What is their methodology? For it might be said, since the unseen and the seen differ out and out, it does not matter what forms or signs are taken from the latter; for any meaning and significance could be put into anything. But, in reality, it does not so happen. For, although there is a great divergence between figures and symbols on the one hand and the things figured and symbolized on the other, still there is also some link, some common measure. And that is why we see not unoften the same or similar figures and symbols representing an identical experience in ages and countries far apart from each other.

We can make a distinction here between two types of expression which we have put together indiscriminately, figures and symbols. Figures, we may say, are those that are constructed by the rational mind, the intellect; they are mere metaphors and similes and are not organically related to the thing experienced, but put round it as a robe that can be dropped or changed without affecting the experience itself. Thus, for example, when the Upanishad says, आत्मानं रथिनं विद्धि (Know that the

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soul is the master of the chariot who sits within it) or इन्द्रियाणि हयानाहुः (The senses, they say, are the horses), we have here only a comparison or analogy that is common and natural to the poetic manner. The particular figure or simile used is not inevitable to the idea or experience that it seeks to express, its part and parcel. On the other hand, take this Upanishadic perception : हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् (The face of the Truth lies hidden under thy golden orb). Here the symbol is not mere analogy or comparison, a figure; it is one with the very substance of the experience—the two cannot be separated. Or when the Vedas speak of the kindling of the Fire, the rushing of the waters or the rise of the Dawn, the images, though taken from the material world, are not used for the sake of mere comparison, but they are the embodiments, the living forms of truths experienced in another world.

When a Mystic refers to the Solar Light or to the Fire—the light, for example, that struck down Saul and transformed him into Saint Paul or the burning bush that visited Moses, it is not the physical or material object that he means and yet it is that in a way. It is the materialization of something that is fundamentally not material : some movement in an inner consciousness precipitates itself into the region of the senses and takes from out of the material the form commensurable with its nature that it finds there.

And there is such a commensurability or parallelism between the various levels of consciousness, in and through all the differences that separate them from one another. Thus an object or a movement apprehended on the physical plane has a sort of line of re-echoing images extended in a series along the whole gradation of the inner planes; otherwise viewed, an object or movement in the innermost consciousness translates itself in varying modes from plane to plane down to the most material, where it appears in its grossest form as a concrete three-dimensional object or a mechanical movement. This parallelism or commensurability by virtue of which the different and divergent states of consciousness can portray or represent each other is the source of all symbolism.

A symbol symbolizes something for this reason that both possess in common a certain identical, at least similar, quality or rhythm or vibration, the symbol possessing it in a grosser or more apparent or sensuous form than the thing symbolized does. Sometimes it may happen that it is more than a certain quality or rhythm or vibration that is common between the two : the symbol in its entirety is the thing symbolized but thrown down on another plane, it is the embodiment of the latter in a more concrete world. The light and the fire that Saint Paul and Moses saw appear to be of this kind.

Thus there is a great diversity of symbols. At the one end is the mere metaphor or simile or allegory ("figure," as we have called it) and at the other end is the symbol identical with the thing symbolized. And upon this inner character of the symbol depends also to a large extent its range and scope. There are symbols which are universal and intimately ingrained in the human consciousness itself. Mankind has used them in all ages and climes almost in the same sense and significance. There are others that are limited to peoples and ages. They are made out of forms that are of local and temporal interest and importance. Their significances vary according to time and place. Finally, there are

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symbols which are true of the individual consciousness only; they depend on personal peculiarities and idiosyncrasies, on one's enviroment and upbringing and education.

Man being an embodied soul, his external consciousness (what the Upanishad calls *jâgrat*) is the *milieu* in which his soul experiences naturally manifest and find their play. It is the forms and movements of that consciousness which clothe and give a concrete habitation and name to the perceptions on the subtler ranges of the inner existence. If the experiences on these planes are to be presented to the conscious memory and to the brain-mind and made communicable to others through speech, this is the inevitable and natural process. Symbols are a translation in mental and sensual (and vocal) terms of experiences that are beyond the mind and the sense and the speech and yet throw a kind of echoing vibration upon these lesser levels.

APAROKSHANUBHUTI

By Swami Vimuktananda

यस्मात् परमिति श्रुत्या तया पुरुषलक्षणम्।
विनिर्णीतं विमूढेन कथं स्याद्देहकः पुमान्॥ ३४॥

विमूढेन (विगतोमूढ़भावोयस्मात्, तेन) By the wise यस्मात्परमिति तया श्रुत्या by the *Sruti* texts like "(There is nothing) higher than Him, etc." पुरुषलक्षणं the nature of the *Purusha* विनिर्णीतं is ascertained कथं, etc.

34. Wise men have ascertained the (real) nature of the *Purusha* (as all-pervading) from the *Sruti* texts[1] like "(There is nothing) higher than Him (*Purusha*), etc." So how can, etc.

[1] *From the Sruti text* ;—The text occurs in the *Taittiriya Sruti* as follows:
"There is nothing higher, subtler or greater than this *Purusha* who stands in the luminous sphere supremely unique and immovable like a tree, and by whom all this (creation) is filled up."

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते।
अप्युच्यते यतः श्रुत्या कथं स्याद्देहकः पुमान्॥ ३५॥

यतः Because श्रुत्या by the *Sruti* पुरुषसंज्ञिते सूक्ते in the *Purusha Sukta* अपि also सर्वंपुरुष एवेति "All this is verily the *Purusha*" उच्यते is declared (ततः so) कथं, etc.

35. Again the *Sruti* has declared in the *Purusha Sukta*[1] that "All this is verily the *Purusha*." So how can, etc.

[1] *The Purusha Sukta*—It forms a part of the *Rig-Veda* (X. 90). Here we find one of the highest conceptions of the Cosmic Being wherefrom this universe has emanated. The text, here referred to, is this:
"The *Purusha* is verily all this (manifested world). He is all that was in the past and that will be in the future. He is the Lord of the Abode of Bliss and has taken this

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transient form of the manifested universe, so that the *Jivas* may undergo the effects of their actions." (*Rig-Veda* X. 90. ii).

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपिच ।
अनन्तमलसंश्लिष्टः कथं स्याद्देहकः पुमान् ॥ ३६ ॥

अपिच So also बृहदारण्यके in *Brihadaranyaka* पुरुषः *Purusha* असङ्गः unattached प्रोक्तः is said (ततः so) कथं how अनन्तमलसंश्लिष्टः besmeared with innumerable impurities देहकः, etc.

36. So also it is said in the *Brihadaranyaka* that "The *Purusha* is completely unattached."[1] So how can this body wherein inhere innumerable impurities be the *Purusha*?

[1] *The Purusha is completely unattached.*—It refers to such passages as, "The *Purusha* is not accompanied in the waking state by what he sees in dream, for he is completely unattached to everything." (*Brih. Up.* IV. 3. xv-vi).

तत्रैव च समाख्यातः स्वयंज्योतिर्हि पुरुषः ।
जडः परप्रकाश्योऽयं कथं स्याद्देहकः पुमान् ॥ ३७ ॥

तत्रैवच There again पुरुषः the Purusha स्वयंज्योतिः self-illumined हि (expletive) समाख्यातः is clearly stated (ततः so) कथं how अयं this जडः inert परप्रकाश्यः illumined by an external agent देहकः, etc.

37. There again[1] it is clearly stated that "the *Purusha* is self-illumined." So how can the body which is inert (dark) and illumined by an external agent be the *Purusha*?

[1] *There again*—In the same *Brihadaranyaka* as: "Here (in dream) the *Purusha* is self-illumined." (*Brih. Up.* VI. 3. vii).

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः ।
नित्यश्च तत्फलं भुंक्ते देहपातादनन्तरम् ॥ ३८ ॥

कर्मकाण्डेन By *Karma-kanda* अपि also हि (expletive) आत्मा Atman देहात् from the body विलक्षणः different नित्यः permanent च also प्रोक्तः is declared (यतः as) देहपातादनन्तरम् after the fall of the body (*i.e.* after death) तत्फलं the results of actions भुंक्ते undergoes.

38. Even the *Karma-Kanda* declares[1] that the Atman is different from the body and is permanent as it endures even after the fall of the body and reaps the fruits of actions (done in the previous life).

[1] *Even the Karma-Kanda declares*—The *Karma-Kanda* is that portion of the Veda which inculcates the performance of religious acts, sacrifices and ceremonies laying down in details many rules and regulations for the guidance of its votaries. The followers of Karma-Kanda do not believe in an Iswara or God. Nevertheless they believe in a permanent individual soul which is quite different from the body and which survives the destruction of the latter as a support of *Apurva* (inevitable force of Karma).

So not only *Jnana-Kanda* (the Upanishads) but also *Karma-Kanda* asserts that the Atman is different from the body.

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लिंगं चानेकसंयुक्तं चलं दृश्यं विकारि च ।
अव्यापकमसद्रूपं तत्कथं स्यात् पुमानयम् ॥ ३९ ॥

लिंगं The subtle body च even अनेकसंयुक्तं consisting of many parts चलं unstable दृश्यं an object of perception विकारि changeable च and अव्यापकं limited असद्रूपं non-existent by nature तत् so कथं how अयं this (subtle body) पुमान् *Purusha* स्यात् can be ?

39. Even the subtle body consists of many parts and is unstable. It is also an object of perception, is changeable, limited and non-existent by nature. So how can this be the *Purusha*?

[1] *The subtle body etc.*—It consists of seventeen parts such as the intellect, the mind, the five organs of perception, the five organs of action and the five vital forces.

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः ।
सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

एवं Thus देहद्वयादन्यः different from these two bodies अहम् (the substratum of) 'I' (the ego) अव्ययः immutable आत्मा Atman पुरुषः *Purusha* ईश्वरः *Iswara* सर्वात्मा the Self of all सर्वरूपः all forms च and सर्वातीतः transcending everything.

40. The immutable Atman, the substratum of the ego, is thus different from these two bodies, and is the *Purusha*, the *Iswara* (the Lord of all), the Self of all, present in every form and yet transcending them all.

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता ।
यथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥ ४१ ॥

इति Thus आत्मदेहभागेन by (enunciating) the difference between the Atman and the body प्रपञ्चस्यैव सत्यता indeed the reality of the phenomenal world यथा as तर्कशास्त्रेण by Tarkasastra (उक्ता is said, तथा in the same way) उक्ता is ascertained ततः so किं पुरुषार्थता (सिद्धा) no ends of human life are served.

41. Thus the enunciation of the difference between the Atman and the body, has (indirectly) asserted, indeed, after the manner of *Tarkasastra*,[1] the reality of the phenomenal world. But no ends of humna life are served[2] thereby.

[1] *Tarakasastra*—The science of logic (*Nyaya*), or the treatises like Sankhya and Yoga and Loukayatikas which mostly follow the methods of inference in arriving at their respective conclusions. Here it specially refers to Sankhya which with the mere help of *Tarka* (logic) tries to establish the final duality of *Prakriti* and *Purusha* where *Prakriti*, or the material principle that constitutes the phenomenal world, is eternal and coexistent with Purushas, the conscious principle.

[2] *No ends of human life are served*—There are generally four ends of human life, such as, *Dharma* "performance of duty," *Artha* "attainment of worldly prosperity," *Kama* "satisfaction of desires," *Moksha* "final liberation from the bondage of ignorance," of which the first three are but secondary as they are only helps to the last, which is the *summum bonum*. But this last one, the liberation from the bondage of ignorance, will never be attained unless a person realizes Non-duality and becomes one with it, and thus removes even the last vestige of duality from the mind. But the establishment of duality

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is only an obstacle to such realization and drives persons away from the path of liberation. It, therefore, serves no real purpose in human life.

[But the object of showing the difference between the Atman and the body is not to prove the reality of the body and thus establish the duality of the Atman and the body, but only to meet the opponents who hold the view that this body is the Atman. It will be shown in the following stanzas that there is no such thing as body, it is the Atman that alone exists.]

NOTES AND COMMENTS

IN THIS NUMBER

The opening article, compiled from the letters, speeches and writings of Swami Vivekananda clearly brings out the position of the masses in India and suggests also methods regarding how to improve their condition. The article will be completed in the next issue. . . Last June Swami Atulananda wrote on 'Control of Mind,' which was reproduced, in original and translations, in different magazines in India and abroad. *Wisdom and Ignorance* was the subject of a discourse given to a circle of Vedanta students in America. . . . . Lila Devi is a new contributor to the *Prabuddha Bharata*. . . . Dr. Sudhindra Bose must be familiar to many readers. He is a lecturer in the State University of Iowa, U.S.A. *Christian Missions in the Orient* is specially important as it represents the views of one who has been long in the West. . . . *The Atman in Its two-fold Aspect* is taken from the Author's forthcoming book—English translation of the Brihadaranyaka Upanishad with Shankara's Commentary. . . . Devendra Nath Bose is an old devotee of Sri Ramakrishna and has written a biography of the Master in Bengali. . . . Prof. Kaji belongs to the Sydenham College of Commerce and Economics, Bombay University. He is a Secretary to All-India Co-operative Institutes' Association. Co-operative Movement is usually identified with Co-operative Credit Societies. But it denotes many other things. The present article shows how Co-operative Movement can help rural reconstruction in so many ways. The article has been written, at our request, for the interest of those who are engaged in village-work. . . . Sister Devamata concludes her study of Sri Ramakrishna and St. Francis of Assisi in this issue. . . . Nalini Kanta Gupta is a new-comer to the *Prabuddha Bharata*. He has an established name as a thoughtful writer.

MAHATMA GANDHI ON THE THEORY OF INCARNATION

There has been much controversy regarding the Hindu theory of Incarnation. "Can God take a human form?" is a question which troubles many hearts. Some will be busy with research regarding the historicity of personages who are regarded by many as Incarnations. And some will try to judge by their standard of right and wrong the characters which have been the solace of life to many devotees. Rama, Krishna, Buddha or Jesus may not be proved to have existed by historians, they may even be found wanting, according to the moral code of

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some critics, but what does that matter to a devotee who has found peace by contemplating on them? There is nothing more authentic than direct experience. A devotee might be looked upon with pity by an ultra-modernist, but his experience is more valuable to him than any theory however seemingly sound. How will a man with limited intellect judge and evaluate Incarnations? The only criterion of whether they are Incarnations is, whether by worshipping and meditating on them, one develops spirituality. There is no difference between God and those by whose grace the knowledge of the Atman is attained and a sinner becomes a saint in a minute. And it is not given to all to recognize the Persons Who come to the earth as Incarnations. Sri Krishna says in the Gita: "Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable."

The devotee in Mahatma Gandhi came out when, some time back, he replied to a critic who asked, "The person, whose image a Hindu adores might have committed some wrongs in his lifetime. Will not the adorer be harmed by copying those wrongs which he is likely to copy if he worships his image?" Mahatma said "that the correspondent has not taken the trouble of understanding the Hindu theory of Incarnation. For the faithful Hindu, his Incarnation is without blemish. 'Krishna' of the Hindu devotee is a perfect being. He is unconcerned with the harsh judgment of the critics. Millions of devotees of 'Krishna' and 'Ram' have had their lives transformed through their contemplation of God by these names. How this phenomenon happens I do not know. It is a mystery. I have not attempted to prove it. . . . I recognize Truth by the name of 'Ram.' In the darkest hour of my trial, that one name has saved me and is still saving me. It may be the association of childhood, it may be the fascination that 'Tulsidas' has wrought on me. But the potent fact is there, and as I write these lines, my memory revives the scenes of my childhood when I used daily to visit the 'Ramji Mandir' adjacent to my ancestral home. My 'Ram' then resided there. He saved me from many fears and sins. It was no superstition for me. The custodian of the idol may have been a bad man. I know nothing against him. Misdeeds might have gone on in the temple. Again I know nothing of them. Therefore, they would not affect me. What was and is true of me is true of millions of Hindus."

Indeed, there are more things in heaven and earth than are dreamt of in philosophy.

ANTI-INDIAN PROPAGANDA

From time to time we have noticed how mischievous propaganda is being made against India in the West. Last December we commented upon an article published in the *Nineteenth Century and After* vilifying Indian religion. Strangely enough, that article was quoted in full in an American Magazine. Some time back we got information about a book published in German and translated into English containing libellous remarks against Swami Vivekananda. It seems that there has been going on a regular propaganda to discredit India before the eyes of the world.

Referring to the anti-Indian propaganda in the West, Dr. Rabindra Nath Tagore says, in a statement to the "Association Press," "we do not know

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the forces that are at the back of the propaganda against India, but that it is efficient, and has a sound financial power to support it, is evident."

The poet cites how he himself has on many occasions, fallen a victim to such propaganda against him. "During my visit in South America," says Dr. Tagore, "I was surprised to find twice within a few weeks information startlingly calumnious exploiting the ignorance of the readers in a well-known Argentinian paper.

"The 'authentic fact' was given with circumstantial details about a slave market in Calcutta, where Bengali girls are bought and sold.

"A few days later a photograph of a Parsee Tower of Silence was printed with a note below explaining that in these towers living bodies of heretics are offered by Hindus to kites and vultures, and that the British Government is trying to suppress this practice.

"These news significantly coincided with my visit to that country, where I was welcomed as representing India."

There should be a regular effort made by India to fight the anti-Indian movement; for nowadays the opinion and moral support of the world count not a little to determine the destiny of a country. In this respect, a great responsibility rests on those Indians who live abroad. Through lectures, talks and writings they may try to meet the influence of propaganda against India. And above all, it is the life that counts. If every Indian thinks that the foreign people will judge India through his individual character, and if he conducts himself accordingly, a permanent impression will be left upon a section of people which will not be lost by any amount of mischievous propaganda.

According to the Poet, "For fighting such a grave menace some mere sporadic oratorial displays or casual visits in foreign lands by gifted individuals can never have any lasting effect. What is needed is to establish fully equipped Information Centres in the West, from where the organized voice of India may have the opportunity to send abroad her judgment and her appeal."

INDIAN IDEAL OF EDUCATION

The address delivered by Prof. Mahendra Nath Sircar at the last Convocation of Gurukul Kangri, Hardwar, deserves more than passing notice. In it the learned professor clearly brought out the Indian ideal of education and its relation to the modern life of the country.

"Education," according to Prof. Sircar, "is more the enkindling of the spirit rather than the acquiring of information. When life is touched, interest is created in education, and all secondary helps—information, observation, thinking—follow spontaneously." But life only can enkindle life. It was for this reason that in ancient India students lived with the teacher in forest retreats. For, thereby the students would find better opportunities to derive inspiration from the life of their teacher. This is not possible in our modern universities situated as they are in cities, where the demands of life are too many. Prof. Sircar rightly observes, "The voice of the soul, the free flow of ideas and the stirring of the creative instinct can be better heard, understood and felt in an atmosphere of silence and peace; and it is for this reason that in ancient India the call of inspiration and the fountain of wisdom reached us from the hermitage in the forest."

But the ideal of education depends on the spirit of the time. Modern outlook on life is quite different from what it was in ancient days. As such, people

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do not care so much for the ancient ideal of education. But is this tendency for better or for worse? The learned speaker sounds a note of warning. "To-day the complexity of life," he says, "is mistaken for its richness, erudition for culture, information for insight. The positive side of our nature to-day has been so very dominant and its demand so very imperious that life exhibits conflicts, discords and clashing of interests which are welcome in the name of civilization. The watchword of modern civilization is life, but it does not exhibit the finer and deeper appreciation of it which can reveal the serene delight and the tranquil joy associated with the currents of life. The time is ripe when civilization should get its inspiration from the quiet chapter of life that lies deep down the bustee and and noise raised by it. It should rise above the life of clamorous desires and find the music of life in nature and the soul."

The greatest bane of the modern education in India is, that it is out of touch with the pulse of the nation. A young man, after passing even a few years in the existing schools and colleges, more often than not, becomes a misfit to the ideals of his family, country and nation. By the time he finishes his education, he becomes a bundle of negatives. He is apt to find fault with everything indigenous. Dr. Sircar, it seems, is quite alive to this tragic situation. So he says: "Life cannot develop with the administration of ideas quite foreign to the soul. . . .

"The history of India is really made up of seers and saints, Yajnavalkya and Janaka, Krishna and Rama, Buddha and Sankara, Ramanuja and Chaitanya, Dayananda and Ramakrishna—sages who have felt the touch of supra-mental life and truth, and from time to time directed the attention of the race to them and filled it with the inspiration which they have drawn from such exalted heights.

"The Rishis of India have left us a heritage. Is it too much to ask to make it again living in our life and mould it in a way which will make it effective, powerful, sweet and dignified?"

After all, the ideal of life determines the ideal of education. Nowadays the modern ideal of life hardly recognizes anything beyond the earthly existence. As such, all higher virtues receive but a secondary importance, and great chaos, conflicts and confusion are the result. According to the speaker, "Life must attend to all immediate needs and formations, but unless we can see the face of truth in moments of exaltation, life has not its full blossoms and fruition. Life is a plant with its root in heaven and foliage on earth, and our earthly preoccupations should not blunt the soul to its divine birthright of Peace, Dignity, Beauty and Truth."

Dr. Sircar is intimately connected with the modern system of education. It would have been interesting to know his practical suggestions as to how to create an Indian atmosphere in modern institutions. Perhaps that was not the time and occasion for him to enter into such details.

RELIGIOUS AUTHORITY *VERSUS* HUMAN REASON

Dr. Barnes, the 'scientist' Bishop of Birmingham, some time back addressed the Modern Churchmen's Conference at Bristol in which he vehemently condemned the irrational beliefs of religion. "The man of science," said he, "rejects all authority save that of human reason. As I survey, on the one hand, the present state of the Churches, and on

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the other hand the postulates which underlie the scientific movement of today, I see no reason to expect a reunion in which Catholics and Reformed Communions will be joined. Nor do I see any prospectus that Catholicism and Modern Science will come to terms."

He referred to magic, paganism and superstitions in religion. He did not believe that by the blessing of a priest, oil receives holy properties, or that through baptism an infant mechanically escapes God's condemnation, or that the bones of the saints have spiritual value or that disease is healed by visits to sacred shrines. These beliefs and dogmas were, according to him, completely against the principles of reason to which science is pledged. The Bishop raised a huge protest against these morbid growths of religion and observed, "I feel forced to agree that against religion so corrupted, science must for its own well-being wage war."

The postulates of faith can hardly be reconciled with reasonings of science. It is true that science has not yet been able to enter into the realm of the spirit. When a pious man strongly believes in the efficacy of prayer and faith in baptism or in the saving grace of God and saints, he enjoys the fruits thereof which science cannot demonstrate in its laboratory. At the same time it must be said that false dogmas and superstitions which are utilized by the Church to exact undue privilege from people are always dangerous to religion. In many cases, they are created by Churchmen out of sinister motives. Religion, when based upon falsehood and deceit, can never be sanctioned by faith or reason. Apart from these, if religion bases its faith in supernatural phenomena which science fails to explain, the former cannot be rightly condemned. It is preposterous to say that because science cannot explain a thing, it must be irrational. Science is not all-knowing and human reason too is not almighty.

REVIEWS AND NOTICES

THE BUDDHA AND THE CHRIST. By Canon B. H. Streeter. *Macmillan & Co., Ltd., London. 365 pp. Price 7s. 6d.*

This is a collection of Bampton Lectures for 1932 delivered by the author before the Oxford University. Canon Streeter is a professor in the University of Oxford and has written several books on Anglican Theology. He is to be thanked for his scholarly interest in and sympathetic view of Indian religion. The author points out in his book what a deplorable state has come over the modern intelligentsia owing to the materialistic outlook of science, and as the only remedy he suggests the comparative study of the great religions of the world, which, in his opinion, are the most significant objectifications of race-experience.

While embarking on the difficult task of considering the Enlightened and the Anointed, the author does not depend only on book knowledge, but also on the experience of his stay in India, Ceylon, China and Japan. In this book he compares critically the Mahayana or Japanese Buddhism with Anglican Christianity in many important details. He shows remarkable resemblance behind the contrast between the two great personalities—Buddha and Christ. "Buddha," he says, "resembles Christ in his moral teachings but differs from the latter by the doctrine of Karma and Maya."

Canon Streeter, however, betrays a bias for his own creed and a prejudice against Eastern view-points in many places. It is a pity that a learned Divine like him fails to understand the Indian standpoints. He

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shows the superficiality of his knowledge of Indian religion when he remarks that the theory of Maya does not accept the reality of the phenomenal world and life, and, therefore, of sin. The fact is otherwise. According to the Indian doctrine the world has got a relative, though not absolute, existence. And as such there is need for the cultivation of ethical virtues.

However, the book is thought-provoking, and written in an elegant style. We recommend the book specially to orthodox Christians, for it will help to widen their outlook of life and religion. In the days when there is much talk of the Indianization or rather Hinduization of Christianity, there is a great need for the comparative study of Indian religions. The more Christianity absorbs Indian elements and becomes liberal, the better for it. For it will remain "foreign" to the soul of India unless and until it becomes a part and parcel of Indian culture.

S. J.

THE ESSENTIAL UNITY OF ALL RELIGIONS. By Bhagavan Das, *Published by the Theosophical Publishing House, Adyar, Madras, 1932. xxi+279 pp. Price Bds. Rs. 3; Superior Edn. Rs. 4.*

The book under review was originally a paper read by the learned author at the All-Asia Education Conference held at Benares in December, 1930. The book, as the title indicates, is a laudable attempt on the part of the author at bringing out and establishing the essential unity that underlies the principal forms of religion in the world. It also tackles, as an offshoot of the main thesis, that vexed question of the modern age, "Is science contradictory to religion?" and tries to prove that ultimately "Science will shake hands with religion." Religion is the strongest cohesive force that cements human society and as all religions are one in essence and spirit, so also is humanity one at bottom. If this naked truth can, by any means, be brought home to the warring groups of human beings, torn asunder by sharp religious differences and conflicts, all the clashes of ideals, all hatred and disunion will vanish. It is a consummation devoutly to be wished for, and every effort, however humble, to further this ideal is worthy of being emulated. The author has done a great service indeed in pushing up this ideal.

Diversity is the law of the universe. So rightly there may be diverse modes of worshipping and realizing God, suitable to different types of mind. But due to arrogance and ignorance men are apt to overlook this undeniable fact and claim God as the patented property of a particular group or sect. Thus arise all sorts of sectarian quarrels and religious conflicts. The author, by copiously quoting parallel passages from the sacred books of all the great religions, has exposed the hollowness of such a claim and has spared no pains to establish once again the sublime Vedic truth that "Truth is one, but men call It by various names." Brushing aside all controversial dogmas, he has culled numerous beautiful verses replete with the highest wisdom from all the sacred books such as the Quoran, the Hadis, the Pible, the Gita, the Upanishads, etc., to prove that in respect of real substance, they have got a substantial measure of agreement, the difference being only more apparent than real. Belligerent people scramble for the husk only, whereas the kernel lies hidden under it. In fine, followers of different faiths can easily form a universal brotherhood in the spiritual plane if only they choose to change their narrow angle of vision.

The author admits that his is not the last word on the subject. He has only done the spade-work and he invites other competent hands to work it out to the finish. He has, however, offered one very nice practical suggestion. He suggests that the teaching of the universality of all religions should form a part of the curricula of the Universities. So he has appealed to the Universities and various seats of learning all over the world to form under their auspices learned active committees whose duty it will be to prepare and publish graded textbooks on Universal religion in similar lines. We would rather go further and appeal to the League of Nations at Geneva to direct its attention in this direction with a view to "achieve international peace and security" (in the words of the Preamble to the Covenant of the League).

If the considered opinions of such stalwarts in the field of science as Lodge, Jeans, Eddington count for anything, it has to be admitted that science no longer maintains an attitude of scepticism and disbelief towards religion. This is therefore a quite opportune moment for propounding a

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synthetic and at the same time scientific religion, and we have no hesitation to say that Mr. Bhagavan Das's work will be hailed by the public as a very welcome publication of the hour. On one point, however, we respectfully differ with the author. Like many other over-zealous ultra-modern well-wishers of India, he twits and belittles the tendency of the Indians to excessive "other-worldliness," which "has been prominent," according to him (p. 8), "only during periods of political and economic depression." But this is far from the truth. Perhaps the author here confuses the stupefying inactivity born of Tamas with the true "inwardness' generated by a preponderance of Satwa-guna. Anyone who has read Indian history between the lines and who understands the nature and spirit of Indian nationalism must corroborate the fact that whenever India rose, it was due to her true inwardness and spirituality. We only refer to the glorious period of India under Asoka, the great Rajarshi. We hold that India will again reach the summit of her glory as soon as she accepts "renunciation and service" as her guiding principle.

The English rendering of the quotations is simply charming. The author confesses in the Foreword that he had to do the work "in the time left by many other distracting demands," and there are naturally a few faults of hasty execution. The method of transliteration employed should have been more simple. Moreover, the value of the work would have been enhanced if at least the most important original texts had been quoted alongside the translations. Then again, the author might have profitably cited, in illustration of the burden of his theme, the luminous example of Sri Ramkrishna Dev—"The Man-Gods," whose life is the only practical demonstration of the universality of religion in the modern age. This omission seems to be very glaring. We hope the author will try to remove these minor defects in the next edition.

The printing as well as the get-up of the book leave nothing to be desired.

BIDHURANJAN DAS

LIFE OF SRIS CHANDRA BASU. By PHANINDRA NATH BOSE, M.A., Ph.D. *Published by Prabasi Press, 120-2, Upper Circular Road, Calcutta. 272 pp. Price Rs. 2-8.*

Sris Chandra Basu was a great Sanskrit scholar, a writer, an educationist, a patriot and a social reformer. Many people know him to be a man of letters only from the various works edited and written by him. His private life and public activities are no less noteworthy. His manifold services for the cause of our country will ever be remembered by posterity. The present author has removed a long-felt want by publishing this valuable book. He has spared no pains to gather the minute details of such a glorious life. The treatment of the facts and incidents have been done in a masterly manner. The narrative is written in a simple and inimitable style. We congratulate the author on his notable success.

BENGALI

NAYA BANGLAR GODA PATTAN, PART II. By Benoy Kumar Sarkar. *Chuckervertty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. 444 pp. Price Rs. 2.*

The present book is complementary to the volume which was reviewed last August in this journal. It is a collection of lectures and essays, discourses and interviews published in various journals. The book reveals how greatly eager is Prof. Sarkar to see his motherland march in equal speed with the other countries of the world. The author knows that our country lags much behind the European nations in many fields of activity, but he is not blind to the potentiality it has—nay, he has his eyes always fixed on the future when it will have an honoured place amongst the nations of the world. So he judges everything in our country in terms of world movements. And surely that is the one way to keep our aspirations high. But Prof. Sarkar is not simply a dreamer, though he is full of magnificent dreams. An economist as he is, he always looks at his dreams from the standpoint of the hard facts of life. As such, the book has many practical suggestions. The motive behind the publication of this volume, it seems, is not that Prof. Sarkar wants to be known as an author—for he has already established a name as a writer in several languages—but that he wants to place some observations before the public for the guidance of the nation.

There may not be a unanimity of opinion as to every statement Prof. Sarkar has

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made, but no one will read this book, we believe, without much profit and pleasure.

SHRUTI-SAMGRAHA. By Swami Kamaleshwarananda. *86A, Harish Chatterjee Street, Calcutta. 96 pp. Price 6 As.*

Swami Kamaleshwarananda has been trying much to popularize the study of the Vedas in Bengal. He has organized a Veda Vidyalaya in Calcutta. Now he has brought out a book with selections from the Vedas for the benefit of those Bengali readers who are not very proficient in Sanskrit. It contains SVADHYAYA-PRASHAMSA, NASADIYA SUKTA, HIRANYAGARBHA SUKTA AND PURUSHA SUKTA—the first one deals with the utility of the study of the Vedas, and the remaining three give the Vedic theory of creation. The compiler has given a running as well as a word-for-word translation of the original. He has inserted also Sayana's commentary in Sanskrit with its translation in Bengali. The book contains a valuable introduction. We hope it will be warmly received by the reading public.

MAYAVADA. By Sadhu Shantinath. *Mangal Bhavan, Panchavati, Nasik. 144 pp. Free of price and postage.*

As the title indicates, the doctrine of Maya is the subject of discussion in the book. The arguments set forth have indicated much original thought, though differing from orthodox views.

NEWS AND REPORTS

THE ANAGARIKA DHARMAPALA

We deeply mourn the loss of Rev. Anagarika Dharmapala who left his mortal coil on the 29th of April last at the famous shrine of Sarnath. Ceylon is deprived of one of its greatest souls and Buddhism suffers an irreparable gap in the galaxy of its best exponents. We hardly come across a second personality in modern India who can stand equal to him in his manifold efforts for the cause of Buddhism.

He was born of wealthy parents in Colombo in the year 1865. He received his early education in Christian schools. He was the best scholar in the Bible in his school career. He finished his studies and entered Government service. The philosophical bent of his mind and a profound religious urge compelled him to give up the service and take to the life of a Buddhist monk. First, he tried to revive Buddhism in Ceylan with untiring zeal. In 1890, he visited Buddha Gaya and felt an irresistible impulse to restore the sacred spot to the Buddhists. Although he failed in the attempt, he could found a Buddhist Dharmasala and rest house there. In 1891, he founded the Maha Bodhi Society. He organized the International Buddhist Conference at Buddha Gaya in 1892. He was invited to the World's Parliament of Religions in 1893. There he represented Buddhism, and along with his illustrious friend, the Great Swami Vivekananda he preached the religious ideals of the East. After this, he made a lecture tour in Honolulu, Japan and China. In Honolulu, he met Mrs. Mary Foster who alterwards became his staunch admirer. Her munificent gifts enabled him to erect the Sri Dharmarajika Vihara in Calcutta, the Mulagandhakuti Vihara at Sarnath and the Foster-Robinson schools in Ceylon. In 1912, he visited the Mahayana strongholds of China and Japan. In the closing years of his life, he spent all his efforts in the propagation of Buddhism among the Hindus.

In fact, he lived and died for Buddhism. His last words, "I would like to be born again twenty-five times to spread the religion of Buddha" are sufficient to show how the cause for which he laid down his life had penetrated into the depth of his soul. May he rest in peace and his spirit work for establishing love and fellow-feeling among mankind!

FURTHER ACTIVITIES OF SWAMI MAITHILYANANDA

A report of the preaching activities of Swami Maithilyananda was published in our March issue. After that he toured through

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some other districts of U. P. Wherever he went, he created a great enthusiasm and interest in the activities of the Ramakrishna Math and Mission and the ideals of Sanatan Dharma. He was much in demand for giving lectures and discourses. At Lakhimpur-Kheri he delivered two lectures—one on "The key-note of Religion" and the other on "The Religion of Love." He gave some talks also at this place. At Sajahanpur he gave a series of seven discourses in the presence of the elite of the town. Conversaziones were held also at the house of Mr. A. N. Sapru, I.C.S., District Magistrate of Sajahanpur. The Swami had to address also a public meeting, organized by the gentry of the locality and presided over by Mr. Sapru. The subject of the lecture was "Religion in Life." The meeting was attended by almost all the cultured people of the town, including some high Government officials.

At Moradabad he had an eager audience with whom the Swami discussed various problems of Religion and Religious life. He always talked from non-sectarian standpoints and laid emphasis on the universal principles of religion. We hope that the impetus to religious life which the Swami has given at different places will work even during his absence. The tour was completed by the end of April last.

RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The above institution completed the twenty-sixth year of its existence in 1932. It gives mainly medical help to the poor and the needy. It has both Indoor and Outdoor Hospitals.

The total number of in-patients admitted during the year 1932 was 347, as against 331 of the previous year. 310 were cured, 18 died, 16 were otherwise discharged, and 3 continued treatment at the end of the year.

Altogether 34,074 cases were treated at the out-patients' department of the Sevashrama during this year, as against 37,917 of the year before. 14,955 were new patients and the rest repeated cases.

After the second Bana-Parikrama, Cholera broke out in an epidemic form at Brindaban. The Sevashrama had to cope with the disease with its full strength. More than 24 cases were treated in the Cholera ward, taxing its utmost capacity. Pecuniary help in the shape of monthly doles was also rendered in a few extreme cases of privation.

The finance of the Sevashrama has never been satisfactory, since it has so far had almost wholly to depend on precarious sources of income, *viz.*, subscriptions and donations only. The Permanent Fund which has been created by some kind endowments yields too little an income.

The total income from these sources during the year was Rs. 14,071-15-6, and the total expenditure under different heads came up to Rs. 12,931-12-9, leaving a balance of Rs. 1,140-2-9 only.

The Sevashrama is a growing institution, and as such it has a multiplicity of wants, which await removal. The following are a few of the more pressing needs:

(1) A Surgical Ward
(2) An Outdoor Dispensary Building
(3) A Guest House
(4) An Embankment on the Jumna to protect the Sevashrama against the inroads of the river during floods.
(5) A Permanent Fund to ensure the stability of the work.

Intending donors desirous of perpetuating the memory of their departed friends and relations may do so by contributing towards the removal of any one of the above stated needs in whole or part, by building one or more rooms at a cost of Rs. 1,000/- each or by making endowments to the Permanent Fund. Contributions may be sent to the Secretary, Ramakrishna Mission, Brindaban, Dt. Muttra.

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Prabuddha Bharata

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

SWAMI VIVEKANANDA ON THE MASSES OF INDIA

(Continued from the last issue)

(How to Improve their condition)

Preach the idea of elevating the masses by means of a Central College, and bringing education as well as religion to the door of the poor by means of missionaries trained in this college. Oh, we are awfully poor, and our masses are very ignorant about secular things. Our masses are very good because poverty here is not a crime. Our masses are not violent. Many times I was near being mobbed in America and England, only on account of my dress. But I never heard of such a thing in India as a man being mobbed because of peculiar dress. In every other respect, our masses are much more civilized than the European masses.

We have to give them secular education. We have to follow the plan laid down by our ancestors, that is, to bring all the ideals slowly down among the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion.

It will, of course, have gradually to be worked out. But if there are enough self-sacrificing young fellows, who, I hope, may work with me, it can be done to-morrow. It all depends upon the zeal and the self-sacrifice brought to the task.

(With regard to the question whether the present condition of the masses is due to their past Karma) Karma is the eternal assertion of human freedom. If we can bring ourselves down by our Karma, surely it is in our power to raise ourselves by it. The masses, besides, have not brought themselves down altogether by their own Karma, so that we should give them better environments to work in.

Your duty at present is to go from one part of the country to another, from village to village, and make the

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people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, "Oh ye brothers, all arise! Awake! How much longer would you remain asleep!" Go and advise them how to improve their own condition, and make them comprehend the sublime truths of the Shastras, by presenting them in a lucid and popular way. Also instruct them, in simple words, about the necessities of life, and in trade, commerce, agriculture, etc. If you cannot do this, then fie upon your education and culture, and fie upon your studying the Vedas and Vedanta!

Whatever is left over after defraying the expenses of the Calcutta meeting, remit for famine relief, or help with it the countless poor that live in the slums of Calcutta;—let Memorial Halls and things of that kind go to the dogs.

Curtail the expenses of worship to a rupee or two per mensem. The children of the Lord are dying of starvation. . . . Worship with water and *tulasi* leaves alone, and let the allowance for His Bhoga (food offerings) be spent in offering food to the Living God who dwells in the persons of the poor,—then will His grace descend on everything.

Try to get up a fund, buy some magic-lanterns, maps, globes, etc., and some chemicals. Get every evening a crowd of the poor and low, even the pariahs, and lecture to them about religion first, and then teach them through the magic-lantern and other things, astronomy, geography, etc., in the dialect of the people. Train up a band of fiery young men. Put your fire in them and gradually increase the organization letting it widen and widen its circle. Do the best you can, do not wait to cross the river when the water has all run down. Printing magazines, papers, etc., are good, no doubt, but actual work, my boys, even if infinitesimal, is better than eternal scribbling and talking. Call a meeting at B's, get a little money and buy those things I have just now stated, hire a hut and go to work. Magazines are *secondary*, but this is primary. You must have a hold on the masses. Do not be afraid of a small beginning, great things come afterwards. Be courageous. Do not try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life. Take care specially of that, *i.e.* be unselfish even unto death and work.

First some young men full of the spirit of renunciation are needed, those who will be ready to sacrifice their lives for others, instead of devoting themselves to their own happiness. With this object in view I shall establish a Math to train young Sannyasins, who will go from door to door and make the people realize their pitiable condition by means of facts and reasoning, and instruct them in the ways and means for their welfare, and at the same time will explain to them as clearly as possible, in very simple and easy language, the higher truths of religion. The mass of people in our country is like the sleeping Leviathan. The education imparted by the present University system reaches to one or two per cent of the masses only. And even those who get that, do not succeed in their endeavours of doing any good to their country. But it is not their fault, poor fellows! As soon as they come out of their college, they find themselves the fathers of several children! Somehow or other they manage to secure the position of a clerk, or at the most, a Deputy Magistrate. This is the finale of education! With the burden of a family on their backs, they find no time to do anything great or

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think anything high. They do not find means enough to fulfil their personal wants and interests,—so what can be expected of them in the way of doing anything for others?

My brother, in view of all this, specially, of the poverty and ignorance, I got no sleep. At Cape Comorin sitting in Mother Kumari's temple, sitting on the last bit of Indian rock,—I hit upon a plan: We are so many Sannyasins wandering about, and teaching the people metaphysics,—it is all madness. Did not our Gurudeva use to say, 'An empty stomach is no good for religion?' That these poor people are leading the life of brutes, is simply due to ignorance. We have for all ages been sucking their blood and trampling them under foot.

* . . . Suppose some disinterested Sannyasins, bent on doing good to others, go from village to village, disseminating education, and seeking in various ways to better the condition of all down to the Chandâla, through oral teaching, and by means of maps, cameras, globes and such other accessories,—can't that bring forth good in time? All these plans I cannot write out in this short letter. The long and short of it is—if the mountain does not come to Mahomet, Mahomet must go to the mountain. The poor are too poor to come to schools and pâthsâlâs, and they will gain nothing by reading poetry and all that sort of thing. We as a nation have lost our individuality and that is the cause of all mischief in India. We have to give back to the nation its lost individuality and *raise the masses*. The Hindu, the Mahomedan, the Christian, all have trampled them under foot. Again the force to raise them must come from inside, that is, from the orthodox Hindus. In every country the evils exist not with, but against, Religion. Religion therefore is not to blame, but men.

To effect this, the first thing we need is men, and the next is funds. Through the grace of our Guru, I was sure to get from ten to fifteen men in every town. I next travelled in search of funds, but do you think the people of India were to spend money! . . . . Therefore I have come to America, to earn money myself and then return to my country and devote the rest of my days to the realization of this one aim of my life.

It seems they are frittering away their energies in one little village and that to only doling out rice. . . . All the wealth of the world cannot help one little Indian village, if the people are not taught to help themselves. Our work should be mainly *educational*, both moral and intellectual. I have not learnt anything about it—only so many *beggars are helped*! Ask B—to open centres in different districts so as to cover the largest space with our small means.

And then so far it seems to have been ineffectual, for they have not succeeded in rousing the people of the place to start societies to educate the people, so that they may learn to be self-reliant, frugal and not given to marrying, and thus save themselves from future famine.

The easiest way is to take a hut—make it into a temple of Guru Maharaj. Let the poor come there to be helped, also to worship. Let there be Kathâ (Puranic recitals) morning and evening there—through that you may teach all you want to teach the people. By degrees the people will be interested, they will keep up the temple themselves, maybe the hut-temple will evolve into a great institution in a few years. Let those that go to relief-work first select a central spot in each dis-

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trict and start such a hut-temple, from which all our little work is to proceed.

There is but one Soul throughout the universe, all is but One Existence. . . . I tell you . . . . that it is the one great life-giving idea . . . . which the mute masses of India want for their uplifting.

This oneness is the rationale of all ethics and all spirituality. Europe wants it to-day just as much as our down-trodden masses do. . . .

Aye, Brâhmans, if the Brâhman has more aptitude for learning on the ground of heredity than the pariah, spend no more money on the Brâhman's education, but spend all on the pariah. Give to the weak, for there all the gift is needed. If the Brâhman is born clever, he can educate himself without help. If the others are not born clever, let them have all the teachings and the teachers they want. This is justice and reason as I understand it. Our poor people, these down-trodden masses of India, therefore, require to hear and know what they really are. Aye, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that Infinite Soul, assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul—Arise, awake and stop not till the goal is reached.

Trust not to the so-called rich, they are more dead than alive. The hope lies in you—in the meek, the lowly, but the faithful. Have faith in the Lord; no policy, it is nothing. Feel for the miserable and look up for help—it *shall come*. I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart I have crossed half the world to this strange land, seeking for help. The Lord is great. I know He will help me. I may perish of cold or hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed. Go now this minute to the temple of Pârtha Sârathi, and before Him who was friend to the poor and lowly cowherds of Gokula, who never shrank to embrace the pariah Guhaka, who accepted the invitation of a prostitute in preference to that of the nobles and saved her in His incarnation as Buddha —yea, down on your faces before Him, and make a great sacrifice, the sacrifice of a whole life for them, for whom He comes from time to time, whom He loves above all, the poor, the lowly, the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day.

It is not the work of a day, and the path is full of the most deadly thorns. But Pârtha Sârathi is ready to be our Sârathi, we know that, and in His name and with eternal faith in Him, set fire to the mountain of misery that has been heaped upon India for ages—and it shall be burned down. Come then, look it in the face, brethren, it is a grand task and we are so low. But we are the sons of Light and children of God. Glory unto the Lord, we will succeed. Hundreds will fall in the struggle—hundreds will be ready to take it up. I may die here unsuccessful, another will take up the task. You know the disease, you know the remedy, only have faith. Do not look up to the so-called rich and great; do not care for the heartless intellectual writers, and their cold-blooded newspaper articles. Faith—sympathy, fiery faith and fiery sympathy! Life is nothing, death is nothing,—hunger nothing, cold nothing,

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Glory unto the Lord—march on, the Lord is our General. Do not look back to see who falls—forward—onward! Thus and thus we shall go on, brethren. One falls, and another takes up the work.

How to Avert a Conflict between the Upper and the Lower Classes

The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you. They have been silently working through long ages, and producing the entire wealth of the land, without a word of complaint. Very soon they will get above you in position. Gradually capital is drifting into their hands and they are not so much troubled with wants as you are. .... You have so long oppressed these forbearing masses; now is the time for their retribution. And you will become extinct in your vain search for employment, making it the be-all and end-all of your life.

Never mind if they (the masses) have not read a few books like you,—if they have not acquired your tailor-made civilization. What do these matter? But they are the backbone of the nation in all countries. If these lower classes stop work, where will you get your food and clothing from? If the sweepers of Calcutta stop work for a day, it creates a panic; and if they strike for three days, the whole town will be depopulated by the outbreak of epidemics. If the labourers stop work, your supply of food and clothes also stops. And you regard them as low-class people and vaunt about your own culture!

Engrossed in the struggle for existence they had not the opportunity for the awakening of knowledge. They have worked so long uniformly like machines guided by human intelligence, and the clever educated section have taken the substantial part of the fruits of their labour. In every country this has been the case. But times have changed. The lower classes are gradually awakening to this fact and making a united front against this, determined to exact their legitimate dues. The masses of Europe and America have been the first to awaken and have already begun the fight. Signs of this awakening have shown themselves in India too, as is evident from the number of strikes among the lower classes nowadays. The upper classes will no longer be able to repress the lower, try they ever so much. The well-being of the higher classes now lies in helping the lower to get their legitimate rights.

Therefore I say, set yourselves to the task of spreading education among the masses. Tell them and make them understand, "You are our brothers—a part and parcel of our bodies, and we love you and never hate you." If they receive this sympathy from you, their enthusiasm for work will be increased a hundredfold. Kindle their knowledge with the help of modern science. Teach them history, geography, science, literature, and along with these the profound truths of religion. In exchange for that teaching, the poverty of the teachers will disappear. By mutual exchange both parties will become friendly to each other.

Even with the awakening of knowledge, the potter will remain a potter—the fisherman a fisherman—the peasant a peasant. Why should they leave their hereditary calling? "Don't give up the work to which you are born, even if it be attended with defects." If they are taught in this way, why should they give up their respective callings? Rather they will apply their

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knowledge to the better performance of the work to which they have been born. A number of geniuses are sure to arise from among them in course of time. You (the higher classes) will take these into your own fold. The Brahmans had acknowledged valiant king Viswamitra as a Brahmana, and think how grateful the whole Kshatriya race became to the Brahmans for this act! By such sympathy and co-operation even birds and beasts become one's own —not to speak of men!

But without that there is no well-being for you upper classes. You will be destroyed by internecine quarrels and fights—which you have been doing so long. When the masses will wake up, they will come to understand your oppression on them and by a puff of their mouth you will be entirely blown off! It is they who have introduced civilization amongst you; and it is they who will pull it down. Think how at the hands of the Gauls the mighty ancient Roman civilization crumbled into dust! Therefore I say, try to rouse these lower classes from slumber by imparting learning and culture to them. When they will awaken—and awaken one day they must—they also will not forget your good services to them and will remain grateful to you.

On Them Depends the Regeneration of India

I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them.

I heard in Japan that it was the belief of the girls of that country that their dolls would be animated if they were loved with the heart. The Japanese girl never breaks her doll. O you of great fortune, I too believe that India will awake again if any one could love with the whole heart the people of the country—bereft of the grace of affluence, of blasted fortune, their discretion totally lost, down-trodden, ever-starved, quarrelsome and envious. Then only will India awake, when hundreds of large-hearted men and women giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vertex of destitution and ignorance. I have experienced even in my insignificant life, that good motives, sincerity and infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.

However much you may parade your descent from Aryan ancestors and sing the glories of ancient India day and night, and however much you may be struting in the pride of your birth, you, the upper classes of India,—do you think you are alive? You are but mummies ten thousand years old! It is among those whom your ancestors despised as "walking carrions," that the little of vitality there is still in India is to be found; and it is you who are the real "walking corpses." Your houses, your furniture look like museum specimens, so lifeless and antiquated they are; and even an eye-witness of your manners and customs, your movements and modes of life, is inclined to think he is listening to a grandmother's tale! When, even after making a personal acquaintance with you, one

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returns home, one seems to think one had been to visit the paintings in an Art-Gallery! In this world of Maya, you are the real illusions, the mystery, the real mirage in the desert, you, the upper classes of India! You represent the past tense, with all its varieties of form jumbled into one. That one still seems to see you at the present time, is nothing but a nightmare brought on by indigestion. You are the void, the unsubstantial nonentities of the future. Denizens of the Dreamland, why are you loitering any longer? Fleshless and bloodless skeletons of the dead body of Past India that you are, —why do you not quickly reduce yourselves into dust and disappear in the air? Aye, in your bony fingers are some priceless rings of jewel treasured up by your ancestors, and within the embrace of your stinking corpses are preserved a good many ancient treasure-chests. So long you have not had the opportunity to hand them over. Now under the British rule, in these days of free education and enlightenment, pass them on to your heirs, aye, do it as quickly as you can. You merge yourselves in the void and disappear, and let New India arise in your place. Let her arise—out of the peasants' cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts and from markets. Let her emerge from the graves and forests, from hills and mountains. These common people have suffered oppression for thousands of years—suffered it without mumur, and as a result have got wonderful fortitude. They have suffered eternal misery, which has given them unflinching vitality. Living on a handful of oatmeal they can convulse the world; give them only half a piece of bread, and the whole world will not be big enough to contain their energy; they are endowed with the inexhaustible vitality of Raktavija.* And, besides, they have got the wonderful strength that comes of a pure and moral life, which is not to be found anywhere else in the world. Such peacefulness, such contentment, such love, such power of silent and incessant work, and such manifestation of lion's strength in times of action—where else will you find these! Skeletons of the Past, there, before you, are your successors, the India that is to be. Throw these treasure-chests of yours and those jewelled rings among them—as soon as you can; and you—vanish into air, and be seen no more,—only keep your ears open: No sooner will you disappear than you will hear the inaugural shout of Renaissant India —ringing with the voice of a million thunders and reverberating throughout the universe—"Wah Guru Ki Fateh" —victory to the Guru! (*Compiled from the* COMPLETE WORKS OF SWAMI VIVEKANANDA.)

(Concluded)

*A powerful demon mentioned in the Durga Saptasati, every drop of whose blood produced another demon like him.

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WAR TO END WAR

By the Editor

I

The last Great War cost about thirty million human lives and also about eight thousand million pounds in money. It so much dislocated trade, commerce and everything, that the world has not as yet got over the shock. The international trade of the world is half of what it was some years back, and hardly there is a Government in the world which does not find it difficult to balance its deficit budget. There is scarcely a family in those European countries which took part in the war, which did not lose one or more members.

And who suffers most in a war? Not those who lead the war and are responsible for it, but those who do not know the real origin and trend of events of the war—ordinary people who are forced to join war, wear weapons and kill persons, identically like themselves, simply because the latter belong to different nationalities. Even those who remain at their homes, suffer no less. Peaceful citizens are bombed from the air, village after village is reduced to ashes, and no man feels safe. Famine and pestilence break out and even those who have got the necessary money cannot have their physical wants satisfied.

The last War unmistakably pointed out how brutal might be the collective actions of fighting nations and how dreadful might be the effects of a war on the civil population of belligerent countries in particular and on the world-civilization in general. No wonder, it has created a panic in the minds of at least many, if not all. And though it is in the lips of all that another war is impending, everybody looks forward to that coming event with great horror and awe.

A poet sang many years back—

"There's a good day coming, boys,
a good day coming;
War, in all men's eyes, shall be a
monster of iniquity;
Nations shall not quarrel then, to
prove which is the stonger,
Nor slaughter men for glory's sake:
wait a little longer."

Nowadays to many eyes, if not to all, war has become "a monster of iniquity," though the day is far off when nations will cease to fight and glorify large-scale slaughter of human lives.

There has been much talk of war to end war, but practically no tangible result has been achieved. Even before the last Great War, there were some people who were against any war, but strange to say, when the War broke out actually, even those who were supposed to be pacifists joined that. No doubt there were some who held aloof from the War and suffered penalty and persecution too on that account, but their number was not great and their voice was too feeble. How very few can resist the influence of the times, when passions are roused for war, is described pointedly by Lloyd George from his own experience. According to him, in England there were areas where pacifist feelings were specially strong. In those parts, where Radicalism and Socialism were supreme,—the two parties that were regarded at that time as being more or less pacifist parties—when war was declared, the recruiting was higher than in others.

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Now, how is that, when passions are aroused, even pacifists are swept off their heel and are led to the battlefield just like drum-driven cattle?

The fact is, every government tries to so train the people from their very boyhood that they will easily join a war, when asked by it. In the very schools, children are subtly taught to love their own people and hate others. In the name of patriotism school boys are indirectly trained to hate other countries. They grow up with a feeling that their own country is better than any other in the whole world, and that the interest of their country is in direct conflict with that of others, so that they look upon other countries with suspicion and distrust. They are taught to love their own country, but they get training at the same time to deny the children of God in other lands. For otherwise how can they be so easily persuaded to kill them like wild animals at the time of war? There has been so much abuse of the word patriotism that an English writer has said, "The time is fast approaching when to call a man patriot will be the deepest insult you can offer him."

II

It is no doubt praiseworthy to have love for one's people and country—for charity begins at home and one who cannot love his own people, who are near, will hardly have brotherly feelings for those who are distant and belong to a different country. But when the love for one's own country means a proportionate feeling of hatred and contempt for other countries, it becomes a dangerous thing and a great menace to the peace of the world.

Patriotism nowadays is said to mean "advocating plunder in the interests of the privileged classes of the particular State system into which we have happened to be born." It was therefore that Tolstoy said, "Patriotism as a feeling is bad and harmful, and as a doctrine is stupid." It does not allow people to feel "that they are not the sons of some fatherland or other, nor of Governments, but are sons of God, and can therefore neither be slaves nor enemies to one another."

And who reaps the fruit of this feeling of patriotism?—Not the masses, but only a certain number of persons who have got influence with the Government. However much one may talk of democracy, only a select few persons sway the Government, in every country, and instances are rare when these persons subordinate their own interest to that of the country. It happens sometimes that a person, though he may not have personal interest of gross nature, simply led by a love for name and fame leads his people against those of another nation, which he calls and makes his followers believe to be enemies, and becomes the cause of huge bloodshed. Even if he becomes successful, how rarely does the condition of the masses improve as a result of such conquests?

In every war it will be found that the general mass of people were against war or were intoxicated with war feelings by some artificial and not very honest means. There has been much speculation as to on whom lies the guilt of the last Great War. According to Lloyd George, "What made War very largely in 1914 was not that the statesmen of the world wanted it. I know only one who wanted it. . . .

"To my knowledge there is only one man who had his mind on War, and in spite of that all the rulers of the earth declared war. Why? Armies began to march. Millions. It was just like stopping an avalanche after it had started downhill."

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All historians may not take every word of this statement to be absolutely true. But this is certain, all wars are the outcome of the ambition or machination of one or at best a handful of persons. It is because of his or their war mentality that the general population suffers, fighting countries undergo dreadful miseries and the peace of the world is disturbed.

And no country—even not the victorious one—gets any real advantage from the war in proportion to the cost in money and human lives it involves. As a matter of fact both countries become worse off. We hear of people ruining themselves through litigation. The parties themselves know that the result of litigation is dreadful; but still they cannot give up the desire and control the feeling to see the opponent humbled down in the eye of the law. It is only a sentiment, but this sentiment causes havoc unless brought under control. Similarly when national feelings are aroused—by an interested individual or party—against another nation, people go mad, are hardly inclined to stop, unless incapacitated by circumstances to continue.

III

The world has not at all learnt any lesson from the last Great War. For, otherwise the world situation would not presage another war, deadlier than the one we experienced some years back. War clouds are hovering over the sky. At any moment they may burst upon the world and tear humanity to pieces. Rumbling sounds of the coming storm are already being heard. The only redeeming feature—though not so very significant—is that the saner section of men in every nationality are thinking as to how peace can be ensured in the world. Some of them are trying to approach the problem from the practical standpoint, though some seem to be merely idealistic.

The famous scientist, Prof. Einstein, himself the victim of militarism in his country, some time back wrote in the press on the need of organizing a World Peace Committee, consisting of the twenty-five greatest minds, which will become the most potent moral and idealistic force in the world.

But supposing such a Committee be organized, will it be able to exert an influence, sufficient and strong enough to cope with the militaristic spirit of the modern world?

Mr. C. E. M. Joad takes a more practical view. Delivering a lecture to the Congress of the English National Union of Students, held at Cambridge, he said that war can be averted, only if individuals refuse to fight. He said, "If it be asked what course you would take in the event of your country being invaded, the answer is, 'Simply disobey all orders.' "

He suggested that a general strike should be declared, all goods held up at ports, and that every one should calmly refuse to obey all orders, civil servants and tax-payers alike. War, in these circumstances would be impossible.

According to him, "In the last War the number of conscientious objectors was negligible. In the next they will be so enormous that they will have to be shot to prevent them becoming a public danger. They may even be too numerous to be shot."

After the Civil Disobedience Movement started in India by Mahatma Gandhi, the word "Civil Resistance" has no doubt received a great importance in many quarters all over the world. But "Civil Resistance Movement" can be organized on a world-wide scale, only when there is a very, very large

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number of persons in every nation and in every country of the world, who have transcended the narrow limits of parochial patriotism and who consider themselves more as belonging to humanity than to any particular nationality. And they should be ready to undergo the sacrifice which is necessary to translate such a feeling into actions. So experienced politicians pay no heed to such idealistic utterances.

Speaking in the same meeting Mr. Lloyd George showed how the preaching of pacifism comes of no avail when the passions of the nation are stirred up into activity. He advised therefore to find out a better organized and more deep-rooted method of averting the causes that lead to war. And he suggested that the first thing to do was to reduce armaments and the second was to strengthen the machinery of peace. But he himself regretted that the machinery of war was getting stronger year by year and the machinery of peace was getting weaker and losing influence and prestige. In his own words, "After each and all of the solemn pacts signed by the civilized nations of the world, outlawing war as a means of settling disputes, armaments have increased in virtually every country that signed the pacts."

Still there are some who fondly hope that there will come a time when nations by mutual pacts will disarm themselves and reduce their military establishments and equipments.

Peace cannot be established by pacts, and human nature will not change itself simply to obey the moral obligation of a signed contract. So long as Governments do not trust each other, and the better conscience of different nations is not awakened, no agreement is possible and "every conference," in the words of Tolstoy, "is either a stupidity, or a pastime, or a fraud, or an impertinence or all of these together." With reference to the disarmament proposal made by the Russian Government in the Hague Conference, he poignantly said, "But strange, unexpected, and indecent as such a proposal was—especially at the very time when orders were being given to increase its army—the words publicly uttered in the hearing of the people were such, that for the sake of appearances the Governments of the other Powers could not decline the comical and evidently insincere consultation; and also the delegates met—knowing in advance that nothing would come of it—and for several weeks (during which they drew good salaries) though they were laughing in their sleeves, they all conscientiously pretended to be much occupied in arranging peace among the nations." Is that true also of the present attempt by different nations to establish peace in the world through conferences and meetings?

Mr. H. G. Wells discusses the problem of world peace more fundamentally. To stop the destructive stupidities of war he advocates some common political control of the whole world. He talks of an "Open Conspiracy" against the sixty or seventy-odd Governments in the world and suggests the establishment of a "World Commonweal." This World Commonweal will not be a substitute of the existing states nor will it imitate the methods of present Governments. It will be a new sort of direction with a new psychology. There will be no king or president to lead the army in the war, for there will be no chance of war, and the World Government "will be conducted by statement, criticism, and publication that will be capable of efficient translation." This will release the world not only from the threat of war and from the waste of international economic conflicts, but will give greater happiness and power to humanity.

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This World Commonweal will be brought out "rather by the fading out of these state governments through the inhibition and paralysis of their destructive militant and competitive activities than by a direct conflict to overthrow them."

However bright may be the picture of this World Commonweal, as described by Mr. Wells, will he get a sufficient following for this "Open Conspiracy"? It is to be seen. Till now there is no indication for that.

IV

The fact is that the war mentality of different nations is the outward manifestation of the animal instinct in man. Unless that instinct can be rooted out, sublimated or changed, war in any form must remain in the world. As long as human nature remains as it is, by any stratagem war cannot be banished from the world. The very persons who will formulate schemes to bring about peace in the world will keep some loophole, so that the interest of the nation they respectively belong to will be served better than that of any other country. And if that cannot be done, they will break down the scheme to serve national selfishness. This is human nature, and exceptions to this are very, very few. These plans to remove the possibilities of war seem to be like the plan of putting wild animals into a cage, so that they may cause no harm. But the wild animals submit to the superior intelligence of man, whereas in the case of different nations, there is no such power to which they will be forced to submit. If there is one particular nation which is by far the most powerful, and in a position to keep other nations in control, it itself will try to overlord them.

In private life it is seen that when some dispute is settled by arbitration, there is a powerful personality in the arbitration board, whose word is obeyed by all. And sometimes the arbitration board has got the power to force its decision upon the offending party and this gives strength to the judgment. Disputes among nations can hardly be settled that way, until moral sense amongst at least the more powerful nations are highly developed. As it is, there may be individuals in every nation who are highly ethical in their life, but as far as the collective morality is concerned, the general idea is that there is even no need for that. So we find that the crime which is considered heinous in private life is glorified when done on a nation-wide scale. This tendency should be changed, before one can hope to see the end of all wars.

According to the Theory of Evolution man has been evolved from the lower species of animal kingdom, by following the law of the survival of the fittest. This idea of the survival of the fittest as well as that of the struggle for existence still persist in human minds; at least the modern science has fostered their continuity. But as long as man believes in these theories, he will fight like a wild animal and try his strength with his neighbours. And different nations also will do likewise. But, for the peace of the world, the law of human life should be not the survival of the fittest, but the sacrifice of the strongest for the sake of the weakest, consecration and not competition should be the guidance of human conduct. Those in whom has been found the greatest example of self-sacrifice are worshipped by the world as veritable gods on earth. Christ sacrificed himself on the Cross for the redemption of humanity and he is believed to be the Son of God. Similar is the case with Buddha. They should be the ideal of human life and not the animals who

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fight with one another for the continuance of their existence. The general outlook of life should be changed.

Nowadays war is looked upon with horror. Why? Because it means untold sufferings to the world: trade suffers, money is wasted and poverty is increased and so many valuable lives are lost. War should be dreaded not simply because it causes material discomfort to the world, but specially because it indicates the spiritual bankruptcy of humanity. In the war man kills man. That means that he denies the God in his neighbour. Why does a man feel for another man? Because the same Self exists in all. Huge bloodshed in a war means the gross denial of the existence of that Self.

V

Nowadays some sensitive persons instinctively feel the horror of war, though they have not realized the Self. The consciousness of the existence of the same Self in all, will be more definite, clear and widespread, if there are found in the world, persons who have got a direct perception of the Self. That means religion should be given greater importance to. Many of the religions of the world are in a dying condition, or at best have retained only the form though the spirit is away. They will serve no good purpose. Religions should be resuscitated. The world wants not creeds, but real religion —not high-sounding philosophy, but life. If the number of persons who have got a direct vision of the Self increase, they will change the whole outlook of the world.

Swami Vivekananda once said that the world was in need of twenty men and women who would want nothing but God. Yes, twenty persons who have directly experienced Truth will be a tremendous force against the materialistic tendency of the world, which is the root cause of all troubles. There may not come a time, or the day is very, very far off, when each and every man will find his animal instinct gone. But if God in some awakes, that will keep the brute in others under control.

In India the Brahman was the adviser of the Kshatriya kings. That means that the spiritual power kept the military force under control. The world wants the revival of spirituality to fight against the militarism of the present age. For millions of years to come there will remain a necessity for Government and military power to protect the virtuous and keep the wicked in check; for the brute in all men will not die so soon. But what is necessary is that Governments do not fall a prey to imperialism and militarism.

To expect a state when there will be no Government or there will be simply one controlling power throughout the whole world is simply utopian. If there is to be one controlling power as a substitute for the existing Governments, let that be spirituality. Is it not easier to develop spirituality on a wide scale than to evolve one Government to rule over all Governments? For God in every individual is ever-existent, one needs only the proper stimulus to awaken Him. The world peace will not be ensured by giving simply moral pressure upon different nations. It will come only by the influence of those persons who are Men of God. That is a very fundamental proposition.

Those who are sorely concerned at the forebodings of the coming war, should think not of pacts, conferences or committees, but consider how they themselves can come face to face with Truth. In that case only their words will have tremendous weight and influence and they will be able to turn the scale of the civilization of the world.

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SAKYAMUNI AND RAMAKRISHNA

By Mrs. C. A. F. Rhys Davids, M.A., D.Litt.

We are very willers of a More, whether it be a more in the things of the world about us, or in the things of the spirit. We are most truly our true self when we desire the spiritual More. With these desires religion is concerned. But religions are not usually valued and measured in these terms. We are bidden to see in them a teaching concerning, it may be, Deity, or concerning sin and evil, or about immortality, or worship, or devotion, or morals. Less clear is the bidding to see in a great religion a new value, a new measure of the very Man. They who bid us see this or that have, it may be, the many things in mind that have grown up with and over the first mandate. These things come to be held in worth as the first mandate. This is no longer discerned as a revelation to the Man of a new, a hitherto undeveloped More in himself; a More that he has been holding, at the time and place of the revelation, in a less worthy way about himself.

Yet it was the More of the good (*hu-su-eu*) deed, word and thought in the Man that Zarathustra lifted to a higher power when he so conceived Deity. It was the More-in-worth in man's very being that the Founder of Upanishadic teaching made patent. No less was there a More in the man revealed in the teaching both of the Sakyamuni and of Sri Ramakrishna. Both teachers taught a way by which the Man, in experiencing a More could advance toward a realizing of the Most, the Highest.

What was this 'way' in Sakya? It was a view of the very Man as not only That (Tat *tvam* asi), but also and essentially as a becoming That Who he only was potentially. How to become That actually was a Way which, as believing, as knowing by mind, he could not fully attain. The full reality of becoming lay in the very living, in Life itself. Not by any short-cut of miraculous living, but in the long, long trail of many opportunities, laid hold of, turned to good account.

We have perhaps too little idea how far from vital to the religious life was good conduct when Gotama Sakyamuni was on earth. The moral injunctions in the Upanishads may be put into a few lines. Nowhere is the moral life clearly shown as even a corollary of identity with the Divine. Much less is it taught as a necessary process towards that identity. The dearness (*priya*), the preciousness, the value of the 'other man,' because of his oneness with the Divine, is indeed taught. Yet nowhere is this great Mantra made a very basis of man's relations with fellow-man. And nowhere do we find in this literature the intenser ethics of that tele-volition of amity, pity, benevolent joy and poise, which in the Buddhist Suttas betray a Brahman origin, and which were taken over and annexed by Gotama's missioner fraternity. In these Suttas the religious significance of conduct is everywhere insisted upon. "Make yourselves in your daily actions more like your ideal of Him you aspire to join; so only may you hope for communion with those hereafter who are more like That than are we of earth." So runs for instance the Tevijja-Suttanta. "Since so dear is the Self to lover of the Self, let this lover see to it

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that he harms not the fellow-lover." So runs the comment ascribed to the Sakyamuni on the utterance of Yâjnavalkya, as given in two of the Suttabooks. Here then was a new word concerning a More latent in man's very nature, undeveloped at the time, but declared to every man by this great teacher. Faith, knowledge, without 'works,' is dead. The living what he believes, what in a way he 'knows'—here was a More taught to men.

This we forget, we who have lived since those two and a half millennia ago under another word in a More—the More that the man is brother to man. This too we overlook: how vital and close for the Sakyamuni was that unseen other world of "those who are more like, or shall I say, less unlike, That than we of earth." How living and frequent is the intercourse between them and him, with some of his first men shown to have been! How does not the next step in man's life stand out in clear relief when we compare it with the vague hesitancies which pervade the earlier literature! What a More is there not here, yet how has it been misunderstood and neglected! The very simile in which he compared the man seeing himself in other worlds as a reflection, a result, of his life here—the simile of the mirror—was in the records distorted out of all pertinence with the context. India has disregarded that More. We are in the same case.

Ramakrishna saw in the modes of realization known as Sâdhanâ a More and for the Man. In that quest he sought to bridge the great gap in the Actual between the That and the Thou of the Upanishadic teaching; he sought communion with this or that aspect of the Most, the Highest, the Best. Nay, he even sought an imagined union, both in waking body and in trance. We with our Semitic tradition are more observers of a reticent awe in this matter than is the Indian. Compared with us he is as an impulsive child, rushing in, as we say, where angels fear to tread. No man, not even a Ramakrishna, can even conceive the Highest as yet, and Ramakrishna now knows that well enough. But we can dwell on the Highest as if knowable under this and that aspect, conceiving each in the utmost worth we are yet capable of: the Mother, the Child, the Friend, the Beloved. It is a high and noble work of will, and by it the man expands in a lovely More, such as Ramakrishna's circle saw and were stirred to imitate. It was a way of showing a More in the very man unlike what we read in the Pali records was shown by Gotama. There are, it is true, here and there allusions to profound absorption in *samâdhi*, but, whether rightly or not, they are not made prominent and central, as such episodes in Ramakrishna's life are made to appear by his biographers. Ramakrishna found his 'More' by addressing himself to the sole, direct quest of the Most. Gotama sought his 'More' by addressing himself directly, though not solely, to a quest of the More: the more in worth, the more in growth as such. He began his mission by exhorting men to seek after the Self—Indians will know what was meant by that, as Europeans do not—in the very words of Upanishadic teaching. And that Self he found mainly under the concept of Dharma, that inner Guide whom he avowedly worshipped. But in habitual practice he sought converse with the world as *sa-devo*; that is, with the more worthy men or 'spirits' of such of the 'world,' the universe, as was by most men unseen, unheard. From these he is recorded as admitting that he came to know what he had not known. By these he was enabled to impart a More

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in knowledge of the hereafter to inquirers. And this he did to increase, we read, to enhance their joy in growth, that is, in becoming a More, and to stir them up to attain the More, the 'thusness' (*tathattâya*) of those unseen ones. But that any man could here and now, himself included, attain as 'Worthy' (*arahan*) to consummation as a Most of any kind, hence to wane out into an ineffable Void :—this is for me a teaching superimposed on his teaching by Aftermen. For him, for his disciples, for earth, yea, for "svarga" and for "tatuttarim" there was ever yet the More to come, the More as symbolized in his great figure of the Way, made graphic in early talks by the on-rolling Wheel, by the dharma-driven chariot. The end, the *paramartha* was, even in Asokan reverberations of his teaching—if I read these aright—to be won as "salvation by becoming" : *bhava-sudhi*. The monastic editors show him as if dwelling wearily on the long *samsâra* of "You and me" in the past. They, as world-forsakers, overlook his forward view of hope, of patience (*khanti*), of seizing the moment, the opportunity, time after time in the long way of Becoming in a More toward a Most.

So different was he then in the way he shared with Ramakrishna, the essential way, of showing a More in and for man. So like were these great brothers in insisting on the More there is in and for man in his warding the fellow-man. At the one extreme we have the sublimely worded mandate said to have been given by Gotama to his missioners : the mandate to teach Dharma and the God-life to Devas and to men. It may well be, this was only uttered in the early life of the community when well enough established and numerous enough to undertake local tours, and that it was then only that they made themselves into an Order of Sramanas. At the other extreme we read the last Report of the Ramakrishna Mission, with its mandate of a twofold More to be shown in its warding the fellow-man, both as man and as having a body and mind-ways, and the following records of the carrying out of the work.

What a bond have we not here of these two teachers of the More! What a renascence is there not here of the former's influence in the latter's—a renascence of a More in the Man! Renascence, I repeat, at least for India; for between these extremes lie the many centuries of that cult, both in India and in countries called Buddhist, of the Man in the Less : the Sramana, the Sannyasi bent on warding the Self in himself only, forsaking the world to be occupied with his own deliverance and with that of nobody else, save by reflected "merit."

In these two Helpers on the other hand, we have the Man seeking a More in the 'God-life' in, with, by, the seeing his More in a caring for the fellow-man. Emphatically did both seek to make-become[1] that More in their own self-growth. Else, as Ramakrishna would say, the man has nothing to give. He must give not of his poverty, but of his fulness, his Bhuyas, his Bhuvas. Thus did each of these give, each in his own way. Various is the great Way of the More, for various are the wayfarers. And happy are the Wayfarers who come through these two to realize each his own More.

[1]Bhaveti. This form of *bhu*, with its noun *bhavana* as indispensable words in a Gospel of becoming, of will where was no good word for will, may be called a Sakyan contribution (at least in emphasis and habitual use) to Indian literature.

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THE TWILIGHT OF FOREIGN MISSIONS

By Nathaniel Peffer

I

For years now there has been a break with the authentic missionary tradition. It began when education became more widespread in the United States and a larger portion of the population, even in rural areas, began to go to college. Then an infiltration of a new type came in to mission work, young men and women who had gone to college, who had studied a little of history and philosophy, who had themselves been touched with something of the religious questioning current in the colleges even before the World War. The faith of hell fire and brimstone was already diluted. The anthropomorphic God of vengeance no longer had compulsions for them. Their ideas of sin were vacillating; here and there one smoked, or would have had he dared. They conceived of the Kingdom of Heaven in terms of social consciousness. It was the time of social settlements and the burgeoning of numberless movements for social betterment—the time before the War and post-war disenchantment. They were, in short, the seed of the modernist movement.

Such young men and women went out into the field, their theology flavored with social service; some of them social workers tinctured with religion. They did not come to distribute tracts and sing hymns and perform endless rounds of prayer. They started hospitals and schools and peasants to cross-fertilize seeds and made sociological studies of villages and new factory districts. And they were sent into isolated areas in the interior, there to live in a compound with a handful of other white men and women, surrounded by a brown or yellow sea. They found themselves immured in a setting repellent to many of them—to the more vigorous and imaginative personalities unendurably so. They found the old-fashioned missionary and old-fashioned mission work.

The young men and women of the new type had little in common with either. They could not call a Japanese or Chinese or Korean heathen if they knew him to be a patrician or scholar. They could not share the contempt for the native culture, since they were not wholly ignorant of it. And they saw the insensitiveness to native feelings; for the old-fashioned missionary in the majority gave the native charity, and even devotion, but never left him self-respect. There was not only indifference to trace traditions and customs and ancestral forms, but active hostility. Every effort was made to tear the convert from his racial roots and out of his cultural soil. There were schools, and history was taught; but American history—George Washington and the cherry tree, and the Declaration of Independence. No Chinese child was taught anything of Chinese history or Chinese literature. He was taught the Prologue to the "Canterbury Tales" and Spenser's "Faerie Queene." Everywhere in the East the denationalization which is now reflected in political and and social breakdown is in part chargeable to what missionaries considered education. This is scarcely surprising. The majority of missionaries in the old days and, I suppose, half of them to

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this day, can be described as utterly ignorant, born and bred in the backwoods, and from there sent directly to their mission posts after they had heard "the call." And once at their posts, they harangued at street corners in the jargon of revival meetings. They uttered prayers in terms not very different from the native spirit worship and taught their converts the words as barren formulas. Their flocks listened to sermons they could not understand, repeated a patter meaningless to themselves, and sang Protestant hymn in tunes as much a cacophony to them as Oriental music is to us and in translations which can be described either as illiterate doggerel or as the equivalent of the Te Deum in the Milt Gross dialect.

To all this the missionaries of the new type were antipathetic. Many or most of them conformed, some outwardly but with inward protest, some from inertia. Those who rebelled too openly were driven out. Others resigned in hopelessness. Others became neurotic, as many a doctor in the East can testify. There was a breach, though an unacknowledged one, and the disunity among the workers in the vineyard had repercussions which were felt at home. In the meantime, however, the boards at home, especially in the larger dominations, had become more highly organized. As was natural, the executive posts fell to better educated and more worldly-wise men whose sympathies instinctively inclined to the new generation in the field. They were of the same background. They had given religious hostages, but their interest, too, was in hospitals and schools and social agencies. And they could win the unregenerate, from whom came the sinews of war, by telling them these provided more opportunities to win converts. And thus it developed that agricultural work and schools and medical services were added as "a kind of bait to entice people into being preached to."

In the meantime, however, there developed also the open schism at home between fundamentalists and modernists, and the issue was drawn over missions. And many were read out, bell, book, and candle, after formal trials for heresy, including some I knew well in China, men of the highest ability. In the meantime also the spirit of nationalism spread throughout the East. The missionaries felt the first thrust of nationalism. They were attacked by intellectuals on philosophical grounds, by others on racial and political grounds. In China they were at one time literally driven to shelter in the foreign concessions, and their schools are now under Chinese supervision.

And thus the whole issue of missions was focused, bringing forth laymen's commissions. Thus the missionary is brought to look into himself, to find self-justification but to promise reform.

II

It is too late. Missions, like so much else, are a casualty of the times. The Christian missionary movement was part of the larger expensive movement of the West in the nineteenth century. Expansion was made possible by the power derived from the newly fashioned machine; but sustained success in every part of the world, as manifested by actual conquest, bred a conviction of Divinely ordained superiority. Seen in historical perspective, the conviction was a delusion, but it could not be successfully challenged—rather because of the power behind it than because of its own validity—and, therefore, produced the most egregious absurdities. Right and truth were with us alone, and God was our right hand. Politically, we

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went out to conquer; economically, to exploit; in religion, to convert—all three being phases of the same phenomenon. But whichever it was, and however profitable or satisfying to ourselves, it was our duty and a benefaction to others. We had discovered progress to be the law of history, and we alone had the key to progress; "civilization" came to be defined as the sum total of our collective and individual habits. Ours then was the "mission" to make others over in our own mold, whether as statesmen about to execute a territorial coup, financiers about to acquire great deposits of natural wealth in another land, or missionaries to save lost souls.

So long as the conviction imposed itself on its victims as well as on its authors, it was at least a point of stability in the world. And so it served until some time after the turn of the century. Now, obviously, it is hollow. We no longer accept it ourselves; still less do other peoples. Politically, the nations we subdued are in mutiny. Economically, they are determined to exploit their riches for themselves. In religion, too, they assert their equality. If they accept our beliefs it will be on their own examination and not on our assertion. The conviction must, in other words, stand on its own merit, objectively measured against the truths that others have held. All this is to say that an age has passed. The demigods bestride the earth no more. They never really were demigods. They only knew how to produce goods more quickly by machinery and how to fabricate powerful weapons of warfare. Others have learned. The Japanese are notoriously apt pupils.

Missions were part of that age. They were founded on the conviction of superiority and the possession of exclusive truth. They cannot exist without it. And this conviction is no longer maintained even by those who exercised leadership in the mission world. They do not renounce mission, it is true; they only renounce everything that has characterized missions, and propose to transform them out of all recognition. They propose to abandon aggressive methods and efforts to undermine native institutions. They propose to send missionaries to serve as religious ambassadors, forbidden "to attack the non-Christian system of religion" but adjured instead to "give largely without any preaching," to co-operate with non-Christian agencies for social improvement. They propose, in short, to make of missions an agency for religious and cultural interchange. How these proposals will be implemented and by whom supported is not clear. It is emphasized that a new outlook, new methods, and a new personnel are required, but nothing is said of the constituency which this new personnel with its new methods will represent.

Will this be the present constituency? Then first its members—that is, the American religious bodies—must be proselyted for conversion to a new attitude to life as revolutionary to them as the message of Christianity is to any Oriental. The new missionary must first be sent to them, and he will find as stubborn a resistance as in China or India. Otherwise they are being dealt with under false pretenses. To appeal to other religious zeal and to take their financial substance on the understanding that they are helping to reclaim the lost to the only true religion, and then to give that effort the free translation of social service and philosophical interchange is to mislead them and take advantage of their innocence.

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III

Is there a case for foreign missions? Antecendent to that question is the question whether the mission to American religious communities has any chance of success. If it is successful, the victory for foreign missions may well be a Pyrrhic one. For the appeal of the new conception is attenuated and rarefied and intellectualistic. It fires no zeal in the masses. It is not calculated to enkindle the emotions. It is highly civilized; it has dignity and beauty; but its appeal is to a minority. It lacks the old-time robust faith, which may be indispensable to mission work. Interest in foreign mission is more likely to dwindle, then, and with it support for missions. If, on the other hand, the American religious bodies are not won to the new idea, then surely the mission movement already carries its death within itself. Already it is becoming difficult to recruit eligible missionaries from the colleges, as the laymen's report says. It will become increasingly difficult. Those of higher qualifications who are not forced out will drop out. They will be too completely out of sympathy with the tone of the work. Furthermore, the nations of the East will no longer submit to foreign missionaries come in the old spirit. They are curbing them already.

It is more likely, then, that missions are passing and that the evaluations and prospectuses for their reconstruction are but their requiem. And their passing, I think, is not an unmixed evil. They were part of an ugly age, a pushful, self-assertive, pervenu age; and in themselves there was something narrow, bigoted, graceless, and uncivilized. Their defects were inseperable from their essence. They may die, and the spread of Christianity and Occidental culture be no more impeded for that. What is enduring in the Christian message will move in the normal currency of ideas, now more freely than ever before with the barriers of distance reduced. Men and women who believe that the Christian way of life has something to contribute to all men will still go where their instincts prompt them, there to exemplify it by their conduct and bearing. Those with special talents, prompted to excercise them in certain countries, whether China or Turkey, India or Mexico, will be free to go. There will always be agencies to send them if they lack facilities themselves. They may even be more effective if unhampered by the impedimenta of organizations for special pleading. The meeting of culture with culture, religion with religion, needs no mission intermediary in the twentieth century. It is inescapable in the natural course. And it may be healthier if in the natural course. Missions may die, and little that is permanently valuable to men be lost with them.

"Brotherhood already exists; only, there are numbers of persons who fail to see this, and only upset it by crying for new brotherhoods."

—*SWAMI VIVEKANANDA*

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THE ATMAN IN ITS TWOFOLD ASPECT—II

(From Shankara's Commentary on the Brihadâranyaka Upanishad II. i. 20.)

By Swami Madhavananda

Teachers of Vedanta narrate the following parable: A certain prince was discarded by his parents as soon as he was born, and brought up in a fowler's home. Not knowing his princely descent, he thought himself to be a fowler and pursued the fowler's duties, not those of a king, as he would if he knew himself to be such. When, however, a very kind man, who knew the prince's fitness for attaining a kingdom, told him who he was—that he was not a fowler, but the son of such and such a king, and had by some chance come to live in a fowler's home—he, thus informed, gave up the notion and the duties of a fowler and, knowing that he was a king, took to the ways of his ancestors. Similarly this individual self, which is of the same category as the Supreme Self being separated from It like a spark of fire etc., has penetrated this wilderness of the body, organs, etc., and, although really transcendent, takes on the attributes of the latter, which are relative, and thinks that it is this aggregate of the body and organs, that it is lean or stout, happy or miserable—for it does not know that it is the Supreme Self. But when the teacher enlightens it that it is not the body etc., but the transcendent Supreme Brahman, then it gives up the pursuit of the three kinds of desire and is convinced that it is Brahman. When it is told that it has been separated from the Supreme Brahman like a spark, it is firmly convinced that it is Brahman, as the prince was of his royal birth. We know that a spark is one with fire before it is separated. Therefore the examples of gold, iron and sparks of fire are only meant to strengthen one's idea of the oneness of the individual self and Brahman, and not to establish the multiplicity caused by the origin etc. of the universe. For the Self has been ascertained to be homogeneous and unbroken consciousness, like a lump of salt, and there is the statement, 'It should be realized in one form only.' If the Shruti wanted to teach that Brahman has diverse attributes such as the origin of the universe, like a painted canvas, a tree, or an ocean, for instance, it would not conclude with statements describing It to be homogeneous like a lump of salt, without interior or exterior, nor would it say, 'It should be realized in one form only.' There is also the censure, 'He (goes from death to death) who sees difference, as it were, in It,' etc. Therefore the mention in all Vedanta texts of the origin, continuity and dissolution of the universe is only to strengthen our idea of Brahman being a homogeneous unity, and not to make us believe in the origin etc. as an actuality.

Nor is it reasonable to suppose that a part of the indivisible, transcendent, Supreme Self becomes the relative, individual self, for the Supreme Self is intrinsically without parts. If one part of the indivisible Supreme Self is supposed to be the relative, individual self, it is tantamount to taking the former to be the latter. If, on the other hand, the individual self be one part of the Supreme Self owing to some adven-

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titious limiting adjunct of it, like the ether enclosed in a jar, a bowl, etc., then thinking people would not consider that it is a part of the Supreme Self, deserving to be treated as something distinct.

Objection: We sometimes see that thinking as well as ignorant people entertain fanciful notions about things.

Reply: Not so, for ignorant people have false notions, whereas thinking people have notions that relate only to an apparent basis for conventional intercourse. For instance, even thinking people sometimes say that the sky is dark or red, where the darkness or redness of the sky has just the above apparent reality. But because of that the sky can never actually become dark or red. Therefore in ascertaining the true nature of Brahman, men of wisdom should not think of It in terms of whole and part—unit and fraction—or cause and effect. For the essential meaning of all the Upanishads is to remove all finite conceptions about Brahman. Therefore we must give up all such conceptions and know Brahman to be undifferentiated like the sky. This is borne out by hundreds of Shruti texts such as, 'All-pervading like the sky and eternal,' and 'It is not affected by human misery, being beyond it.' We must not imagine the self to be different from Brahman, like a portion of fire, which is ever hot, being cold, or like a portion of the effulgent sun being dark, for as already said, the essential meaning of all the Upanishads is to remove all finite conceptions about Brahman. Therefore all relative conditions in the transcendent self are only possible through the limiting adjuncts of name and form. Compare the Shruti Mantras, 'He transformed Himself in accordance with each form,' and 'The Wise One, who after projecting all forms names them, and goes on uttering those names,' etc. The relative condition of the self is not inherent in it. It is not true, but erroneous, like the notion that a crystal is red or of any other colour owing to its association with limiting adjuncts such as a red cotton pad. Shruti and Smriti texts such as, 'It thinks, as it were, and shakes, as it were,' 'It neither increases nor decreases through work,' 'It is not affected by evil work,' 'Living the same in all beings,' '(Wise men are even-minded) to a dog as well as a Chandâla,' etc., as also reasoning establish only the transcendence of the Supreme Self. Hence, if we admit It to be indivisible, it will be particularly impossible for us to maintain that the individual self is either a part, a modification, or inherent power of the Supreme Self, or something different from It. And we have already said that the Shruti and Smriti passages referring to the relation of whole and part, etc., are for the purpose of establishing their oneness, not difference, for only thus will there be continuity as regards the import of those passages.

If all the Upanishads teach that there is only the Supreme Self, why, it may be asked, is something contradictory to it, *viz.*, the individual self, put forward? Some say that it is for removing the objections against the authority of the ritualistic portion of the Vedas. For the passages dealing with rites depend on a multiplicity of actions, their factors and their results, including the sacrificers, who enjoy those results, and the priests, who officiate in them. Now, if there were no separate individual self, the transcendent Supreme Self would be one. How under such circumstances would those passages induce people to rites producing good results, or dissuade them from those that have bad results? Who again would be the bound soul for whose liberation the Upanishads would be taken up? Further, according to the view which holds that there is only the

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Supreme Self, how can instruction about It be imparted? And how can that instruction bear fruit? For instruction is given in order to remove the bondage of a bound soul; hence in the absence of the latter the Upanishads will have nobody to address themselves to. Such being the case, the same objections and replies that apply to the advocates of the ritualistic portion of the Vedas, apply also to the advocates of the Upanishads. For, as owing to the absence of difference the ritualistic portion, being without support, falls through as an authority, so do the Upanishads. Then why not accept the authority of only the ritualistic portion, which can be interpreted literally? But the Upanishads may be rejected, since in accepting them as authority one has to alter their obvious import.[1] The ritualictic portion, being authority once, cannot again cease to be authority. It cannot be that a lamp will sometimes reveal objects and sometimes not. There is also contradiction with other means of knowledge such as perception. The Upanishads that establish the existence of Brahman alone, not only contradict their obvious import and the authority of the ritualistic portion of the Vedas, but they also run counter to such means of knowledge as perception, which definitely establish differences in the world. Therefore the Upanishads cannot be taken as authority. Or they must have some other meaning. But they can never mean that only Brahman exists.

Adwaitin's reply: That cannot be, for we have already answered those points. A means of knowledge is or is not a means according as it leads or does not lead to valid knowledge. Otherwise even a post, for instance, would be considered a means of knowledge in perceiving sound etc.

Objection: What follows from this?

Reply: If the Upanishads lead to a valid knowledge of the unity of Brahman, how can they cease to be a means of knowledge?

Objection: Of course they do not lead to valid knowledge, as when somebody says that fire produces cold.

Reply: Well then, we ask you, do not your words refuting the authority of the Upanishads accomplish their object, like fire revealing things, or do they not? If you say they do, then your words of refutation are means of valid knowledge, and fire does reveal things. If your words of refutation are valid, then the Upanishads too are valid. So please tell us the way out.

Objection: That my words mean the refutation of the authority of the Upanishads, and that fire reveals things, are palpable facts, and hence constitute valid knowledge.

Reply: What then is your grudge against the Upanishads, which are seen directly to convey a valid knowledge of the unity of Brahman, for the refutation is illogical? And we have already said that a palpable result, *viz.*, cessation of grief and delusion, is indirectly brought about by the knowledge of this unity. Therefore, the objections having been answered, there is no doubt of the Upanishads being authority.

You have said that the Upanishads are no authority, since they contradict their obvious import. This is wrong, because there is no such contradiction in their meaning. In the first place the Upanishads never give us the idea that Brahman both is and is not one only without a second, as from the sentence that fire is both hot and cold we get two contradictory meanings. We have said this taking it for granted that a passage can have different meanings. But it is not an accepted canon of the system that tests passages (Mimâmsâ) that the

[1] Since many passages clearly have a dualistic import.

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same passage may have different meanings. If it has, one will be the proper meaning, and the other will be contradictory to it. But it is not an accepted rule with those who test passages that the same sentence has different meanings —one appropriate, and the other contradictory, to it. Passages have unity only when they have the same meaning. In the second place, there are no passages in the Upanishads that contradict the unity of Brahman. As to the conventional[2] expression, 'Fire is cold as well as hot,' it is not a single sentence, because part of it merely restates what is known through another means of knowledge (perception). The portion, 'Fire is cold,' is one sentence, but the clause, 'Fire is hot,' merely reminds us of what is known through another means of knowledge; it does not give us that meaning at first hand. Therefore it is not to be united with the clause, 'Fire is cold,' because its function is exhausted by its merely reminding us of what is experienced through another source of knowledge. As to the presumption that this sentence conveys contradictory meanings, it is but an error due to the words 'hot' and 'cold' being used as coordinate with the word 'fire.' But neither in Vedic nor in conventional usage does the same passage have more than one meaning.

You have said that passages of the Upanishads clash with the authority of the ritualistic portion of the Vedas. This is not correct, because they have a different meaning. The Upanishads establish the unity of Brahman; they do not negate instructions regarding the means to the attainment of some desired object, or prevent persons from undertaking it, for, as already said, a passage cannot have more than one meaning. Nor do the ritualistic passages fail to lead to valid knowledge regarding their own meaning. If a passage produces valid knowledge regarding its own special meaning, how can it clash with other passages?

Objection: If Brahman be the only reality, ritualistic passages are left without any object to apply to, and hence they cannot certainly lead to valid knowledge.

Reply: Not so, for that valid knowledge is palpable. We see it arising out of sentences such as, 'One who desires heaven must perform the new and full moon sacrifices,' and 'Do not kill a Brâhmana.' The assumption that this cannot take place if the Upanishads teach the unity of Brahman, is only an inference. And an inference cannot stand against perception. Therefore your statement that valid knowledge itself cannot arise, is absolutely wrong.

Moreover actions, their factors and their results are things we naturally believe in: they are the creation of ignorance. When through their help a man who desires to gain something good or to avoid something evil proceeds to adopt a means of which he has only a vague, not definite, idea, the Shruti simply tells him about that; it says nothing either for or against the truth of the diversity of actions, their factors and their results, which people have already taken for granted. For the Shruti only prescribes means for the attainment of desired ends and the avoidance of untoward results. To be explicit: As the Shruti that deals with rites having material ends takes the desires as they are—although they are the result of erroneous notions—and prescribes means for attaining them, and it does not cease to do this on the ground that desires are an evil, being the result of erroneous notions, similarly the Shruti dealing with the regular rites such

[2] Having relation to human experience, as opposed to Vedic.

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as the Agnihotra takes the diversity of actions and their factors as they are—although they proceed from error—and enjoins rites such as the Agnihotra, seeing some utility in them, whether it be the attainment of some particular desired end or the avoidance of some particular untoward result. It does not refrain from enjoining them simply because the utility relates to something that is unreal, being within the domain of ignorance; as is the case with rites having material ends. Nor would ignorant people cease to engage themselves in those rites, for we see them doing it, as in the case of people who are swayed by desires.

Objection: But it is only those that have knowledge who are competent to perform rites.

Reply: No, for we have already said that the knowledge of the unity of Brahman militates against one's competency to perform rites. This should also be taken as an answer to the charge that if Brahman be the only reality, there will be no scope left for instruction, and hence it can neither be received nor produce any result. The diversity of people's desires, attachments and so forth is another reason. People have innumerable desires and various defects such as attachment. Therefore they are lured by the attachment etc. to external objects, and the scriptures are powerless to hold them back; nor can they persuade those that are naturally averse to external objects to go after them. But the scriptures do this much that they point out what leads to good and what to evil, thereby indicating the particular relations that subsist between the ends and means; just as a lamp, for instance, helps to reveal forms in the dark. But the scriptures neither hinder nor direct a person by force, as if he were a slave. We see how people disobey even the scriptures because of an excess of attachment etc. Therefore, according to the varying tendencies of people, the scriptures variously teach the particular relations subsisting between the ends and means. In this matter people themselves adopt particular means according to their tastes, and the scriptures simply remain neutral, like the sun, for instance, or a lamp. Similarly somebody may think the highest goal to be not worth striving after. One chooses one's goal according to one's knowledge, and wants to adopt corresponding means. This is borne out also by the eulogistic passages of the Shruti such as, 'Three classes of Prajâpati's sons lived a life of continence with their father, Prajâpati,' etc. Therefore the Vedânta texts that teach the unity of Brahman are not antagonistic to the ritualistic scriptures. Nor are the latter thereby deprived of their scope. Neither do the ritualistic scriptures, which uphold differences such as the factors of an action, take away the authority of the Upanishads as regards the unity of Brahman. For the means of knowledge are powerful in their respective spheres, like the ear etc.

Nevertheless certain self-styled wise men (the logicians), following their own whims, think that the different means of knowledge are mutually contradictory and also level against us the objection that if Brahman be the only reality, such Upanishadic texts contradict perception. For instance, objects such as sound, which are perceived by the ear and so forth, are observed to be different from one another. So those who hold that Brahman is the only reality contradict direct perception. Similarly the relative selves that perceive sound etc. through the ear and so forth, and acquire merit or demerit through their work, are inferred to be different in different bodies. So those

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who hold that Brahman is the only reality also contradict inference. They also cite contradiction with the Shruti. For instance, in passages such as, 'One who desires villages must sacrifice,' 'One who desires animals must sacrifice,' 'One who desires heaven must sacrifice,' the objects desired such as villages, animals and heaven are known to be different from the men who apply the means of obtaining them.

Our reply is that they are the scum of the Brâhmana and other castes, who, with their minds poisoned by vicious reasoning, hold views about the meaning of the Vedas that are divorced from tradition, and are therefore to be pitied. How? To those who say that sound etc., perceived through the ear and so forth, contradict the unity of Brahman, we put this question: Does the variety of sound and the rest contradict the oneness of the ether? If it does not, then there is no contradiction in our position with perception. They said: The selves that perceive sound etc., through the ear and so forth, and acquire merit or demerit through their work, are inferred to be different in different bodies; so the unity of Brahman also contradicts inference. But we ask them, 'By whom are they so inferred?' If they say, 'By us all who are experts in inference,' we would ask them, 'But who really are you that call yourselves so?' What would be their reply then? Perhaps they would say, 'When dexterity in inference has been severally denied of the body, the organs, the mind and the self, we experts in inference should be the self joined to its accessories, the body, organs and mind, for actions depend on many factors.' Our reply is: 'If such be your dexterous inference, then you become multiple. For you yourselves have admitted that actions depend on many factors. Now inference also is an action, which, as you have also admitted, is done by the self joined to its accessories, the body, organs and mind. Thus while saying that you are experts in inference, you virtually admit that each of you is multiple—the self joined to the accessories, the body, organs and mind.' O the dexterity in inference shown by these bulls of logicians who lack only a tail and horns! How can a fool who does not know his own self know its unity or difference? What will he infer about it? And on what grounds? For the self has no characteristic that might be used to infer natural differences between one self and another. Those characteristics having name and form which the opponents will put forward to infer differences in the self, belong only to name and form, and are but limiting adjuncts of the self, just as a jar, a bowl, an air-hole, or the pores in earth are of the ether. When the logician finds distinguishing characteristics in the ether, then only will he find such characteristics in the self. For not even hundreds of logicians, who admit differences in the self owing to limiting adjuncts, can show any characteristic of it that would lead one to infer differences between one self and another. And as for natural differences, they are out of the question, for the self is not an object of inference. Because whatever the opponent regards as an attribute of the self is admitted as consisting of name and form, and the self is admitted to be different from these. Witness the Shruti passage, 'Akâsha (the self-effulgent One) is verily the cause of name and form. That within which they are is Brahman,' and also, 'Let me manifest name and form.' Name and form have origin and dissolution, but Brahman is different from them. Therefore how can the unity of Brahman contradict inference, of which It is

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never an object? This also refutes the charge that it contradicts the Shruti.

It has been objected that if Brahman be the only reality, there will be nobody to receive instruction and profit by it; so instruction about unity will be useless. This is wrong. For (if you contend on the ground that) actions are the result of many factors, (we have already refuted this point, hence) at whom is the objection levelled? (Surely not at us.) (If, however, your ground is that) when the transcendent Brahman is realized as the only existence, there is neither instruction, nor instructor, nor result of receiving the instruction, and therefore the Upanishads are useless—it is a position we readily admit. But if you urge that (even before Brahman is realized) instruction is useless, since it depends on many factors, we reply, no, for it will contradict the assumption[3] of all believers in the self (including yourself). Therefore this unity of Brahman is a secure fortress impregnable to logicians, those first-rate heretics and liars, and inaccessible to persons of shallow understanding, and those who are devoid of the grace of the scriptures and the teacher. This is known from such Shruti and Smriti texts as the following, 'Who but me can know that Deity who has both joy and the absence of it?' 'Even the gods in ancient times were puzzled over this,' and 'This understanding is not to be attained through argument,' as also from those that describe the truth as attainable through special favour and grace, and also from Mantras that depict Brahman as possessed of contradictory attributes, such as, 'It moves, and does not move, It is far, and near,' etc. The Gita too says, 'All beings are in Me,' etc. Therefore there is no other entity called the relative self but the Supreme Brahman. Hence it is well said in hundreds of Shruti passages, 'This was indeed Brahman in the beginning. It knew only Itself as, "I am Brahman," ' 'There is no other witness but This, no other hearer but This,' etc. Therefore the highest secret name of 'the Truth of truth' belongs only to the Supreme Brahman.

[3] That instruction is necessary before realization.

"No books, no scriptures, no science can ever imagine the glory of the Self, that appears as man, the most glorious God that ever was, the only God that ever existed, exists, or ever will exist. I am to worship, therefore none but myself."

—SWAMI VIVEKANANDA

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DEVI AHALYA BAI HOLKAR

By R. G. Burway, B.A., LL.B.

अहल्या द्रौपदी कुन्ती तारा मंदोदरी तथा।
पंचकन्याः स्मरेन्नित्यं महापातकनाशनम् ॥

Ahalya, Draupadi, Kunti, Tara and Mandodari have found a place in the daily morning prayers of the Hindus, as the above couplet well points out, on account of their highly religious life, typically representative of uncommon virtue. These are all pre-historic figures. But in modern times if a student of History were to search for such lives the sacred memory of Shreemant Ramabai, wife of Peshwa Madhav Rao I, and of Ahalya Bai Holkar stands foremost before his eyes, —lives as much devoted to Paramartha as to the good of humanity at large.

Ahalya Bai first saw the light of day in the year 1725. Her father, Mankoji Sindhia, a scion of a respectable Dhangar family, was a Patel of Chonde village in Ahmadnagar district of the Bombay Presidency. Little that is thoroughly trustworthy is known of the past history of Mankoji Sindhia's family which enjoys its importance solely by the birth of this saintly lady in that family. At the age of eight she was married to Khande Rao Holkar, the only son of Malhar Rao Holkar and Goutama Bai in 1733. Gautama Bai deserves to be remembered as a very spirited Hindu lady whose life and conduct undoubtedly influenced the career of her illustrious daughter-in-law during her minority when the formation of character is in progress and habits are formed which continue till the end of one's life. The leading trait in the character of almost all the respectable Hindu families of the eighteenth century was a strong religious tendency, a pious disposition. In the case of ladies of respectable families, of course, this trait was more marked and ardent. Ahalya Bai had imbibed in early life those religious impressions which, in her later life, she found ample scope to develop to a pre-eminent degree; and much of the credit of the successful, pious and peaceful career of Ahalya Bai was due undoubtedly to the early influence of her mother-in-law Gautama Bai and her good company. Gautama Bai was a great devotee of God Shree Shankar and was given to the path of Paramartha through the advice of saint Brahmendra Swami, the Guru of the great Peshwa Baji Rao I, whose Sardars like Malhar Rao Holkar, Ranoji Rao Sindhia, Pawar and others received the Swami's religious instructions and advice in political matters. Ahalya Bai owed her administrative training to her father-in-law, Malhar Rao Holkar, the founder of the State of Indore. A due estimate of the family environments and religious influences is, therefore, the most essential part of the life and career of the pious Ahalya Bai whose name stands for ever, not only as the guiding light of Hindu ladies but also as an administratrix on the lines of ancient ideals.

Ahalya Bai's husband Khande Rao was a youth full of promise, but in 1754 A.D. he was killed by a cannon ball at the siege of Kumbher, about eight miles from Deeg. The tragic and premature death of her husband gave a great blow to Ahalya Bai and she wished to become a *Sutee* (*i.e.*, to immolate herself with the corpse of her husband). But she was dissuaded by Malhar Rao

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Holkar and Gautama Bai, who by this time had already begun to regard her as their son. There is reason to believe that later on, the pious Rama Bai, the wife of Peshwa Madhav Rao I, also approved of Ahalya Bai's action of desisting from becoming a Sutee. The death of her husband, however, paved the way for Ahalya Bai to carry on her life of Paramartha with unstinted devotion to God Shree Shankar, and she was then most eminently fitted for that life, as saint Ramdas has well observed: "He who is afflicted by the woes of Samsar and scorched by the multifarious worries of this existence, alone becomes truly fitted for Paramartha (the higher life)."

On 20th May, 1766, Malhar Rao died at Alumpur, leaving sixteen crores of rupees and an extensive territory, yielding an annual income of about 74 lakhs. As he left no son, the Peshwa recognized as his successor his grandson Malerao, but Malerao died within a year of his succession, being affected by insanity. The question of the Holkar succession was re-opened and through the kind support of Peshwa Madhav Rao I and his wife Rama Bai, the Jagheer was bestowed on Ahalya Bai as Malerao's mother. Ahalya Bai entered on her responsible task of administration by selecting Tukoji Holkar as Commander-in-Chief of the army to perform those functions which she as a female could not discharge. Tukoji Holkar had enjoyed the confidence of Malhar Rao Holkar and was highly esteemed by him as a soldier. For nearly thirty years he served Ahalya Bai with devotion and won several battles. This double rule, though inconsistent with principle apparently, continued satisfactorily for thirty years to the benefit of the State as well as all parties concerned, because Ahalya Bai was an amiable woman, full of sympathy and generosity, and above all of stern virtue. While Tukoji Holkar led the Holkar's army to victory abroad, Ahalya Bai devoted her life to the care of her subjects. Strictly abstemious and careful, she reduced the Court's expenses to a minimum and was thus able at once to equip liberally her troops and to reduce the assessments paid by her peasants.

It is beyond the scope of this article to describe in detail the military and other events of Ahalya Bai's regime. We wish to present to our readers her daily life, her personal qualities, which have made her name an almost household word in the whole of India, and the way she administered the vast territory in strict conformity with piety and virtue, imbued with the greatest indulgence for the weakness and faults of others.

The daily life of Ahalya Bai was simply admirable. She rose one hour before day-break to say morning prayers and perform the customary ceremonies, the sacred sight of the cow and Tulsi tree being among the customary duties. She then heard the sacred volumes (Shastras, Puranas, etc.), read for a fixed period, distributed alms and gave food in person to a number of Brahmins. Her own breakfast was then brought, which was always of vegetable diet, as she had forsworn animal food. After breakfast, she again went to prayers and then took a short repose. After rising and dressing herself, she went about two o'clock to her Durbar or Court, where she usually remained till six in the evening, and when two or three hours had been devoted to religious exercises and a frugal repast, business again commenced at nine o'clock at night and continued until eleven, at which hour she retired to rest. This course of life marked by prayers, abstinence and labour, knew

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little variation, except what was occasioned by fasts and festivals and the occurrence of public emergencies. Our readers will thus find how well regulated was Ahalya Bai's daily life and how all her actions were sanctified by a strict sense of duty in all its forms. In fact, she made her worldly life a stepping stone to *Paramartha*.

Ahalya Bai was, in fact, always given to indulge in thoughts of the next world. Her whole life on this earth was made up of a series of afflictions, combined with an unflinching spirit devoted to duty, to disinterested action. The predominant trait in her character was to attend to her religious duties first and worldly affairs afterwards. And this course of life she pursued with clockwork regularity and strictness. Every State work was to be done with zeal and enthusiasm in such a way that it should not come in the way of her duties dedicated to the Divine. Her private life was chaste; her public life was spotless. Every act was done under the guidance and fear of the Law of God; and it was so admirably sandwiched with considerations of piety and virtue and the life beyond the grave, that her whole life might be supposed to be a continued penance, a noble sacrifice, in which the thought of self or selfishness was entirely ignored.

Ahalya Bai, as an administrator and statesman, deserves much praise for sagacity and experience, of which there are several instances and anecdotes. She always personally transacted the official business in an open Durbar every day. She never cared for the detestable Purdâh which in the Hindu Shastras has no *locus standi* and no sanction or authority. Such was the moral grandeur of Ahalya Bai's pious and devout life that the people and the Chiefs of her time had full confidence in her. She treated her officers in an eminently generous and just way. There was no room, during Ahalya Bai's career, for favouritism, capricious appointments of unfit persons to important posts and whimsical selection of flatterers to high offices. She is well known for her strong dislike for flattery. There is an anecdote in this connection in Malcolm's *Central India*, which shows how Ahalya Bai consigned a poem praising her to the waters of the sacred Nermada at Maheshwar after hearing it fully and with patience. Low-minded favourites and flatterers there were none. Mrs. Joanna Baillie eulogizes Ahalya Bai's merits in the following terms :—

> Herself sagacious, firm and just,
> She put in others generous trust,
> And when their merit well was proved,
> Her ministers she ne'er removed.

There was thus security of service in Ahalya Bai's regime and her officers were afraid of none so long as they performed their duties honestly and faithfully.

Some of the principles which guided Ahalya Bai in the administration of the State, are found in her letters, a few extracts of which we give below for the information of our readers :—

1. *None should hate anybody. All should act in union and protect the State by performing their respective duties.*

2. *In the good of the Shreemant* (i.e. *the Peshwa*) *is the good of us all.*

3. *Go first for your master's cause; come after performing your master's service and then see us.*

The above sayings of Ahalya Bai very well show that she believed in the unity of action and unity of thought in the governance of a State. She was a great asset of the Maratha Empire and she completely merged her interests in those

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of the advancement of the Maratha Empire by guarding the cause of her master, the Peshwa. We have already stated above that she disliked flattery. She had no favourites and favouritism was unknown during her regime. She expected every officer to do his duty first and then see her. The main feature, however, of the administration of this God-fearing lady was toleration combined with mercy and due regard for the frailties of the human constitution. "Do unto others as you would be done by," was also the guiding principle of this high-minded lady, but she was at the same time, when opportunity required it, as strict and unwavering in inflicting adequate punishment on malefactors as she was generous in appreciating good work and forgiving faults. Malcolm has well told how the Rayat was leniently treated, the criminal tribes persuaded to betake to agricultural pursuits and the oppression of greedy and corrupt officers checked and punished, though it was impossible to eradicate the evil in those times, when even the moral code of the twentieth century is unable to do it. Conciliation was also her guiding principle; and coercion or force was generally the last remedy she resorted to, as is certainly quite evident from her conduct when Raghoba Dada and her greedy Dewan and Chandrachood troubled her peace of mind and wanted to interfere in the management of her Saranjam. In short, Ahalya Bai's great happiness in life was to promote the prosperity of all around her. Mr. Mackay, therefore, well observes, "She rejoiced when she saw bankers, merchants, farmers, and cultivators rise to affluence and so far from regarding their circumstances as a ground for exaction, they claimed it a new claim upon her favour and protection."

Ahalya Bai's interest in the Sowkars of her territory was equally ardent. She never hampered trade by wilful restrictions or taxes. The Sowkars always received generous treatment from Ahalya Bai who never looked with a greedy eye on the wealth of her subjects at large. She raised Indore from a mere village to a wealthy city and Indore owes its present commercial importance entirely to Ahalya Bai and to the indefatigable exertions of her worthy descendant, Maharaja Tukoji Rao Holkar II, 'the maker of modern Indore,' as said by a writer.

But with all her exertions for the betterment of her subjects, Ahalya Bai was always disinterested. It was consequently but right that the success of Ahalya Bai in the internal administration of her dominions was altogether wonderful. She tried to hurt none and nature came to her help in inclining none to hurt her. We give the result of her administration in the weighty words of Sir John Malcolm :

"It is sufficient to observe, Ahalya Bai has become by general suffrage, the model of good government in Malwa. Her name is considered such excellent authority that an objection is never made when her practice is pleaded as the precedent."

Ahalya Bai's charity was phenomenal. About sixteen crores of rupees of the great wealth at her disposal were spent in the erection of religious edifices, in gifts for their maintenance and upkeep and in other charitable endowments. Temples at almost every important sacred place and river in India, from Kedarnath in the Himalayas down to Rameshwaram in the extreme south, attest to her munificence and still preserve the pious memory of Ahalya Bai.

But this very charitable disposition, which has made her memory so pious throughout the length and breadth of India, had been recently made a ground

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of adverse criticism by some historians. The main ground of attack of these learned critics is that Ahalya Bai did not inherit this vast wealth, which she spent in charity, from her father but it all came from Malhar Rao Holkar; and as a vast amount was spent in charity, Ahalya Bai could not spend sufficiently over her army, which ultimately led to its deterioration and the consequent decay of the Maratha power. But the fact is that Ahalya Bai's army was always efficient and strong. During the long years that she ruled, her army knew no defeat, except at the battle of Lakheri, but there also the tenacity and valour, shown by the Holkar's army, was greatly admired by De Boigne, the famous General of Sindhia's army.

As for the vast amount spent by Ahalya Bai on charity, the facts are that she inherited sixteen crores of rupees of Malhar Rao Holkar as the mother of his grandson Malerao and as such she was the sole owner of this vast sum of money. Besides this sum, she had an exclusive income of fifteen lakhs of rupees a year from her "Khasgi" grant which was quite separate from the Holkar's Saranjam. The "Khasgi" was first granted to Gautama Bai, wife of Malhar Rao Holkar, on 20th January, 1734 A.D. by the valiant Peshwa, Baji Rao I, at the instance of his brother Chimnaji Appa, by a Sanad; and according to the terms of this Sanad, the wife of the holder of the Saranjam for the time being was to be the sole owner of this grant of "Khasgi," over which even her husband had no control, as it was quite separate from the "Doulat" and was given as "Inâm." This is a peculiar grant. In no other Maratha or Indian State, such an institution as "Holkar's Khasgi" exists. We thus see that the vast amount which Ahalya Bai spent in charity was her exclusive property, over which the State had absolutely no control, and which has made her name a household word in the whole of India.

Such was the pious Ahalya Bai. She was a dutiful wife, a loving mother, a faithful friend and a fearless foe, though her forgiveness was extraordinary, as was certainly expected from a pious lady of her noble type. She was a living example of Vasistha's grand ideal "अन्तर्योगी बहिःसङ्गी" endorsed by the teaching of Bhagwatgita :—

सक्ताः कर्मण्यविद्वांसो यथा कुर्वंति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्॥

As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world.

In conclusion, we have only to say that Ahalya Bai's life is not only a glory to the womanhood of India but it is even a worthy model for the high and the low, for the rulers and the ruled, as several instances of her worldly wisdom, her economical methods, her fortitude in adversity, her statesmanlike sagacity, and above all her intention to do good to all and serve humanity, well prove her undoubted title to that position. We conclude this article in the words of two Historians of the Maratha People :—

"Ye, even children at their
mother's feet,
Are taught such homely rhyming
to repeat,

In better days from Brahma came,
To rule our land, a noble Dame,
Kind was her heart, and bright
her fame,

And Ahalya was her honoured name."

—*Mrs. Joanna Baillie*

"She left a name almost as revered as that of Sita or of Draupadi, the legendary princess of ancient India."

—*Kincaid*

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SOCIAL ASSURANCE IN FRANCE AND GERMANY WITH BEARINGS ON INDIA*

By Prof. Benoy Kumar Sarkar

I

For nearly a generation the work of the Ramakrishna-Vivekananda movement has been demonstrating to the Indian people what can be accomplished in the diverse fields of social service on the strength of voluntary financial contributions. It is because of this work as well as of recent public interest in labour questions that the mind of India has been somewhat educated up to the technique of social service such as must form an integral part in every large scale campaign against poverty, preventive and curative.

The work of the Ramakrishna Mission is a labour of love. Neither the Sanyasis of the East nor the Sanyasis of the West care for any recognition of their services to mankind. They serve because they must. The annual reports of the Mission are complete in all details and the figures tell their own story. It is a tale of growth and progress from the humble beginnings of some thirty years ago. The work has grown in quantity and variety. To-day some of our most important private hospitals and other relief centres as well as schools are being conducted by this Mission. People's confidence in it is marked by the various kinds of gifts and donations from the different classes of the community. One particular item in the report, for instance, of the centre at Benares may be singled out. We notice that there are persons who have made over certain sums to the Mission to be administered as a trust. The Mission is their trustee and has undertaken to provide them with an annuity until death. One should consider this item, although not a very prominent one as yet, to be one of the most significant marks of the Mission's influence in the society.

The Ramakrishna Mission issues every year through its diverse centres an appeal for funds to meet the requirements of expansion. From the experience of the past one is confident that the public will undoubtedly respond to it in a generous manner. But it is proper here to emphasize that in all civilized countries to-day the care for the health and efficiency of the people is in the hands of two main classes of agencies. First come the governments in all their rungs, local, provincial and central. The budgets of Great Britain and Germany, for instance, make ample provision on the head of what is generally known as "social expenditutre." In Germany this social item comprises nearly 25 per cent of the total Imperial disbursements. In Great Britain nearly two-thirds of all the "local rates" are spent on poor relief, education (including libraries), health (including maternity, child welfare, lunacy, mental deficiency, etc.) as well as housing and town planning.

The second class of agencies consists of the employers of labour, manual and ministerial. The health and efficiency

*Sarkar: *Economic Development* (Madras, 1926) and *Applied Economics*, Vol. I. (Calcutta, 1932) as well as articles in *Welfare* (Calcutta, 1926), *Insurance Herald* (Calcutta, 1932 and 1933), *Insurance World* (Calcutta, 1933) and *Indian Review* (Madras, 1933).

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of the working men and clerks or ministerial officers is to-day like their wages and salaries really a first charge on the management of mills, factories, workshops, banks and other employment centres. Employers are compelled by accident, sickness, old age and unemployment insurance legislation to provide for hospitals, clinics and sanitaria. This is one aspect of contemporary development in social service. And this responsibility of the government and employer classes has been growing in spite of the theory of a certain school of eugenicists who cry down hospitals and even schools as nurseries for the perpetuation of the "unfit" and hence as prejudicial to the interests of national "progress."

Our duty in India is clear. It will not be enough for each one of us to do our humble bit in the line of health and welfare work. Nor shall we be deemed to be doing our duty if we just pat on the back of some devoted patriots, philanthropists and social workers and say "Well done! Bravo." No, it is time for us to understand the limits of private, patriotic and philanthropic missionary work. We have to realize that the governments will have to move with the spirit of times in the matter of social welfare. The theory and practice of public administration has been revolutionized in England and on the Continent, in America, Japan and Turkey. The governments in India will have to reorganize their finances as well as to embark upon schemes of well thought-out social legislation in order to do justice to the demands of this new age. As we find ourselves to-day on the eve of new experiments in social legislation and national reconstruction a brief survey of the achievements of France, Germany and other countries is likely to be of substantial value in our socio-economic planning.

II

The social assurance legislation did not come into force in France before 1930. Down to that year items covered by special assurance were taken care of by business enterprises as private social service. The textile industry of Northern France, for instance, in the Roubaix-Tourcoing region, organized a *Consoritum de l'Industrie Textile* in order to discharge some of these duties by the employees. In 1920 a bonus of 240 francs* per child born was allotted by the *Consortium*. Sickness allowance at the rate of 6 francs per day after the ninth day was scheduled in 1924. For the doctor's visit an extra allowance of 5 francs was granted. This allowance might rise up to 75, 150, 350, 550, nay, 750 francs in case of difficult surgical treatments. The disbursements of the *Consortium* on *allocations familiales*, *i.e.*, family grants (including birth bonuses) are indicated below:

1926	...	24,821,866 francs
1928	...	30,083,860 ,,
1930	...	30,138,356 ,,

From 1920 to 1930 the birth bonuses alone accounted for 7,101,025 francs and from 1924 to 1930 the sickness allowances alone were 7,815,619 francs.

During the year 1930 applications for help came from 29,140 workmen with families. Additional 15,000 families were touched by health and other visits as well as correspondence. *Allocations familiales* were actually enjoyed by 58,715 families with 99,162 children under 13.

The *Consortium* spent altogether 230,867,443 francs (=nearly Rs. 25,000,000) from 1920 to 1930 on all items of social service. It was relieved of birth and sickness bonuses as soon

*For the purposes of this study the franc is to be taken approximately at the following exchange: *Re.* 1=8 or 9 francs.

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as the Soical Assurance Act was enforced in 1930. But *Allocations familiales* on other heads are being paid still.

Another field of private business may be cited in evidence of the social service activities of the French people previous to the enforcement of the Social Assurance Act. The Paris-Orleans Railway Company's services used to comprise (1) medical assistance, (2) school facilities, (3) housing and (4) general welfare. These items cover not only the sickness and maternity benefits of latter-day social assurance but to a certain extent go much beyond the rather comprehensive scheme of "family grants" as allotted by the *Consortium de l'Industrie Textile* discussed above.

In 1925 a holiday camp was organized by the Paris-Orleans Railway Company at Quiberon for employees under 21 as well as for those workers who were students in continuation courses. The Camp facilities were enjoyed by 54 young men. By 1930 the camp was substantially enlarged and the attendance was registered at 650. In 1931, a new feature was introduced in holidaying. Facilities were extended to the children of employees also and some 460 children were enabled to enjoy the vacation at the Company's expense. Besides, special holiday camps for girls were instituted and 785 girls were the beneficiaries.

The Company's general welfare activities comprise among other things the maintenance of recreation centres also. In 1931, assistance was given to 22 athletic clubs, 21 musical, choral and artistic societies, 23 touring clubs, and libraries, with some 6,300 volumes. One will easily remember in this connection the *Dopolavoro* (Afterwork) institutions organized in recent years under State auspices in Fascist Italy.

School facilities constitute an important feature of the Company's assistance. Young men were enabled by stipends to attend apprenticeship classes and 111 certificates of professional proficiency were issued to the successful. In 1931, a special school for girls was established in the outskirts of Paris. There were 400 pupils on the rolls.

The safety devices and installations of the Company have been constantly on the increase. The improvement in railway technique and organization is reflected in the diminution in the number of accidents from 1928 to 1930.

Naturally the health work is the most important item. Improvement in regard to tuberculosis cases is a statistical feature from 1923 to 1930. During the latter year certain special measures were adopted to extend the facilities or add to the efficiency of the working men suffering from this disease. Artificial pneumothorax was used by the patients who were thereby enabled to resume active life in the workshops and offices. It was not necessary for them to be confined to beds in the hospitals. But all the same the Company took steps to enlarge the surgical hospital at Juvisy and the lying-in-hospital at Athis-Mons. Two new centres for treatment of phthisis were established in 1931 at Quimper in Brittany and at Aurillac in Cantal.

In regard to general health services may be mentioned the work of the health visitors or lady superintendents who are sent out by the Company to administer relief from family to family. In this work they obtained the co-operation of Sisters of St. Vincent de Paul. This home service or family relief is very comprehensive in scope. In the first place, there was free distribution of milk. Consultations for babies at the breast and for women during pregnancy constituted an important, second item. Then there were sewing classes as well as house-keeping courses undertaken by the Company's lady superintendents.

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Finally, reading clubs for girls were likewise organized.

Last but not least in importance remain to be mentioned the housing subsidies of all sorts. In 1930, the Company purchased 150 lodgings for employees at a cost of 1,300,000 francs. It likewise built some 112 houses for the same purpose. A second method in this regard consists in the offer of loans to private companies such as specialize in the construction of cheap dwellings. Some 340 employees could thereby become the owners of their own houses. During the last few years the employees of the Company succeeded in establishing 10 real estate loan societies with their own capital. The Company has come forward to help these enterprises with advances or mortgages. The Government also has taken an interest in these building companies which down to 1930 obtained 54,000,000 francs in State subsidy. During that year 518 houses were constructed. Employees who for one reason or other are unable to obtain loans from these real estate societies are in the last resort taken care of by the Company direct. For such purposes the Company set apart 1,800,000 francs in 1930.

Housing is as much a problem in public health as in wages and standard of living. It has therefore been demanding the attention of all Governments through special departments consecrated to the purpose. Here it is only necessary to observe how extensive the range of private social services in France was and continues to be even without the pressure of *etatisme*.

III

Social assurance is as yet unknown in India. But it is to be expected that it will form a plank in the programme of some one or other of the political parties that are coming in the near future. Naturally, people will try to frame their plans on the experience of the countries in Eur-America that have developed social assurance legislation on a national basis. Attention is being called to the very first beginnings of the system in the world. It is well-known that the credit of the idea as well as of the pioneering work belongs to Germany. Situated as we are in India to-day, it is very likely that we shall be able to grasp the fundamental principles and master the figures in a somewhat practical manner if we spend some thought on the initial stages of the pioneering nations rather than on their later and recent developments. These latter are indeed too vast and complicated in legislation, administrative technique and statistics for nations in the kindergarten stage of capitalistic economy.

State insurance was completely developed in Germany in the decade from 1881 to 1890. Since then it has comprised three great branches: (1) insurance against sickness, (2) insurance against accidents and (3) insurance against permanent disablement.

Owing to the inadequate education of the worker, free insurance could not be carried out in a satisfactory way. Compulsion was therefore necessary. From the practical standpoint also compulsion has been efficacious. It has assured the necessary economic basis for an insurance scheme, namely, a large number of persons to be insured. It has also been financially advantageous, combining as it does both good and bad risks. Last but not least, compulsion has served to reduce the cost of administration by eliminating the expenditure for agents, the commissions for soliciting, the cost for advertising and the physicians' fees. In Germany, it may be pointed out, the expenses of free private insurance came up to about

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three times those of State enterprise in accident.

For the sick insurance (Law of 1883) two-thirds were paid by the employees and one-third by the employers. (See *Infra*). Against old age and disablement (Law of 1889) the State bears a part of the burden of insurance together with the other two parties. But employers are exclusively responsible for accident (Law of 1884).

Within two decades of the legislation Germany had $11\frac{1}{2}$ million people on the sick insurance lists. There were over 23,000 sick benefit societies under imperial or local control. $13\frac{3}{4}$ millions were insured against old age and disablement, and $18\frac{1}{3}$ millions against accident. The accident insurance really covered almost one-third of the entire German people (*c.* 1904).

A word may be said about the insurance against old age and invalidity, *i.e.*, permanent disablement. Two classes of people are compelled to insure : (1) all working men, assistants and apprentices in every branch of trade above the age of 16, (2) employees in offices, engineers and shop assistants, pilots, also teachers with limited incomes.

By old age was meant the 70th year. At this age every German obtained from the Government an annual pension of 50 gold Marks (Rs. 37) and from the insurance fund a sum not exceeding 239 gold Marks (Rs. 170).

For permanent invalids also the Government's contribution was 50 gold Marks per year. From the insurance fund they obtained a sum not exceeding 450 Marks (Rs. 320).

Accident included death. As the problem of the widow and the orphan was attended to by law one can easily guess what a tremendous sense of security and economic staying power was felt in everyday life by 33 per cent of the population in pre-War Germany.

In case of the employee's death while at work in a factory the law provided that the employer was to pay the expenses of the funeral. A pension was also assured to the relatives. The widow obtained 20 per cent of the actual earnings of the deceased or the average local wages. Each child until the age of sixteen also obtained pension at the same rate.

The compulsory accident insurance forced the employers in every way to endeavour to prevent accidents. They were compelled also to see to it, out of sheer self-interest, that the disabled should be radically cured in order that he might not be a burden on the pension-fund. They further found it "paying" to establish large sanatoria in healthy places.

Hospitals and institutions for combating tuberculosis and other dangerous diseases were erected by the employers as well as the authorities out of funds of the old age and disablement insurance. Housing conditions improved in industrial areas of the Rhine-Rhur.

From the standpoint of "objects" insured, insurance business falls logically into two main divisions : (1) insurance of goods and (2) insurance or assurance of persons. Goods insurance business is multifarious, the most prominent being the lines of fire, marine boiler, automobile, machineries, plate glass, hail, cattle, etc. Personal insurance is generally known as life business. Personal insurance can be consummated for any and every interest of men and women. The insurance for life is common, but that for sickness, accident, invalidity as well as unemployment is also well-developed in certain countries.

A working man is, like every other member of the community, at liberty to insure himself, his life and other in-

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terests with any company he chooses. Thus considered, there is no special problem in the insurance for working men. It simply implies the expansion of the insurance market by the inclusion of working men as clients.

But modern statesmanship has found it reasonable not to leave this "personal insurance," so far as working men are concerned, to their own sense of responsibility. And this has introduced altogether novel features into the business world of insurance. The legislation of modern states has rendered the entire community (comprising thereby the employer as well as the State) to a great extent responsible for the working men in regard to their personal insurance. This sort of communitarian, combined or collective insurance is the predominant, if not the exclusive form of insurance for working men. Personal insurance, then, as it is known to-day, is to be divided into two sharply distinguished legal categories: (1) individual or independent insurance, for which the clients are to be found among the comparatively well-to-do classes, and (2) social or statal and legally enforced insurance, for which the annual workers as well as clerks within certain income limits are the only clients.

Social assurance as thus defined comprises: (1) sickness including, as a rule, maternity, (2) accident, (3) invalidity (old age, widows, orphans, etc.) regarding both working men and clerks, and (4) unemployment. These four branches have each a separate history, but none older than half a century. Some of the important landmarks may be indicated below:

(*a*) SICKNESS:—(1) Germany (1833), (2) Italy (1910, maternity only), (3) Great Britain (1911), (4) Russia (1912), (5) Japan (1922), (6) France (1927), (7) Italy (1927, against tuberculosis only).

(*b*) ACCIDENT:—(1) Germany (1883), (2) France (1897), (3) France (1898), (4) Italy (1904), (5) Russia (1912).

(*c*) INVALIDITY:—(1) Germany (1898), (2) Great Britain (1911), (3) Russia (1922), (4) Italy (1923), (5) France (1927).

(*d*) UNEMPLOYMENT:—(1) Great Britain (1911), (2) Russia (1922), (3) Italy (1923), (4) Germany (1927).

Of the first three branches the pioneer is Germany, as discussed above, and of the fourth, Great Britain.

For sickness assurance the contributions are different in different countries. In Germany and Austria the employees pay two-thirds and the employers one-third; in Czechoslovakia Hungary and Yugoslavia the two parties pay one-half each, whereas in Burgaria, Esthonia and Latvia the premia are paid by the State as well as the two parties in equal proportion. In Poland the Government contributes 6 per cent, in Great Britain 22 per cent and in Norway 30 per cent. In Great Britain the working men may insure with certain statally "approved" companies (trade unions, "mutuals," etc.), but in Germany they are bound to insure with certain special institutions, which number some 7,600. More than 30 per cent of the total population, *i.e.*, something about 20 million persons are insured against sickness in Germany where in 1926 the benefits paid out as well as other expenses totalled 1,461,339,000 Reichsmarks (*i.e.*, nearly Rs. 1,000,000,000).

In regard to accident the employer in Great Britain can insure the working men with any company he chooses, but in Germany there are some 1425 occupational associations with which insurance must be effected. In 1927 there were 24 millions insured in Germany (population 63 millions) 15.5 millions in Great Britain (population 48 millions). in 1926 Germany spent 321,599,000

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Reichsmarks on material compensation, medical treatment, etc., as well as 226,512,000 Reichsmarks on pensions for the wounded and widow and orphans.

In 1926 Germany spent 617,896,000 Reichsmarks on invalidity account. In 1927 there were some 22 million persons on the insurance list in Germany as against 16.5 millions in Great Britain.

According to the latest British law of unemployment insurance (1929-30) State contribution is equal to half of the total paid by employees and employers, *e.g.*, for men between 21 and 65, employees pay 7 pence, employers 8*d.* and the State 7½*d.* per week. The benefit rates (weekly) are scheduled below: male (15 years old): 6*s.*, female (15 years): 5*s.*, made (20 years): 14*s*, female (20 years): 14*s*, adults (male): 17*s*, adults (female): 15*s*.

During the first year of the operation of the Unemployment Insurance Act in Germany, *i.e.*, from October, 1927 to September, 1928, there were 15,904,935 on the insured list. Benefits had to be paid to 969,039 persons to the extent of some 970,000,000 Reichsmarks.

During 1929-30 the Central Government in Great Britain spent the following sums out of national revenues on the different social services schemes mentioned against them:

		£
1.	Old Age Pensions ...	35,537,000
2.	Widow's Orphans' and Old Age Contributory Pensions ...	4,000,000
3.	Housing Expenses ...	12,876,346
4.	Health Services ...	4,121,233
5.	National Health Insurance Benefits ...	6,241,000
6.	Unemployment Insurance Benefits ...	7,004,500
7.	Relief of Unemployment	1,790,000
	Total ...	71,570,079

(=Rs. 936,000,000 approximately).

The total made up nearly 30 per cent of the expenditure on the civil items and something above 20 per cent of the entire public expenditure of the central Government (other than National Debt services).

ABRAHAM LINCOLN

By Dr. Sudhindra Bose

I

February 12 is Abraham Lincoln's birthday anniversary. He was born 124 years ago. He sundered the chains of the slaves, and preserved the American Republic. He is a household hero en-haloed by tradition and an idealizing people. Yet Lincoln's birthday is a holiday in 21 States, while February 22, George Washington's birthday, is a holiday in every one of the 48 States of this Republic. Why?

There are several reasons why Lincoln's birthday is not observed as a holiday as extensively as Washington's. In the first place Lincoln was a sectional President and naturally was not very popular in the slavery States against which he fought. Then, too, Lincoln picked out a bad time to be born. Washington's birthday was

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already widely observed long before Lincoln was born. Besides, right after Christmas and New Year's, some people think it is too much to observe two holidays in February within 10 days of each other. They interfere with business.

In some States, however, Lincoln's birthday is even more extensively observed than Washington's. Last year practically the whole year was given over to observance of the 200th anniversary of Washington's birth, and we did not hear much about Lincoln's birthday or any other birthday. But this year Lincoln got his dues. Perhaps the biggest Lincoln day celebration this year was at Springfield, Illinois, where the Emancipator is buried. Even in these cynical times, the Lincoln day celebration lasted three days at Springfield.

Here is an interesting item. Although Lincoln has been dead for nearly 68 years, the Post Office at Springfield received a letter recently from a Chicago business firm addressed to Abraham Lincoln at that place!

Let no one, however, imagine that the United States has forgotten or is ever likely to forget Abraham Lincoln. He is still, so far as I am informed about him, a great American hero. The map of this country is literally spotted with cities and towns all bearing the name Lincoln. A recent Post Office guide book reveals the fact that there are 24 villages, towns, and cities in the United States named Lincoln. In addition there are such towns as Lincolnton, Lincoln City, Lincolnville, Lincoln Acres, Lincoln Ridge, Lincoln Center, Lincolnville Center, Lincolndale, Lincoln Valley. The State of Maine has four towns bearing the name of Lincoln. There are also several institutions of higher learning named Lincoln. Innumerable public parks, and streets and avenues bear the name of Lincoln; and the most famous of all the national automobile roads stretching across the continent is the Lincoln Highway. How does India honour its great?

II

Born in a one-door, one-window, dirt-floor log cabin, Abraham Lincoln lived in log cabins for 22 years. Forest-born and forest-reared he was a wilderness boy. His parents were very humble and poor folks. His father was a thriftless and shiftless man. His mother was a strange, mysterious soul. When he was 9 years old his mother died. Of her the son said, "All that I am or ever hope to be I owe to her."

Abraham Lincoln went to school—about four months, all told—sometimes walking as many as nine miles each way every day. He liked books; he read them and made them a part of his soul. He read every book he could find within fifty miles of his home. Tradition has it that he walked twenty miles to borrow a book and read it by the glimmer of blazing pine knots. But why was he so hungry to read books? Because, he said, "the things I want to know are in books."

Lincoln had the gift of telling speeches, and liked to use it. He would talk to people anywhere. He delivered speeches to trees, stumps, birds of the field, just practising by himself. One day he walked thirty-four miles to hear a lawyer make a speech. He liked funny stories, and enjoyed telling them. "He could make a cat laugh." It was his practice to cloak his disappointments with jovial conversation and humorous stories. "I laugh," said Voltaire, "that I may not weep."

He built a flat-boat and on it made a trip to New Orleans. There he saw the sale of a slave girl over the auction

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block, and is said to have remarked: "If I ever get a chance to hit that thing (slavery), I'll hit it, and hit it hard."

Lincoln was not a Christian. He subscribed to no creed, joined to no church. Yet he was deeply religious. He was a man of destiny. He believed in destiny. His character was an "elemental creation of destiny."

One day Lincoln bought an old wooden barrel, just to oblige a man who wanted to get rid of it. Later he found in this barrel a copy of Blackstone's *Commentaries*. He read the the book, became enamoured of law, and thought he would like to be a lawyer. And he did become a lawyer.

He entered politics at the age of twenty-three. As a member of the State Legislature of Illinois, he did not rise above the rank of routine politician. At first he was regarded as a sort of "non-entity in homespun." But he was honest. He kept his promises and stood by his convictions.

Slavery was then a grave question of the day. The States of the South were in favour of retaining and extending it, while those of the North were for extirpating it. A crisis had been reached; a conflict was coming to the country rapidly. Lincoln did not want this to be a land of slavery. He declared that "no man is good enough to govern another man without that other's consent." On the night of his nomination for the Presidency of the United States, Lincoln placed the issue squarely before the nation: "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free." Lincoln pointed out that slavery was a moral wrong. His opponent, Stephen Douglas, claimed that the morality of the question was no one's business, and that each State should determine its status for itself. Douglas was defeated, and Lincoln became the President.

In February, 1861, the new President entered the Capital City of Washington under cover of secrecy. It was almost unbelievable, but it was true. Lincoln of the Log Cabin entered the White House. Lincoln, the Boy of the Wilderness, had become the Man of Destiny. Lincoln the Politician had become Lincoln the Statesman. Lincoln the Humble had become Lincoln the Mighty.

III

Then came the Civil War between the North and the South over the slavery issue. Lincoln broke the chains of the slaves and prevented the sundering of the United States into two United Stateses. Lincoln's name today hangs in the atmosphere of America. It colours the lives of all its citizens.

There are some vapourish misconceptions concerning Lincoln the Statesman. He was a humanitarian. He hated slavery. He was, however, a patriot first and foremost. He never considered satisfying his altruistic desires at the expense of the nation. There were many Americans who would have done so. He had much trouble with them.

It should be clearly understood that Lincoln accepted war not so much to free the slaves, but to save the nation. He freed the slaves by the Emancipation Proclamation, not to abolish slavery but to preserve the Union of States. "My paramount object in this struggle," he wrote, "is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that.

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What I do about slavery and the coloured race, I do because I believe it helps to save this Union." He wanted the slavery to die in order that the Union might live.

A striking bust of Abraham Lincoln was unveiled in the Royal Exchange three years ago by the Lord Mayor of London. He is now honoured and respected as a shining hero by the British Isles. But throughout the Slavery War, British upperclass opinion under the leadership of such men as the late Honourable William Gladstone was bitterly against Mr. Lincoln and supported the slave States. President Lincoln answered the hostile aristocracy of Britain by appeal to the British working-class. It was the strategy of the statesmen, and not the declaration of the humanitarian.

The South had misunderstood President Lincoln, thinking that he would destroy the nation to attack slavery. Abolitionists in the North tried to force him to extreme measures. Pacifists tried to make him compromise. Traitors tried to destroy confidence in him and to persuade the people of the hopelessness of his purpose. Defeatists, who were timid, urged the abandonment of the costly effort to preserve the Union.

There was only one consideration which prevailed in Lincoln's intention, and that was the inviolability of his country. It was impregnable and could not be modified by pressure at home or from abroad. It was proof against foreign threats and contemptuous treatment. It was proof against dissension and disloyalty at home. It resisted weaklings, traitors, and sentimentalists. Lincoln was a nationalist. His humanitarianism was subordinated to his country's good. He personified the highest attributes of patriotism and statesmanship. That is the most profound significance of Lincoln's life.

APAROKSHANUBHUTI

By Swami Vimuktananda

इत्यात्मदेहभेदेन देहात्मत्वं निवारितं ।
इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

इति Thus आत्मदेहभेदेन by (the enunciation of) the difference between the Atman and the body देहात्मत्वं the view that the body is the Atman निवारितं denied इदानीं now देहभेदस्य the difference between the body and the Atman हि (expletive) असत्त्वं unreality स्फुटं clearly उच्यते is stated.

42. Thus the view that the body is the Atman has been denounced by the enunciation of the difference between the Atman and the body. Now is clearly stated the unreality of the difference[1] between the two.

[1] *The unreality of the difference, etc.*—That, the body has no existence independent of the Atman just as the waves do not exist independently of water. In fact, the Atman alone exists, and it is through ignorance that one sees it as appearing in the forms of the body and the like.

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् ।
जीवत्वं च मृषा ज्ञेयं रज्जौ सर्पग्रहो यथा ॥ ४३ ॥

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चैतन्यस्य Of Consciousness एकरूपत्वात् on account of uniformity न कर्हिचित् at no time भेदः division युक्तः admissible (भवति is); यथा just as रज्जौ in the rope सर्पग्रहः perception of the snake (मृषा false, तथा so) जीवत्वं the individuality of the *Jiva* च also मृषा false ज्ञेयं must be known.

43. No division in Consciousness is admissible at any time, as it is always one and the same.[1] Even the individuality of the *Jiva* must be known as false, like the delusion of snake in a rope.

[1] *It is always one and the same*—The contents of consciousness may vary but consciousness as such remains always uniform and unique, just as the light of the sun remains the same while illuminating various objects.

रज्ज्वज्ञानात् क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी।
भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥ ४४ ॥

यद्वत् Just as रज्ज्वज्ञानात् through the ignorance of (the real nature of) the rope क्षणेनैव in an instant रज्जुर्हि the very rope सर्पिणी a (female) snake भाति appears तद्वत् in the same way केवला pure चितिः Consciousness साक्षात् without undergoing any change विश्वाकारेण in the form of the phenomenal universe (भाति appears).

44. As through the ignorance of the real nature of the rope the very rope appears in an instant as the snake, so also does pure Consciousness appear in the form of the phenomenal universe without undergoing any change.[1]

[1] *Without undergoing any change*—When a rope appears as a snake nobody can say that any change has been wrought upon the rope. So also when pure Consciousness appears as the so-called material universe, it does not undergo any change but always remains in its pristine purity.

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्न विद्यते।
तस्मात् सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ॥ ४५ ॥

ब्रह्मणोऽन्यत् Something other than Brahman प्रपञ्चस्य of the phenomenal universe उपादानं material (cause) न not विद्यते is तस्मात् therefore अयं this सर्वप्रपञ्चः the whole phenomenal universe ब्रह्मैव Brahman also अस्ति is न not इतरत् anything else (अस्ति is).

45. The material cause of this phenomenal universe is nothing else than Brahman. So the whole universe is but Brahman[1] and nothing else.

[1] *The whole universe is but Brahman*—Because the effect is never different from the cause; a pot is never different from the earth of which it is made. The names and forms that differentiate the effect from the cause are but conventional and are found not to exist when their nature is enquired into.

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात्।
इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥ ४६ ॥

सर्वमात्मा "All this is Atman" इति शासनात् from such declaration (of the *Sruti*) व्याप्यव्यापकता the idea of the pervaded and the pervading मिथ्या false (भवति is) इति this परे तत्त्वे the supreme truth ज्ञाते being realized कुतः where भेदस्यावसरः room for distinction (between knower and known (अस्ति is).

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vading is illusory. This supreme truth being realized where is the room for any distinction between knower and known?

46. From such declaration[1] (of the *Sruti*) as "All this is Atman," it follows that the idea of the pervaded and the per-

[1] *From such declaration*—It refers to the passage: "These *Brahmins and Kshatriyas*, all these *Lokas* (regions), gods, Vedas, beings, in short, everything is this Atman." (Brih. Up. IV. 5. VII.)

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि।
कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ॥ ४७ ॥

श्रुत्या By the *Sruti* स्वमुखेन हि directly नूनं definitely नानात्वं manifoldness निवारितं is denied स्थिते चाद्वयकारणे non-duality being established as the resting place of all cause कथं how अन्यः another भासः existence भवेत् should be ?

47. The *Sruti* has directly[1] and explicitly denied this manifoldness (in reality), and established non-duality as the resting place of all cause.[2] How could there be then any possibility for another thing to exist?

[1] *The Sruti has directly etc.*—The *Sruti* passage runs as follows: "After hearing from a competent teacher one should realize with the help of a pure mind that there is no manifoldness in this (Brahman)". (Brih. Up. IV. 4. ixx.).

[2] *Non-duality as the resting place of all cause etc.*—The establishment of non-duality as the final reality cuts at the root of all causality. For, a cause always presupposes an effect which it produces and which is evidently different from it in some respect or other. But when there is only one, where is the possibility of a second thing, an effect, coming into existence? The truth is that the non-dual Brahman or Atman never causes anything. It is through ignorance that one sees this world and thinks of Brahman as its cause.

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति।
इह पश्यति नानात्वं मायया वञ्चितो नरः ॥ ४८ ॥

(यो) नरः The person मायया by *Maya* (illusion) वञ्चितः (सन्) being deprived of इह in this नानात्वं variety पश्यति sees सः he मृत्योः from death मृत्युं to death गच्छति goes (इति thus) श्रुत्या by the *Sruti* दोषः blame अपि as well विहितः is attached.

48. Moreover the *Sruti* has condemned (the belief in variety) in the words, "The person who," being deprived of (knowledge) by *Maya*, "sees variety in this (Brahman), goes from death to death"[1] (*i.e.* is born and dies again and again).

[1] *Goes from death to death*—It refers to such *Sruti* texts as: "He who sees variety in this (*i.e.* in Brahman), passes from death to death." (Brih. Up. IV. 4. ixx.) That is, unless a person realizes the non-dual Atman which is evidently without birth and death, there is no escape for him from the cycle of births and deaths.

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NOTES AND COMMENTS

IN THIS NUMBER

We are glad to understand that our collected quotations from Swami Vivekananda, throwing light on the burning problems of the day, have created a considerable interest in many quarters. We hope that Swami Vivekananda's love for the masses of India will serve as an inspiration at least to some to put his ideas into practice. . . . So much talk has been going on as to how to stop war, but no practical solution has been arrived at as yet. *War to end War* discusses the problem more fundamentally. . . . Mrs. Rhys Davids is widely known for her interest in Buddhism. Lately she has brought out another book on the subject. . . *The Twilight of Foreign Missions* is adapted from an article in the *Harpers*, published from America. 'Christian Missions in the Orient' by Dr. Sudhindra Bose, published last month, was taken exception to by some Christian friends. But the spirit of these two articles, we are afraid, is the same. And it may be mentioned that Mr. Peffer is intimately acquainted with the affairs in the East. He spent many years in China as editor and correspondent, and has written a lot about conditions prevailing in the East. . . What is the relation between the individual self and the Supreme Self? Are they one? If so, what is the cause of differentiation?—These are the questions which perplex many and which have been elaborately discussed in *The Atman in its twofold aspect*. . . *Devi Ahalya Bai Holkar* is a household word in India. Though her interest was mainly in religion, she was the able ruler of a vast territory. Her rule was the model of good government. Mr. Burway belongs to the State where Ahalya Bai ruled and has written the present article at our special request. . . Prof. Benoy Kumar Sarkar is an old contributor to the *Prabuddha Bharata*. He belongs to the staff of the Calcutta University and is the Director of researches, Bengali Institute of Economics. . . *Abraham Lincoln* was written on the occasion of his last birthday anniversary.

"INDIA NEEDS CHRIST"

In a lecture delivered at Ootacamund this summer under the presidency of His Excellency the Governor of Madras, the Rev. Dr. R. Simpson, Principal of the Lawrence Memorial Royal Military School, very clearly brought out the real position of Christianity in the West. He said: "the West is not Christian yet, although it has officially embraced Christianity. Christianity and Christ are not synonymous terms, and the formal religion of Europe and America is but a pale shadow of the religion of Christ. We have lost the living vital message of Christ to every living race, under the accretions of creeds and dogmas which have accumulated through the ages. We are, I fear, far more worried and anxious about our theological sect than we are about the message of Christ. Just as the Christian world of early days was divided and at bitter enmity upon the particular significance of a Greek word, so the Christians of these later days are equally bitter about the maintenance of some particular doctrine. Christianity has become far too much the particular sphere of the theologian, and whilst academic warfare is waged and Doctors

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wrangle, Christ himself and his message to all mankind have been largely forgotten.

"You in India are naturally puzzled by the warring Christian factions—each seeking to propagate its own particular brand of Christianity and all failing to reveal the personality of Christ who cared not one jot for the superficialities of ritual observance. There is a very big discrepancy between example and precept which has not passed unnoticed by the watchful East. . . . It is high time we in the West faced up to the fact frankly that in very many ways our Christianity is little more than a veneer, and we make a poor attempt to carry out the teaching of Christ in our national, civic or political life."

It is indeed bold of the Rev. Simpson to talk so frankly. But then why so much waste of money and energy to spread Christianity in Eastern countries? Dr. Simpson also is not free from the orthodox opinion that India needs Christ. This feeling that Christ is the only road to salvation, that Christ is wanted by this or that land has made all Christian propaganda a matter of ridicule. India does not reject Christ, but she does not *need* Christ. For, the essence of Indian religion is not different from that of Christianity and India has got a religious culture, which is much older than that of Christian countries.

Even in the words of the learned speaker, "You have been brought up as Hindus, inherit an ancient and splendid culture dating from times when the West was in the throes of barbarism. You inherit a religious literature which rises to supremely noble heights and which reveals profound philosophy. Your Vedas reveal much that is superb both in thought and expression. Or what poem is more lovely than the Bhagavad-Gita?. . . . The Bhagavad-Gita in places is very akin in its sentiments to the teachings of Jesus Christ. In it is found the attempt to accomplish what the Christian Gospel attempted . . . . ; I mean the winning of men of every class to a loftier ethical level; to a life of self-sacrifice and self-surrender in the cause of humanity and the common good."

But this is a poor consolation to the Hindus if they do not follow in actual practice what their scriptures say. The Hindus need not smile if modern Christianity when put to test is found wanting. Will Hinduism fare better if put to similar tests? The Hindus also greatly need to put their house in order. But we dread the invasion of Christianity even as a religion in Eastern countries. For, to quote an American writer, regarding Christian activity in China, "There was not only indifference to race traditions and customs and ancestral forms, but active hostility. Every effort was made to tear the convert from his racial roots and out of his cultural soil."

The Rev. Simpson regrets that "the India of to-day is profoundly affected by Western thought and custom. One sees indications of this everywhere—even in so slight a matter as the adoption of Western dress. . . ." If that be so, how far is it the direct and indirect outcome of the Christian Missionary activities in the country?

A WORLD LANGUAGE

With ever increasing facilities for communication, different nations of the world are being more and more closely knit together. And this has given rise to the necessity of having a language which will be understood by all. For the peace of the world it is urgently necessary that different nations should know each other very intimately. This can be possible when there is a single

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language which is intelligible to all. For, through that, people living in distant parts of the world will be able to know the thoughts and ideas, hopes and aspirations of one another.

Now, how to have one *lingua franca* for the whole world? This can be done in two ways: by popularizing the language which is at present most widely used or inventing a new one which will be acceptable to all. The difficulty in making one of the extant languages a *lingua franca* is that national prejudices and jealousy will not allow nations to accept the language of one particular nation. So the second proposal should have a greater chance of success.

Now to invent a new language, also sufficient care should be taken so that it may become easily popular.

Mr. Curtis W. Ruse suggests in an editorial of *Unity* (America) that a Commission should be created composed of the most authoritative linguists from all nations. He also gives a practical scheme as to how the work should be done.

"When the work of the Commission is completed," he says, "the report should then take the form of an international treaty. This treaty, signed by the duly accredited representatives of the nations, should make the new language the official international language and agree to make it a required study in the schools. Five years for construction, ten years of required study in the schools, and the basis of a world means of communication would be established. With the passing of years, with the growth of world sentiment, with the development of a world literature, the new language would become organic to mankind."

An attempt was made by a Russian physician, Zamenholf to invent a new language for the whole world. But his attempt to make "Esperanto" acceptable to all nations failed, according Mr. Reese, because a language sprung from the brain of a single person possesses the faults of its parentage.

TOO MUCH CARE!

Many children are spoiled through too much care and attention from their parents or those who assume their guardianship. They are given so much shelter and protection that they can develop no initiative of their own, and when they enter the world they are helpless at every moment and the slightest difficulty causes a great bewilderment in their minds.

There is going on a great struggle for existence in the world and victory is always for the strong. It is therefore greatly necessary that children should develop strength of body and mind so that they may meet the world, when grown up, very easily. To harden the physique and strengthen the mind, it is necessary that children should be, now and then, thrown into difficult situations and circumstances and not always kept under a cotton-wool protection.

Regarding the education of young men, an American writer says in *Harpers Magazine*, "The educated Young American Male is in peril of too much shelter, too little danger and privation, and would be the richer if he had at some time in his life been without money and gone hungry for several days, been lost or shipwrecked, been robbed, been in jail, and spent a few months working as a common labourer. This last I place high on the list. Let every educated man, as a necessary part of his education, be thrown into the muddy stream of American industry and see what it is like to swim alone on daily wages."

If that be true of Young Americans,

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how much more true is it of Young Indians, who are proverbially the spoilt children of their grandmother's love?

A DARK CLOUD WITH A SILVER LINING?

Sometimes good comes out of evil in a strange way. During these days of economic depression, the problem of unemployment is very keen all the world over. America also is not an exception to this. In America also one of the gravest problems before the Government is how to give occupations to thousands of persons who have been thrown out of employ. Under such circumstances it is natural for one to expect that disease will increase, the health of the people will suffer, death-rate will rise. But strangely enough, it has been found in America that reverse has been the case.

When some time back, Mr. Hoover, the previous President of the United States, declared to the Congress "That public health is to-day at its highest known levels," many were startled. But the President's statement is supported by persons competent to talk with authority on the subject. The report of the Public Health Service says that health conditions as a whole have maintained at a very high level for the past two or three years. There is a decline even in the mortality rate for infants. According to another authority there is now "the lowest mortality rate in the United States since the creation of the Federal Bureau of Vital Statistics in 1880."

How to account for this strange phenomenon? In the opinion of a writer in the Brooklyn *Eagle* Magazine, "saner living has undoubtedly lowered the death-rate. People are not eating and drinking so much as they did in more prosperous days.

"During times of unusual prosperity we are evidently prodigal with something more than money. Less care and attention are paid to life itself, and the very elements of prosperity—speed, luxury, and carelessness—contribute to a higher death-rate and a greater prevalence of illness."

Will this be remembered by the suffering people when the days of prosperity return or by those who have not been even now touched by the economic distress?

REVIEWS AND NOTICES

AJANTA (A handbook of Ajanta caves descriptive of the paintings and sculptures therein). By Srimant Balasaheb Pant Pratinidhi, B.A., Ruler of Aundh. *Published by D. B. Taraporevala Sons & Co., 190, Hornby Road, Bombay. LL+174 pp. Price Rs. 20.*

Paintings at Ajanta belong to the class of the oldest pictures in the world. Some of them date back as far as the 3rd Century B.C., though the latest of them come up to the 5th or 6th Century A.D. They are a monument of ancient Indian civilization and culture and a standing protest against those who are unwilling to recognize the achievements of the Indians in the past. These paintings clearly mirror the life and society of ancient India and indicate the high level of progress made by the people in the sphere of art. Now, art has its birth and growth in leisure, and its progress cannot be expected unless there is advancement in other fields of life. These paintings done in an age so remote are the marvels of art and the despair of the modern artists. As such, Ajanta is a place of holy pilgrimage to artists as well as to those who are interested in the history of ancient India.

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Many of our temples, and works of art, architecture, etc., fell a victim to the iconoclastic fury of the Mahomedans. Ajanta being fortunately situated in an out of the way place escaped devastation from human hands. But as they were unknown and neglected for a long time, they could not be altogether free from the ravages of time. Nevertheless what remnants we have got are sufficient to stagger one by their beauty.

After Buddhism had waned in Maharashtra, for about a thousand years, the world knew nothing about these rare works of the Bhikkhu artists at Ajanta. About 1820 an English official chanced upon the caves, while pursuing a fox. About 20 years later, an Englishman was led to these caves by a cowherd who wanted to show him the home of a tiger. Since then, they have attracted the notice of the public. Beginning with James Fergusson, Major Gill, Mr. Griffiths, many have tried to give publicity to them, and the latest attempt, perhaps, is made by the Chief of Aundh. With an army of artists he went to Ajanta and with infinite labour and pains got the paintings, carvings, etc. copied, which he has now brought out in a book form.

The present book contains 80 plates—half-tone and tri-coloured—of which 50 are of the paintings. In it he has also discussed many other topics in connection with Ajanta, viz. the value of Ajanta paintings, the social condition of India at the time these paintings were drawn, lessons for the modern artists, etc. The Chief Saheb himself being an artist, it is quite natural that he will be able to appreciate works of art. But he has got also the literary gift to make even lay people understand and enjoy them. He gives beautiful interpretations along with the paintings inserted in the book, and while reading them one finds oneself transported, as it were, to the time when the Buddhist monks with rapt attention and radiant face were engaged in decorating the Chaityas and Vihars as a Sadhana for realizing the bliss of Nirvan. Those who cannot afford the time and means to personally visit Ajanta, will have a vivid idea of the artistic excellence of the works at those caves, by going through this volume. The book has become highly valuable, and the Chief Saheb has laid the reading public under a deep debt of gratitude by bringing it out with so much care and attention.

SOCRATES PERSISTS IN INDIA. By F. L. Brayne. *Oxford University Press; Bombay. xii+140 pp. Price Rs. 1/4.*

The peasants of India are still the chief source and creator of India's wealth. The amelioration of their condition would go a great way towards bettering the condition of India as a whole. And the welfare of our millions of peasants depends a great deal on the reconstruction of our villages.

How are our villages to be reconstructed? Mr. Brayne presents some nice ideas on that subject in his book, "Socrates Persists in India." Let us examine what his ideas are.

The difficulties of our villages are not everywhere the same. Hence, their remedies cannot possibly be the same. He therefore thinks that the leaders of each District should gather together and draw up a programme of village reconstruction for the District to which they belong.

Nevertheless, the different parts of rural India are not altogether different. Hence, he makes certain definite suggestions applicable throughout India.

He appears to lay the greatest stress on the improvement of the home. The mother is the centre of the home. The home cannot be improved unless the mother is cultured and educated. Our girls are our future mothers. Hence, the education of our girls should not be neglected. They should be taught reading and writing, as also house-keeping, how to take proper care of children, etc. If the schools for girls are few, they should be sent to boys' schools. If boys and girls can eat and play together, there is no reason why they should not learn together.

The next important thing is that the earnings of the farmers must be raised. For this they must be taught to read and write as also to adopt better methods of cultivation. In particular, they must be taught the benefits of better seeds, better cattle, better implements, consolidation of holdings, fencing, etc. These things they must learn in the village school. In this way, the village school would be the centre of of village life and activity.

The village school must also be made the centre for inculcating certain moral qualities in our villagers such as, cleanliness and decency, self-discipline and self-control, the habit of working with others for removing common ills, the habit of manly work, a

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greater regard for their duties than for their rights, a greater concern for the welfare, the health and the comforts of our girls and our women, etc.

It may be argued—"Well, it is easy to preach, but it is difficult to teach!" But, it is not difficult to teach, if the teachers actually practise what they preach. If the teachers put their hearts into whatever they do or say, and if they can convince the villagers, through practical demonstration, the utility of what they preach, they are bound to have willing followers. But they must have patience. At the beginning only the intelligent few would follow, the rest would follow 'slowly and slowly.'

How to kill the dullness of village life? This is a tremendous problem. Villagers now find their greatest amusement and recreation in litigation and the lawcourts. This bad tendency must be counteracted, and organized games, broadcast talks and suitable newspapers must be introduced to enliven the dull life of our villagers.

These are, in short, the fundamental ideas in the book under review. We do not believe that even a faithful carrying out of all of them would remove all or even most of the ills from which our farmers are suffering to-day. We even doubt whether the Indian village of to-day can be preserved in its present condition in view of the changes through which India has been passing. Nevertheless, Mr. Brayne's ideas are not without their value and, if carried out, they are bound to do immense good to our rural folk.

Whatever be its imperfections, this little book is an admirable one. From beginning to end it breathes a deep love for India and its men. The ideas are presented in an attractive manner through conversations, and are interspersed with nice little stories. We wish that books like these could be had in our vernaculars and could be placed in the hands of our boys and girls throughout India.

SHIB CHANDRA DUTT

SATYA KAMA. By S. E. Stokes. *Published by S. Ganesan Triplicane, Madras. Pages 416+xii. Price Rs. 4.*

Mr. Stokes is a Philadelphian Quaker and came to India in 1904 as a champion of the social uplift of certain hill tribes. He settled down as a farmer in a Himalayan village fifty miles above Simla and seven years later married a daughter of the land of his adoption. He has identified himself so much with Indians that he is educating his children, unlike his colleagues, in the Indian institutions such as the Hindu University. He was an active participator in the non-co-operation movement of 1921-22. In the same year he was imprisoned in the Lahore jail and during those six months of enforced retirement this book was written. We had the pleasure of reading his other three books (1. National self-realization 2. Failure of European civilization as a world-culture 3. Essays political and national), but in this book he appears in the rôle of an original thinker. The book was addressed to his wife as an explanation of his attitude to life. The personal form is retained on the advice of Mr. C. F. Andrews.

Satyâ Kâmâ is the philosophy of true desires or his inner thoughts on the meaning of life, in the light of the Upanishads which in his words have played a prominent part to bring him to his present position. "Indian scriptures," he says, "arouse responses and call forth powers for spiritual vision that before were latent." The influence of Hindu philosophy was so potent on his life that, of late, he has embraced Hinduism. Satyâ Kâmâ is very significant, for it "embodies the reaction of a speculative Western mind to the spiritual outlook and atmosphere of the East. In it will be found what happened in the case of one Westerner who nearly twenty-nine years ago set out to live as an Indian and has ever since lived almost exclusively among Indians." Since his acceptance of Hinduism (I should not say 'conversion,' as it has a bad odour about it, he goes by the name of a Hindu name called Satyananda. But nobody thereby should think that his love and respect for Christ is gone. On the other hand it has been deepened and enriched by Hinduism ; to him "both Christ and Krishna are personal expressions of the one Reality though we see them as differentiated personal expressions of it."

If the Christian missionaries think of evangelizing India, it is certainly a day dream. For with Mr. Stokes our conviction and confidence is that Hinduism will increasingly react to the challenge of Islam and Christianity and will bring forth from its ancient stores of spiritual and intellectual wealth much that will be of vital significance to the spiritual evolution of mankind. In the life of Sri Ramakrishna we have seen how Christ is taken as an Avatar and every

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Christian like Mr. Stokes is sure to accept the Hindu view, only if he is immune from antipathy.

We have received the following brochures by Prof. Benoy Kumar Sarkar!

ITALO-INDIAN INTERCOURSE.
CONTACTS WITH ECONOMIC ITALY.
THE PURSUIT OF SCIENCE AND SCIENTIFIC RESEARCH IN MODERN BENGAL.
ECONOMIC AND SOCIAL DEVELOPMENTS IN MODERN INDIA.
THE AGRICULTURAL, INDUSTRIAL AND COMMERCIAL BANKS OF AMERICA.
ACCIDENT INSURANCE IN COMPARATIVE LEGISLATION AND STATISTICS.

NEWS AND REPORTS

RAMAKRISHNA MISSION, SINGAPORE

THE FOURTH ANNUAL REPORT OF THE WORK FOR 1932

With the growing interest taken by the residents of Singapore in the message of Sri Ramakrishna and Swami Vivekananda, the work of the Ramakrishna Mission at Singapore is steadily progressing.

In the year under review, a permanent building for the Mission was completed and occupied. It contains a hall, a shrine room, three school rooms for accommodating sixty-six children, two living rooms, etc. The Mission with its own building, has started a new chapter in its existence, and it can be confidently hoped that the work will progress more rapidly.

During the year, Swami Adyananda, who is in charge of the work, conducted weekly Services on Fridays and lectured occasionally at the Mission premises on Vedanta and other instructive subjects. He also delivered lectures under the auspices of the following organizations:

The Theosophical Society, the Psychological Society, the Epworth League, the Arya Samaj and the International Buddhist Union.

He continued to contribute to the local press, articles on Vedanta Philosophy and Religion. He also went out on a lecturing tour in the Federated Malay States.

The Mission has taken up educational work also. It has started a school, called the Vivekananda School, to impart vernacular education to the Tamil boys and girls. Regular classes are held in the afternoon for children who attend English schools in the morning and others. There are 40 children on the rolls.

We hope that the work started at Singapore will be a nucleus for expansive work in the Far East.

RAMAKRISHNA MISSION SEVASHRAMA, MIDNAPORE

REPORT FOR THE YEAR 1932

The Ashrama was started in the year 1914. Its work is of a threefold nature, religious, educational and charitable. It has many departments, such as Out-door and In-door Hospitals, Free Schools, Students' Home, Public Library, Cremation-work, Temporary help to the poor and distressed.

In the In-door Hospital there are 9 permanent beds and in the year under review 63 patients were treated; while 21,385 persons received help from the Out-door Dispensary. The Ashrama conducts two free Lower Primary Schools with altogether 72 boys. The income of the year through subscriptions, donations, etc., was Rs. 1,642-4-5, while the expenditure was Rs. 1,628-6-1. The Ashrama work shows steady progress.

Amongst the present needs of the Ashrama, mention may be made of the following: The Out-door Dispensary has no separate building of its own. The necessity of many furniture is keenly felt both in the Our-door and the In-door Hospitals. So funds are absolutely necessary to procure more medicine, surgical instruments and hospital requisites. The schools have no permanent houses and are in want of many furniture. The Library requires expansion.

The Secretary of the Sevashrama appeals for financial help towards the above needs.

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THE RAMAKRISHNA MATH CHARITABLE DISPENSARY, MYLAPORE, MADRAS

The Institution was started in 1925, by the Ramakrishna Math at Madras as an extension of its activities in a new direction. That it has fulfilled a great demand is evidenced from the fact that the number of patients is rapidly increasing every year. The total number of patients treated in 1926 was 5,109 ; in 1932 the figure rose to 53,287.

But the Institution has been working under great disadvantages. There is no sufficient accommodation for those who throng for relief, many being compelled through want of space to squat in the open space in the adjoining ground. Yet its popularity is such that patients come even from distances of six or seven miles, although other dispensaries exist in their localities. The Management have been trying their best, all these years, to place at its disposal a spacious building, but have not been successful. Besides this, there is need for funds for the maintenance of the dispensary and workers as also for necessary appliances and outfits.

Receipts of the year, including the opening balance, were Rs. 5,208-13-6, and the expenditure was Rs. 4,001-0-3.

Any contribution towards this work should be sent to the President, Ramakrishna Math, Madras. Donors wishing to perpetuate the memory of their friends or relatives may do so by creating memorial endowments for the maintenance of the Charitable Dispensary. A tablet bearing the names of the persons whose memory is to be perpetuated will be fixed in a suitable part of the building.

INDIAN INSTITUTE OF THE DEUTSCHE AKADEMIE

The Secretary of the above institution informs us that new scholarships for the academic year 1933/34 have been awarded to six Indian graduate students who are to carry on higher studies in various German universities. Ten students who have been enjoying scholarships will be allowed to continue the mto finish their studies for Doctorate. During the last semester three Indian scholars of India Institute passed their doctor's examination. The Secretary further writes :

"We wish to remind the prospective Indian students business and others who wish to visit our country that Germany has been passing through a National Socialistic Revolution, with the least possible disturbance. Germany seeks as before cultural contacts with other countries especially the people of India. However it should not be forgotten that present-day-Germany does not welcome alien Communists and those who are anxious to meddle with Germany's internal and international politics, in a way which may be detrimental to her national interest. We hope that the work of Indo German cultural co-operation will not only continue undisturbed but be strengthened, and we shall continue to do our best with the hope of co-operation from cultural leaders of India.

Those who wish to secure any definite information regarding educational facilities in Germany should communicate with us directly."

"The difference between weakness and strength is one of degree ; the difference between virtue and vice is one of degree ; the difference between heaven and hell is one of degree ; the difference between life and death is one of degree ; all differences in this world are of degree, and not of kind, because Oneness is the secret of everything. All is One, which manifests Itself, either as thought, or life, or soul, or body, and the difference is only in degree. As such, we have no right to look down with contempt upon those who are not developed exactly in the same degree, as we are. Condemn none ; if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers and let them go their own way."

—SWAMI VIVEKANANDA

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Prabuddha Bharata

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

SWAMI VIVEKANANDA ON THE WOMEN OF INDIA

Their Position in Hindu Religion and Society

The Aryan and Semitic ideals of woman have always been diametrically opposed. Amongst the Semites the presence of woman is considered dangerous to devotion and she may not perform any religious function, even such as the killing of a bird for food : according to the Aryan, a man cannot perform a religious action without a wife.

Modern Hinduism is largely Paurânika, that is post-Buddhistic in origin. Dayananda Saraswati pointed out that though a wife is absolutely necessary in the sacrifice of domestic fire, which is a Vedic rite, she may not touch the Shâlagrâma Shilâ or the household-idol, because that dates from the later period of the Puranas.

(To the question, So you consider the inequality of woman amongst us as entirely due to the influence of Buddhism?) Where it exists certainly, but we should not allow the sudden flux of European criticism, and our consequent sense of contrast, to make us acquiesce too readily in this notion of the inequality of our women. Circumstances have forced upon us, for many centuries, the woman's need of protection. This, and not her inferiority, is the true reading of our customs.

Wife—the co-religionist. Hundreds of ceremonies the Hindu has to perform, and not one can be performed if he has not a wife. You see the priests tie them up together and they go round temples and make very great pilgrimage together.

In Malabar, . . . the women lead in everything. Exceptional cleanliness is apparent everywhere and there is the greatest impetus to learning. When I myself was in that country, I met many women who spoke good Sanskrit, while in the rest of India not one woman in a million can speak it. Mastery elevates and servitude debases. Malabar has never been conquered either by the Portuguese, or by the Musalmans.

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The Dravidians were a non-Aryan race of Central Asia, who preceded the Aryans, and those of Southern India were the most civilized. Women with them stood higher than men.

Their Ideal is Sita

You may exhaust the literature of the world that is past, and I may assure you, that you will have to exhaust the literature of the future, before finding another Sita. Sita is unique; that character was depicted once for all. There may have been several Ramas, perhaps, but never more than one Sita! She is the very type of the true Indian woman, for, all the ideals of a perfected woman have grown out of that one life of Sita; and here she stands these thousands of years, commanding the worship of every man, woman and child, throughout the length and breadth of the land of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she is the ever-chaste and ever-pure wife, she the ideal of the people, the ideal of the gods, the great Sita, our national God she must always remain. And every one of us knows her too well to require much delineation. All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but so long as there will be five Hindus living here, even if only speaking the most vulgar *patois*, there will be the story of Sita, mark my words. Sita has gone into the very vitals of our race. She is there in the blood of every Hindu man and woman; we are all children of Sita. Any attempt to modernize our women, if it tries to take our women from that ideal of Sita, is immediately a failure, as we see every day. The women of India must grow and develop in the foot-prints of Sita, and that is the only way.

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all-suffering! When you study these characters, you can at once find out how different is the ideal in India from that of the West. The West says, "Do. Show you power by doing." India says, "Show your power by suffering." The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have. The two extremes, you see. Sita is typical of India,—the idealized India. The question is not whether she ever lived, whether the story is history or not, we know that the ideal is there. There is no other Pauranic story that has so permeated the whole nation, so entered into its very life, and has so tingled in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy; everything that in woman we call womanly. If a priest has to bless a woman, he says, "Be Sita!" If he blesses a child, he says, "Be Sita!" They are all children of Sita, and are struggling to be Sita, the patient, the all-suffering, the ever-faithful, the ever-pure wife. Through all the suffering she experiences, there is not one harsh word against Rama. She takes it as her own duty, and performs her own part in it. Think of the terrible injustice of her being exiled to the forest! But Sita knows no bitterness. That is, again, the Indian ideal. . . . Sita was a true Indian by nature; she never returns injury.

Sita was chastity itself, she would never touch the body of another man except that of her husband.

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"Pure? She is chastity itself," says Rama.

Sita—the pure, the pure, the all-suffering!

Sita is the name in India for everything that is good, pure and holy; everything that in woman we call woman.

Sita—the patient, all-suffering, ever-faithful, ever-pure wife! Through all the sufferings she had there was not one harsh word against Rama.

"Be Sita!"

Their Present Condition

There are thousands of women here (in America), whose minds are as pure and white as the snow of this country. And look at our girls, becoming mothers below their teens!! Good Lord! I now see it all. Brother, "The gods are pleased where the women are held in esteem,"—says the old Manu. We are horrible sinners, and our degradation is due to our calling women 'despicable worms,' 'gateways to hell,' and so forth. Goodness gracious! There is all the difference between heaven and hell!! He adjudges gifts according to the merits of the case. Is the Lord to be hoodwinked by idle talk? The Lord has said, "Thou art the woman, Thou art man, Thou art the boy and the girl as well." And we on our part are crying, "Be off, thou outcast!" "Who has made the bewitching woman?"

Amongst the educated classes in Bengal, the custom of marrying their boys too early is dying out gradually. The girls are also given in marriage a year or two older than before, but that has been under compulsion,—from pecuniary want. Whatever might be the reason for it, the age of marrying girls should be raised still higher. But what will the poor father do? As soon as the girl grows up a little, every one of the female sex beginning from the mother down to the relatives and neighbours even, will begin to cry out that he must find a bridegroom for her, and will not leave him in peace until he does so! And about our religious hypocrites, the less said the better. In these days no one hears them, but still they will take up the role of leaders themselves. The rulers passed the Age of Consent Bill prohibiting a man, under the threat of penalty, to live with a girl of twelve years, and at once all these so-called leaders of your religion raised a tremendous hue and cry against it, sounding the alarm, "Alas, our religion is lost!" As if religion consists in making a girl mother at the age of twelve or thirteen!

(The women of India are not much elevated) in a great degree owing to the barbarous invaders through different ages; it is partly due to the people of India themselves.

It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious Self is present in all beings. You always criticise the women, but say, what have you done for their uplift? Writing down Smritis etc. and binding them by hard rules, the men have turned the women into mere manufacturing machines! If you do not raise the women who are the living embodiment of the Divine Mother, don't think that you have any other way to rise.

In what scriptures do you find statements that women are not competent for knowledge and devotion? In the period of degradation, when the priests made the other castes incompetent to the study of the Vedas, they deprived the women also of all their rights. Otherwise you will find that in the

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Vedic or Upanishadic age Maitreyi, Gargi and other ladies of revered memory have taken the places of Rishis through their skill in discussing about Brahman. In an assembly of a thousand Brahmans who were all erudite in the Vedas, Gargi boldly challenged Yajnavalkya in a discussion about Brahman. When such ideal women were entitled to spiritual knowledge, then why shall not the women have the same privilege now? What has happened once can certainly happen again. History repeats itself. All nations have attained greatness, by paying proper respect to the women. That country and that nation which do not respect the women have never become great, nor will ever be in future. The principal reason why your race has so much degenerated is that you had no respect for these living images of Sakti. Manu says, "Where women are respected there the gods delight; and where they are not, there all works and efforts come to naught." There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason they have to be raised first.

Contrasted with Western Women

I should very much like our women to have your (American women's) intellectuality, but not if it must be at the cost of purity. I admire you for all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. Our women are not so learned, but they are more pure. To all women every man save her husband should be as her son.

To all men every woman save his own wife should be as his mother. When I look about me and see what you call gallantry, my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, Madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to noble ideals.

We should not think that we are men and women, but only that we are human beings, born to cherish and help one another. No sooner are a young man and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife he has courted 200 women. Bah! If I belonged to the marrying set I could find a woman to love without all that!

When I was in India and saw these things from the outside I was told it is all right, it is mere pleasantry, and I believed it. But I have travelled since then, and I know it is not right. It is wrong, only you of the West shut your eyes and call it good. The trouble with the nations of the West is that they are young, foolish, fickle and wealthy. What mischief can come of one of these qualities, but when all three, all four, are combined, beware!

Still on this sacred soil of India, this land of Sita and Savitri, among women may be found such character, such spirit of service, such affection, compassion, contentment and reverence, a I could not find anywhere else in this world! In the West, the women did not very often seem to me to be women at all, they appeared to be quite the replicas

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of men! Driving vehicles, drudging in offices, attending schools, doing professional duties! In India alone the sight of feminine modesty and reserve soothe the eye! With such materials of great promise, you could not, alas, work out their upliftment! You did not try to infuse the light of knowledge into them! For if they get the right sort of education, they may well turn out to be the ideal women in the world.

They need only Education to solve their Problems

And what are we doing? We are very regular in marrying our girls at eleven years of age lest they should become corrupt and immoral. What does Manu enjoin? "Daughters should be supported and educated with as much care and attention as the sons." As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also must observe Brahmacharya and be educated by their parents. But what are we actually doing? Can you better the condition of your women? Then there will be hope for your well-being. Otherwise you will remain as backward as you are now.

By no means (I am satisfied with the position of women amongst us), but our right of interference is limited entirely to giving education. Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.

Of course it (Sannyasa) is (recognized in the Vedas), but without making any distinction between men and women. Do you remember how Yajnavalkya was questioned at the court of King Janaka? His principal examiner was Vachaknavi, the maiden orator—Brahmavadini, as the word of the day was. "Like two shining arrows in the hand of the skilled archer," she says, "are my questions." Her sex is not even commented upon. Again, could anything be more complete than the equality of boys and girls in our forest universities? Read our Sanskrit dramas—read the story of Shakuntala, and see if Tennyson's 'Princess' has anything to teach us!

I know that the race that produced Sita—even if it only dreamt of her—has a reverence for woman that is unmatched on the earth. There is many a burden bound with legal tightness on the shoulders of Western women that is utterly unknown to ours. We have our wrongs and exceptions certainly. But so have they. . . . . With regard to the domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over all others.

Of course, they (Indian women) have many and grave problems, but none that are not to be solved by that magic word "Education." The true education, however is not yet conceived of amongst us.

I never define anything, still it may be described as a development of faculty, not an accumulation of words, or, as a training of individuals to will rightly and efficiently. So shall we bring to the need of India great fearless women—women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai,—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the feet of God.

I look upon Religion as the innermost care of education. Mind, I do not mean my own, or any one else's opinion about religion. I think the teacher should take the pupils' starting-point in this, as in other respects, and

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enable her to develop along her own line of least resistance.

You should remember that if Religion exalts Brahmacharya for woman, it does exactly the same for man. . . . Hinduism indicates one duty, only one, for the human soul. It is to seek to realize the permanent amid the evanescent. No one presumes to point out any one way in which this may be done. Marriage or non-marriage, good or evil, learning or ignorance, any of these is justified, if it leads to the Goal.

Why, to the women of this country I would say exactly what I say to the men. Believe in India, and in our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasurably more to give than any other people in the world.

Certainly (both men and women should be married at an advanced age). But education should be imparted along with it, otherwise, irregularity and corruption will ensue. By education I do not mean the present system, but something in the line of positive teaching. Mere book-learning won't do. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on his own feet.

With such an education women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. See how grand was the Queen of Jhansi!

Anyhow, we have to try our best. We have not only to teach them, but to teach ourselves also. Mere begetting children does not make a father, a great many responsibilities have to be taken upon his shoulders as well. To make a beginning in woman's education: our Hindu women easily understand what chastity means, because it is their heritage. Now, first of all, intensify that ideal within them above everything else, so that they may develop a strong character by the force of which, in every stage of their lives, whether married or single, if they prefer to remain so, they will not be in the least afraid even to give up their lives rather than flinch an inch from their chastity. Is it little heroism to be able to sacrifice one's life for the sake of one's ideal, whatever that ideal may be? Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of lifelong virginity, fired with the strength of that virtue of chastity which is innate in their life-blood, from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit, not only to them but to others as well, and knowing this they would easily learn these things and feel pleasure in doing so. Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.

By their example and through their endeavours to hold the national ideal before the eyes of the people, a revolution in thought and aspirations will take place. How do matters stand now? Somehow, the parents must dispose of a girl in marriage, if she be nine or ten years of age! And what a rejoicing of the whole family if a child is born to her at the age of thirteen! If the trend of such ideas is reversed, then

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there is some hope for the ancient *Shraddhâ* to return. And what to talk of those who will practise Brahmacharya as defined above—think how much *Shraddhâ* and faith in themselves will be theirs! And what a power for good will they be!

Educate our women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them, who are you?

The Ideal of Female Education

Religion, arts, science, housekeeping, cooking, sewing, hygiene—the simple essential points in these subjects ought to be taught to our women. It is not good to let them touch novels and fictions. The Mahakali Pathsala is to a great extent moving in the right direction. But only teaching rites of worship won't do; their education must be an eye-opener in all matters. Ideal characters must always be presented before the view of the girls to imbue them with a devotion for lofty principles of selflessness. The noble examples of Sita, Savitri, Damayanti, Lilavati, Khana, and Mira should be brought home to their minds and they should be inspired to mould their own lives in the light of these.

When a new idea is preached in the country, some failing to grasp it properly go wrong in that way. But what matters it to the well-being of society at large? Well, those who are pioneers of the little bit of female education that now obtains in the country, were undoubtedly very great-hearted. But the truth is that some defect or other must creep into that learning or culture which is not founded on a religious basis. But now female education is to be spread with religion as its centre. All other training should be secondary to religion. Religious training, the formation of character and observance of the vow of celibacy—these should be attended to. In the female education which has obtained up till now in India, it is religion that has been a secondary concern, hence these defects you were speaking of have crept in. But no blame attaches therefore to the women. Reformers having proceeded to start female education without being Brahmacharins themselves have stumbled like that. Founders of all good undertakings, before they launch on their desired work, must attain to the knowledge of the Atman through rigorous self-discipline, otherwise defects are bound to occur in their work.

Just as centres have to be started for men, so also centres have to be started for teaching women. Brahmacharinis of education and character should take up the task of teaching at these different centres. History and the Puranas, housekeeping and the arts, the duties of home-life and principles that make for the development of an ideal character, have to be taught with the help of modern science, and the female students must be trained up in ethical and spiritual life. We must see to their growing up as ideal matrons of home in time. The children of such mothers will make further progress in the virtues that distinguish themselves. It is only in the homes of educated and pious mothers that great men are born. And you have reduced your women to something like manufacturing machines; alas, for heaven's sake, is this the outcome of your education? The upliftment of the women, the awakening of the masses, must come first, and then only can real good come about for the country, for India.

Their Marriageable Age

Such educated men are not yet born in this country, who can keep their

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girls unmarried without fear of social punishment. Just see how before the girls exceed the age of twelve or thirteen, people hasten to give them away in marriage out of this fear of their social equals. Only the other-day, when the Age of Consent Bill was being passed the leaders of society massed together millions of men to send up the cry, "We don't want the Bill;" —had this been in any other country, far from getting up meetings to send forth a cry like that, people would have hidden their heads under their roofs in shame, that such a calumny could yet stain their society. . . .

In favour of the other side of the question, again, it may be argued that early marriage leads to premature child-bearing, which accounts for most of our women dying early; their progeny also, being of low vitality, go to swell the ranks of our country's beggars! For if the physique of the parents be not strong and healthy, how can strong and healthy children be born at all? Married a little later and bred in culture, our mothers will give birth to children who would be able to achieve real good of the country. The reason why you have so many widows in every home lies here, in this custom of early marriage. If the number of early marriages declines, that of widows is bound to follow suit.

In my opinion society in every country shapes itself out of its own initiative. So we need not trouble our heads prematurely about such reforms as the abolition of early marriage, the re-marriage of widows and so on. Our part of duty lies in imparting true education to all men and women in society. As an outcome of that education, they will of themselves be able to know what is good for them and what is bad, and will spontaneously eschew the latter. It will not be then necessary to pull down or set up any thing in society by coercion.

Widow-marriage

For example, take the prohibition of widow-marriage in our country. Don't think that the Rishis or wicked men introduced the law pertaining to it. Notwithstanding the desire of men to keep women completely under their control, they never could succeed in introducing these laws without betaking themselves to the aid of a social necessity of the time. Of this custom two points should be specially observed:

(*a*) Widow-marriage takes place among the lower classes.

(*b*) Among the higher classes the number of women is greater than that of men.

Now, if it be the rule to marry every girl, it is difficult enough to get one husband apiece; then how to get, by and by, two or three for each? Therefore has society put one party under disadvantage, *i.e.*, it does not let her have a second husband, who has had one; if it did, one maid would have to go without a husband. On the other hand, widow-marriage obtains in communities having a greater number of men than women, as in their case the objection stated above does not exist. It is becoming more and more difficult in the West, too, for unmarried girls to get husbands.

Their Patronymics

Why have you signed yourself as . . . Dasi? The Vaisya and the Sudra should sign as *Das* and *Dasi*, but the Brahmana and Kshatriya should write *Deva* and *Devi*. Moreover, these distinctions of caste and the like have been the invention of our modern sapient Brahmanas. Who is a servant, and to whom? Every-

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one is a servant of the Lord Hari. Hence a woman should use her patronymic, that is, the surname of her husband. This is the ancient Vedic custom, as for example, such and such *Mitra* or the like.

A Plan of Math for Them

I never objected to the worship of women who are the living embodiment of Divine Mother, whose external manifestations appealing to the senses have maddened men, but whose internal manifestations such as knowledge, devotion, discrimination and dispassion make man omniscient, of unfailing purpose, and a knower of Brahman. "She when pleased becomes propitious and the cause of the freedom of man." Without propitiating the Mother by worship and obeisance not even Brahmâ and Vishnu have the power to elude Her grasp and attain to freedom. Therefore for the worship of these family goddesses, in order to manifest the Brahman within them, I shall establish the Women's Math.

There shall be a girls' school attached to this female Math, in which religious scriptures, literature, Sanskrit, grammar and even some amount of English should be taught. Other matters such as sewing, culinary art, rules of domestic work, and upbringing of children will also be taught. While Japa, worship and meditation, etc., shall form an indispensable part of the teaching. . . . These celibate nuns will in time be the teachers and preachers of the Math. In villages and towns they will open centres and strive for the spread of female education. Through such devout preachers of character there will be the real spread of female education in the country.

Spirituality, sacrifice and self-control will be the motto of the pupils of this Math, and service or Seva-Dharma the vow of their life. In view of such ideal lives, who will not respect and have faith in them? If the life of the women of this country be moulded in such fashion, then only will there be reappearance of such ideal characters as Sita, Savitri and Gargi. To what straits the strictures of local usages have reduced the women of this country, rendering them lifeless and inert, you could only understand if you visited the Western countries. You alone are responsible for this miserable condition of the women, and it rests with you also to raise them. They must be given education and left to themselves. After that they will act as they think best. Even after marriage and entering the world, the girls educated as above will inspire their husbands with noble ideals and be the mothers of heroic sons. But there must be this rule that the guardians of the students in the female Math must not even think of marrying them, before they attain the age of fifteen.

In the highest truth of Parabrahman, there is no distinction of sex. We only notice this in the relative plane. And the more the mind becomes introspective, the more the idea of difference vanishes. Ultimately when the mind is wholly merged in the homogenous and undifferentiated Brahman, then such ideas as this is a man or that a woman do not remain at all. We have actually seen this in the life of Sri Ramakrishna. Therefore do I say that though outwardly there may be difference between men and women, in their real nature there is none. Therefore if a man can be a knower of Brahman, why cannot a woman attain to the same knowledge? Therefore I was saying that if even one amongst the women became a knower of Brahman, then by the radiance of her personality thousands of women would be inspired and awakened to truth, and

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great well-being of the country and society would ensue.

When you will realize that all-illuminating truth of the Atman, then you will see that this idea of sex-distinction has vanished altogether, then only will you look upon all women as the veritable manifestation of the Brahman. We have seen in Sri Ramakrishna how he had this idea of divine motherhood in every woman, of whatever caste she might be, or whatever might be her worth. It is because I have seen this that I ask you all so earnestly to do likewise and open girls' schools in every village and try to uplift them. If the women are raised, then their children will by their noble actions glorify the name of the country—then will culture, knowledge, power and devotion awaken in the country. (Compiled from the *Complete Works of Swami Vivekananda.*)

RELIGIOUS PROPAGANDA—TRUE AND FALSE

By the Editor

I

Some time back there arose a great controversy as to what opportunities the foreign missions would get in India for religious propaganda in the future Swaraj constitution. The controversy has not altogether ceased, and there is suspicion still lingering in many minds that it will not be as easy for the foreign religions to preach in India as it was before. This question arises particularly with regard to Christianity, for nowadays Christianity is getting much direct and indirect help from the Government, and the Christian Missions fear if the Government, in the future constitution, passes to the Indians, they may not get so much help from the power that be—nay, they may receive even opposition to make converts.

Here the question of religious liberty does not arise. Every civilized Government is ready to observe perfect neutrality with regard to personal religious worship of people. And this can be legitimately expected even in the Swaraj Government and in India specially there has not been any interference with religious liberty. So no people belonging to any religion—foreign or indigenous—fear that they will not have free scope as far as their personal religion is concerned. But the question arises whether all religions will get the same help from the Government in the future, as they are getting at present, to make propaganda.

Now, when any religion seeks to spread influence not so much through the strength of its own merit, but through the help of any Government, it argues so much the degeneration of that particular religion. No doubt, support from the Government much facilitates work, but that is an evil day for any religion, when it looks to any Government for support. A religion having intrinsic worth, will thrive better rather with opposition than with support from any secular body or institution. Truth will surely make its own way; no opposition will be able to stop its progress. It will spread like wild fire, wherever it falls. On the other hand if Truth be in need

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of a prop from the Government, it shows it has so much the less intrinsic strength and if that be not the case, constant backing from an outside agency will throw Truth off its guard and soon there will begin a degeneration. It happens everywhere that when missionaries receive or look for help from the Government, they fail to stick to their ideals unflinchingly and cannot, therefore, exert their influence as purely religious bodies.

And by constantly receiving help from the Government, missionaries are reduced to such a position that they become obliged to support the Government even in the unjustifiable acts of the latter, and as such become double sinners. This is the reason why political revolutions are very often followed by attacks against religious bodies. It is when religious bodies cease to be 'religious' and become simply tools in the hands of the Government that they become the target of attack from those who have grievances against the ruling power. This has happened with a vengeance in Russia, and recent events in Spain also supply a good illustration for that. As such, those who want to preach religion, need not receive help from any Government, should not look for any; if they can preach through life and not through words—through examples and not through precepts—they are bound to be heard in spite of even all oppositions.

II

This gives rise to the question, is there any need for religious propaganda? If so, how should it be done and who are fit to undertake the task?

There are some souls who come to this earth, from time to time, as messengers from On High, with a direct mission to give a push to the religious life of humanity. They are as if a bridge between Heaven and earth, and they supply a burning proof that religion is true, God is true—much truer than any material object one perceives with senses. They become the founders of new religions or supply new life to the old ones which have become nearly dead. Such were Sri Krishna, Buddha, Christ, Mahomed and many others, who by their birth have blessed humanity and the world. And when they speak, nothing can resist them; they deluge the world with a flood of enthusiasm for religious life and their influence lasts long, long after they have passed away.

Because they are born with a distinct mission, naturally they charge their followers with a commission to spread their message. Sri Krishna said in the Gita :

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

"He who with supreme devotion to Me will teach this profound philosophy to My devotees, shall doubtless come to Me alone."

Buddha said to his disciples :

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

And Christ's words to those whom he commissioned with the work of spreading his message were : "As the Father hath sent Me, I also send you." Also, "Go ye, therefore, make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy spirit : teaching them to observe all that I have commanded you : and

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behold, I am with you all days, unto the consummation of the world."

As a result it is found that there is great enthusiasm amongst the followers of each Prophet to spread the message of their master. But real religion can be spread only through life and example and not through mere words and sermons. It is, no doubt, seen sometimes that one gets inspiration from the words of a person whose life is in contradiction with what he says, but that is an exceptional case. Here the student develops his religious life mainly because of his own good tendencies, the teacher serves as an indirect agent to bring out his religious nature and deserves no credit at all. Even without the help of a teacher, such a student could get inspiration from the reading of books or even from words which have no direct bearing with religious life. Brother Lawrence got the inspiration of his religious life by seeing a withered tree endowed with a fresh lease of life on the coming of the spring. A rich man in Bengal renounced all his wealth and became a religious mendicant, when his little daughter, in order to wake him up from sleep one afternoon, said that it was evening and he should sleep no more. For the words of his little daughter set him a-thinking that the evening of his life was approaching and he should sleep no more, but try to solve the problem of his life and death. In such cases there was no deliberate attempt on the part of any one to awaken the religious consciousness of the students. But when persons go to preach religion they must know that it is not the power of elocution or the force of their scholarship but the example of their life which will be effective in creating a religious atmosphere.

Now the first batch of disciples of a Prophet, because they have come into direct contact with a fire of spirituality, find the dross of their life easily burnt up, and there is no harm if they devote their whole energy to spreading the gospel of their Master. They find great enthusiasm also in doing that, because they visibly find that they are carrying peace and solace to innumerable thirsty souls. But the difficulty arises with regard to those who come afterwards. Barring exceptional cases, the remote in time from the Prophet one lives, the greater the difficulty one finds to pitch one's life to a high degree of spirituality. And if in such cases a person loses his balance and spends more energy to preach than to practise religion, tragic becomes the result.

III

But such is the tendency in men to preach religion and make converts, that they will often take even to artificial and not very justifiable means for that purpose. Advantage is taken of the ignorance and poverty of people to convert them into a new faith. Sometimes the light of reason has been suppressed in order to preach religion easily. And history supplies instances of religion being spread with the power of the sword.

With reference to the devices adopted by the Catholic propagandists in Southern India in the early part of the 17th century a writer says that a prominent missionary took the garb of a Hindu to save the Hindus. He assumed "the appearance and title of a Brahman who had come from a far country and by besmearing his countenance and imitating the most austere and painful method of living that the Saneanes (Sannyasins) or penitents observe he at length persuaded the credulous people that he was in reality a member of that venerable order." And thus he succeeded in getting many

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converts to Christianity from the Hindus.

In the last century some Catholics were strongly of opinion that the Philippines should be conquered, "because that is the only way to teach Christianity to them!"

We hear so much of the educational, medical and agricultural work done by the Christian missionaries in the East. Some of these works are very praiseworthy no doubt and very often involve a great sacrifice on the part of the workers. But when these works are made simply a cloak for preaching a foreign religion to the people, these humanitarian works forfeit all the praise that they otherwise deserve. Yet it is not unoften the case.

With regard to the agricultural work done by missions in China, a writer in *Harpers Magazine* says that it was "only a sort of bait to entice people into being preached to and joining the Church." A young missionary who, impelled more by humanitarian motive, resented it, was accused of heresy, and he lost his job.

Another writer of the same magazine describes the experience of one of his missionary friends—an educator. That gentleman after working in China returned home and was describing the work he had done in his field of activity. But he was faced with the question, "That is all right, Brother. That is fine. But tell us, how many souls have you brought to the Kingdom."

Cannot one cite similar illustrations from India?

There are other methods also which are followed to get easy converts. It is an open secret that "Special editions of non-Christian religious books are published and distributed broad-cast by missionary bodies for the express purpose of showing off the majesty of their own faith in contrast with heathen beliefs." Till very recently the abuse of Hinduism was the stock-in-trade of Christian missionaries.

The result is that a great reaction has come in many minds against Christianity itself and they are not ready to welcome even those teachings which are universal and, as such, likely to be of immense good to all humanity at all time.

Another religion which is famous for its aggressiveness is Islam. Here also the methods adopted for proselytization have not been very happy, if we are to believe historians. Dr. Margoliouth, professor of Arabic at Oxford writes, "Islam from that time onwards was in the main disseminated by the sword, for even where the conquered were not compelled to adopt it, they were reduced by rejection of it to a tributory caste. . . . Two other methods of acquiring adherents should be noticed. One is the purchase of children, said to be frequently done in China, when districts have been impoverished by plague or famine; our authorities speak of as many as 10,000 children being bought for the sake of replenishing the Moslem ranks on a single occasion. Another method, not very dissimilar, was the forcible seizure of young Christians, whereby the Ottomans for some centuries made up their cohorts of Janissaries."

IV

These only indicate that persons in their zeal to get converts to their faiths do not hesitate to take recourse to methods other than legitimate for religious propaganda. Yet every religion contains truths which will appeal to some or other persons. There cannot be one religion uniformly for all. As temperaments differ, there is necessity

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for the existence of different religions. If a person is not attracted to one religion, he will be attracted to another, and, as such, will find an opportunity to develop his religious life. On the contrary, if a religion is forced upon an unwilling person, there will come a reaction in his mind, and it may be completely impossible for him to welcome any religion at all.

Unfortunately persons are not altogether absent even in the modern age, who will prescribe one medicine for all diseases. In a book about the Catholic Church, published very recently, the learned author says, "*If* the Catholic claims are true, as they certainly are, all men should become Catholics . . ." and "in this regard it is sharply marked off from almost every other religious body in the modern world, especially from current Hinduism and practically all of the present-day Protestant sects." If every religion—nay, every sect of every religion—lay such exclusive claim to the infallibility of its doctrines, earth will soon be a hell, in which there will be no place for God.

That religious propaganda may be made with peaceful methods is indicated by Buddhism. Buddhism is one of the oldest religions of the world. It has spread over 500 millions of men in different lands and among different races. Yet it is admitted by every scholar that Buddhism "has never fought a religious war, has never shed one drop of blood, has never persecuted any other religion, and that no Buddhist sect has ever persecuted any other Buddhist sect." As a contrast we may remember that not less than 30,000 persons are supposed to have suffered death in Spain alone in pursuance of the sentences of the Inquisition. Hinduism is noted for its passivity as far as religious propaganda is concerned. But still with its peaceful method of penetration it has assimilated many wild tribes and hordes of invaders into its fold.

And missionary activities have been put also to political, economic and commercial use. It is a common saying that the Gospel is followed by the Gun boat. The author of *The War of Civilizations* refers to the "German Emperor's using missionaries as live-bait for catching provinces." It is said that "The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty." Wherever missionaries go, they do not fail to denationalize the people. They raise the standard of living of the converts and become the fruitful source of the increase of foreign import. Some years back it was published in the *Boston Advertiser*: ". . . We need to develop foreign missions to save our nation commercially. . . It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match our increased facilities. The Christian man is our customer. The heathen has, as a rule, few wants. It is only when man is changed that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. The missionary is everywhere and always the pioneer of trade."

V

Yet there is what is called helping a man spiritually. A man may render spiritual help to his neighbour as much as he can give him physical and intellectual help. A man, when he has got solace in his personal life by a particular mode of worship, may tell another man about his experiences and thus become a source of inspiration and help to the

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latter. But in that case the teacher will be so much full of humility that it will be impossible for him to become aggressive to the point of making converts by hook or crook. Not a word of condemnation will escape his lips. He will be a source of peace to all who come in contact with him. A truly religious man will be a source of inspiration even to persons who do not belong to his own particular religion. A Christian living a truly Christian life will be a source of inspiration even to a Hindu; he will be able to awaken in the latter an aspiration to live a truly Hindu life, and *vice versa*. A really religious person cannot but be tolerant; he will not fail to see the good points in other religions. As such he will not try to bring all into one religion. When a person does that, in many cases the motive is not purely religious—the motive is something else.

A member of a missionary organization must show the importance of his service by the number of converts he can make. If he be a paid member, he has good reasons to be all the more attentive to that. And the missionary organization itself must show the success of its work to those who finance it. Sometimes religious consideration becomes a substitute for racial or communal consideration. A man may say that he is impelled by a genuine motive to spread the truths of the religion he has found peace in, but at heart he only wants the satisfaction of having been able to increase the number of his co-religionists. This motive is very strong in many cases. There is as much intoxication in racial love as in patriotism. Both are good within certain limits and both become a menace to peace when that legitimate limit is crossed. In the name of patriotism people have done, or have been led to do, most atrocious deeds. And so has been the case through the impulse of racial love. Every one wants to see his own race become more powerful and influential, and in that desire purely religious motive is altogether lost.

VI

The result of the so-called religious propaganda by other religions in India has been dangerous for Hinduism. Hinduism is noted for its catholicity, but much advantage has been taken of this catholic spirit by foreign religions. The Hindus are passive also in the matter of making religious propaganda. And lately there has been a great lack of co-ordination and organization among the Hindus. As a result of all these, the number of the Hindus is dwindling to an alarming degree. If sufficient care is not taken even now, the future is gloomy. The Hindu leaders should think deeply and find out the channels through which the members of the Hindu community slip into other religions and try to stop them. When they go from purely religious motive, there can be no objection. But in many cases, there is great doubt about that. And it is also to be considered why is it that other religions find it so easy to get converts from the fold of Hinduism? Passivity of the Hindus in these matters has become synonymous with inertia.

In the highest ideal of religion there is no denominational demarcation. And the Hindus, while fixing their eyes to the highest ideal, have very often ignored the practical side of life. The Hindus as a race must live first, before Hinduism as a religion can be expected to continue its existence. The time has come when the Hindus should no longer postpone setting their house in order. If Hinduism become strong and revivified, much of the communal trouble in the country will be over. Hinduism is

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noted for its catholic views. If it becomes strong, the influence of its catholicity will spread over other religions and thus ensure peaceful and amicable relationship amongst the people of different religions. But as it is, Hinduism is an object of pity and not of admiration to the people of other religions, barring the cases of rare few who study it deeply.

Some may say that in framing the future constitution of India, the claims of various communities as different religious bodies should be ignored. Everybody should be considered as a member of the Indian nation, and religion should be simply a matter of private life. But it is doubtful, whether such a position can be arrived at; because all communities are very suspicious of one another. The remedy lies in the act of recognizing the universal truths of every religion. As this is done more and more, people will think less in terms of their respective communities and consequently communal problems will lose much of their intensity. Now, Hinduism is best suited to this task, because Hinduism does not say that in it only lies the salvation of the human race. But, for that, Hinduism must become strong first. If only it becomes so strong that other communities will fail to cause it any harm, it will be able to spread its influence of catholicity over other religions. Otherwise it will make other religions only clamorous to exploit its weakness more and more. When in the past, Hinduism extended a friendly greeting to all other religions, it did that out of its innate strength. But now? Its weakness is one of the causes of turmoil in the country.

THE GOAL AND THE WAY

By Swami Saradananda

If we think calmly for a while, we find that all the scriptures speak in the same strain and of the same goal. True, they mean the same thing, yet that appeals to different persons, when told in different ways. To-day we shall discuss some scriptural topics about spiritual practices and their goal from a separate standpoint. It is a trite saying: As a man sows, so does he reap. Scriptures too say that as a man thinks, so does he become. Success depends upon exertion. There is an invariable connection of cause and effect between right exertion and success. Whatever a man earnestly tries to do must meet with success.

Religion is hardly a matter of lecturing, learning or teaching. It is a thing of experience. There may be as many ways of spiritual practice as there are aspirants with diverse inclinations. This is why there have been so many sects in the domain of Religion. If we analyse all the sects of our country, we can divide them under four heads, *e.g.*, Jnani, Karmi, Bhakta and Yogi. Those who avoid sense-objects and hankerings after them, and remain content in Self alone take to the path of Knowledge. Those who, in the midst of worldly objects and activities, find themselves very limited in resources and seek shelter under the Almighty God

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are known as Bhaktas. Those who work in right spirit are Karmis. There is another class of men who try to uproot the seeds of desires by looking into the very depths of their mind with the help of concentration. They are called Yogis.

In Bengal, Bhakti is generally prevalent. Hence we do not care to understand the rest. It is very bad to think ourselves so weak. The more we think so, the weaker we become. Such ideas are as harmful as pride—both are impediments to real progress and ought to be shunned by all means. This is what Sri Ramakrishna used to say. Once upon a time, the Holy Bible was read out to him. In the very beginning, there was a reference to the doctrine of sin. On hearing a little, he refused to listen any more. He said: "In case of snake-bite, if the patient could be made to believe that there was no poison at all, he would be all right. Similarly, if a sinner firmly believes that he is sinless, he becomes pure." The more we give up such ideas as "I am sinful, I am weak," the better for us. In man dwells the Almighty God. We are part of God, we are His children. How can we be weak? Our strength springs from Him—we can never be weak. So, the greatest sin is to think oneself weak and sinful. This is how an atheist behaves. If you have to believe anything, believe that you are His children, His part, the heirs of infinite strength and bliss. Believe that your body and mind are the sacred temples where is always enshrined God, the Pure, Illumined and Free. Believe that He pervades every man and woman, tree and creeper, and sentient and insentient being. There is none except Him in the entire universe. Try to see Him in the blue of the sky, the waves of the sea, in the face of a woman, in the simplicity of a child, in the horrors of the cremation ground and in the steadfastness of a Yogi. Such attempt is a sort of spiritual practice in itself.

This idea is very clear in the tenth chapter of the Gita. Arjuna says to the Lord: "Senses run after lust and gold. Men follow the sense-objects for their attraction. Moreover, they have to remain in the worldly affairs till the last moment of their life. So, where is the way out of it?" The Lord replied: "Whatever being there is, endowed with grandeur, beauty or strength—know that to have sprung only from a spark of My splendour." The beauty that you find in the sun, the moon, beasts, birds and in the enchanting female figure are but a part of His splendour. His lustre is manifested in all these. Men cannot realize their true nature and so feel attracted for them. The Lord says again: "But what avails thee this detailed knowledge, O Arjuna? I stand pervading the whole universe with a fragment of Myself." Do not these beautiful words tell us that we should not think ourselves and others as sinners? Does it not teach us that we should take man to be the veritable manifestion of God? Learn it yourselves and teach your children and neighbours the same. We speak one thing and do another. Unless there is agreement between your words and thoughts; nothing will avail you, even if you take the name of the Lord or attend religious gatherings all night. Now there are so many religious societies, but people lose all interest in them after a few days.

What is the reason of this? The reason is, our words are not consistent with our thoughts. The first step of religion is to make words agree with thoughts. Sri Ramakrishna used to say, "This is the foremost practice." Where are such men who have made their

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words consistent with their thoughts? How many in a thousand? In every work, we see words and thoughts are at variance. A small thing we cannot do, yet we rush in where angels fear to tread.

We cannot give a little water to a thirsty man. But we run to organize religious meetings, preach divine love and save the country by removing all its needs! Just see an instance of how words and thoughts differ. The *Chandi* says:

"O Goddess, all the sciences are Thy expressions and all the women, Thy various figures." We have all read the *Chandi*. But how many of us are there who look upon women as images of Goddess? There are not a few who read the *Chandi* but at the same time do not hesitate to ill-treat their own wives for a trifling matter. They consider women only as the instruments of producing children and cooking food, instead of worshipping them as images of Goddess.

In the Vedic age, there were many women seers. In the *Brihadâranyaka Upanishad* we find that in the council of Janaka, a Sannyasini named Gargi put very profound questions on religion to the sage, Yajnyavalkya. Lila, Khana and other learned women of old are well known to all of us.

Many of you have heard of the wonderful life of Ahalyabai who lived not long ago. She herself did all the administrative works of her State. In all the big places of pilgrimage are seen her acts of glory even to-day. The roads built by her for the convenience of the pilgrims even in the solitary parts of mountains bear witness to them. We treat as slaves those in whom lies dormant the wonderful strength of the Mother of the universe! Only in the time of worship, we simply utter the words that all women are but the images of the Divine Mother!

Moreover, our scriptures say, and we too proclaim, that all men are the images of the Lord. But what do we do actually? We make no scruple to hate sweepers and other low-caste people as if they were inferior even to cattle. Those who respect cattle more than men, how much brain can they have? If we believe in scriptures, it is our duty not to think ourselves weak under any circumstances, and to worship man as God. We must think that we are parts of God, or His children. The body of us and that of all are but His temple. As the Ganges flow from the Himalayas, so does all strength spring from the Almighty God. If we have this firm faith, we shall gradually improve. Wherever in the world, there has been cultivation of knowledge, men have come to understand that in man lies infinite power. It often happens that whenever we appeal to people for any good or philanthropic work, the usual reply is: "Where is money? How can we work without money?" How foolish! Say that we have lost our manhood. If we are *men*, money cannot but come. Money does not make a man. It is man that makes money. Shake off all weakness and try to be *men* from to-day. If you think yourselves weak, you can never develop your latent divinity—rather you will make it contract. Believe that you possess infinite power; manifest it by good works or good thoughts.

Therefore, our first practice will be not to think ourselves weak, and to save ourselves from all sorts of weakness. The second practice is that we must make our words consistent with our thoughts. In the Gita too, we find that these two practices are advocated as the essential requisites for all aspir-

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ants before they take to particular courses of training.

Arjuna fell into grief, sorrow, delusion and fear simultaneously, when he faced on the battle-field his own kith and kin, and persons like Bhishma, Drona, etc. But as a matter of fact he concealed his fear, delusion etc., and said to Sri Krishna: "It is better to live on alms than to kill one's own relations for the trifle of a kingdom."

At first, he came to fight just like a Kshatriya for the cause of righteousness. But when he found his kinsmen and great warriors on the battle-field, he yielded to delusion and fear. He then forgot his own duty and began to talk irrelevantly in the name of religion. How could he hide his thoughts from the Lord who penetrates the very depth of our hearts?

The Lord said: "Do not yield to this weakness, O Arjuna, for it does not become thee. Shake off such a base faintness of heart and stand up, O dreaded hero!" Weakness breeds all sorts of narrowness. It is the source of all sins. What is the use of mere bread-winning education? True education teaches a man how to help everybody in acquiring strength of body and mind.

I have already told you that there are four paths to religion. If we analyse them, we find that they lead men to the same goal. The Vedas, Puranas, Tantras, etc., teach us that the goal is one but there are various ways. The famous Mahimna Stotra says: "O Lord! although there are so many philosophies such as the Vedas, Samkhya, Yoga, Shaiva, Vaishnava and so on, they are but different ways to Thee. Thou art the destination of all that travel according to their taste, in paths straight or crooked." Sri Ramakrishna used to say: "As there are various ways to Kalighat, so each of the philosophies is but a way to the Lord." In scriptures we find sundry doctrines and practices inculcated for the people of varied inclinations. Therefore, different philosophies, although they appear as contradictory to one another, have, in fact, no contradiction. Because the goal or end is the same for one and all.

Spiritual practice means that one should try to realize the same states and experiences which the great sages had when they saw the vision of Truth. The Gita depicts the characteristics of perfected souls: "When a man puts away all the desires of his mind, O Arjuna, and when his Self finds comfort in Self—then is he called a man of steady wisdom." As we breathe freely, so do these men forsake lust and gold without any effort. Their body and senses are built in a manner as not to lead them astray. We need not dwell much upon the characteristics of the men of realization or about their success, since we are far behind them. The crying need of us is to know all the processes of God-realization and after selecting one of them, to build our life accordingly.

Formerly scriptural truths were kept away from the public. This no doubt preserved the priestly supremacy intact; but the national life degraded for want of learning. The priest class showed the reason for it, *e.g.*, if truths were imparted to lay men, they would, in many cases, misunderstand and misapply them—as for instance, people without understanding Vedanta properly, often turn atheists and become rank materialists. In reply, it might be said: If you cannot find out the right aspirants, give everybody the opportunity of reading and thinking over the truths—then each man will choose his own path. Nowadays, all scriptures

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are being printed, so it is useless to hide them.

Now we shall see how the four kinds of aspirants, *e.g.*, Jnani, Bhakta, Yogi and Karmi reach the ultimate goal and what are the main courses of discipline they follow? The Jnani discriminates between the Real and the unreal and renouncing the desire for unreal objects seeks the Real in his own Self. That he assigns as the true Self. His aim is to destroy the little self of desires which is attached to body and mind—then to become the higher Self. The Jnani practises discrimination through the process of 'Not this,' 'Not this,' and meditates on the true nature of his Self. The Jnani says: Give up at once what you decide to be unreal after due discrimination. Thus, you will see that neither body nor mind is real. If you can get rid of thoughts and desires about them, you will see the eternal Self and remain in It. Once try to remain in Self and you will find that the Absolute and the relative are inseparably connected as the Sun and its rays. Therefore, the Jnani says: All that we see in the universe is the manifestation of Self and the Self alone. And I am that Self. To bear it in mind always is the main effort of the Jnani.

The Yogi says that man becomes subject to a good many *Samskaras* by coming in contact with sense-objects from birth to birth. This is the reason why he suffers so much. He finds it very difficult to forsake them. The Yogi suggests a means: Sit still. Do not indulge in any thought forgetting the Self. Allow the mind to think, and you begin to watch calmly its various workings as a witness. Then concentrate your mind on an object. This concentration will burn the seeds of *Samskaras* and the Truth will be revealed. Right concentration will bring in Self-realization. Therefore, we see that the chief effort of a Yogi is to think himself as the witness under all circumstances and to concentrate mind fully on a single object.

The Bhakta says: Have complete surrender at the feet of the Lord and establish a particular relationship with Him. The relationship may be that of father, mother, friend, master, husband, etc. According to your liking you may choose one of them. Give all unto Him —your body, mind, wife, children and everything that you have.

A question may arise: How to form a relationship with one whom we do not see? Well, you love somebody very dearly. Take him to be your God for the time being. Then gradually you may be able to have that relationship with the Lord.

A lady once put this question to Sri Ramakrishna: "I cannot steady my mind. The thought of my nephew always haunts it." He replied: "Well, why don't you take your nephew to be the Lord and serve him as such?" By following the advice, the lady attained to the superconscious state in the long run. You cannot make God your own and love Him, so long as you cannot establish some relationship with Him. Ramaprasad used to sing:

"He is an object of love; without having love, through abstract thought alone, we cannot realize Him. When love for Him arises, He draws us like magnet attracting iron filings."

If you have complete self-surrender and make yourself of Him alone, your little self will vanish and the true Self will appear in all Its glory.

The Karmi says: Work for the sake of the Lord and give all fruits to Him. Never work for selfish purposes. Selfishness is death. Always work but never be attached to the fruits thereof. Make work a worship and never work for name, fame and money. Make work a

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service to the Lord. He is playing in various ways in the world. Think yourself blessed, if you can do a little service to Him. In this way, if you work, your little self will die and the higher Self will manifest Itself. This is as true as anything.

The above four kinds of spiritual practice are meant for four classes of men. But the aim is the same, and it is to kill the lower self. Think deeply and you will know there is hardly any difference among them. In fact, there can be none. Kill the little self and be free. Sri Ramakrishna used to say, "When the little self will cease to exist, one is sure to be free. The *Jiva* becomes *Siva*, as soon as there is no bondage." When the "I" of ignorance departs, man becomes God and attains freedom. Sri Ramakrishna said: "As water is called variously, so is God."

These are the main things of spiritual practice. They are very essential in building life and in reaching the goal.

First make your thoughts consistent with your words. Then take up any course you like. Try seriously to build your life from this very day. The Lord will give you whatever you require.

"Surrendering all duties, take refuge unto Me alone. Do not grieve, for I will deliver thee from all sins." If you sincerely take refuge in Him, there can be no sin or weakness any more. He alone can save us from every ill. Pray to God that by the power of His holy name, we all can firmly believe that we are ever free from all sorts of sin and weakness.

Om Peace! Peace!! Peace!!!*

*Translated from Bengali by Swami Maithilyananda.

ARTISTS OF LIFE

By Nicholas Roerich

By the sign of beauty the locked gates may be opened. With song one can approach a wild yak so that she loses her fierceness and submits to milking. With a song one may tame horses. Even the serpents hearken to a song. It is significant to observe how healing and exalting is each touch of beauty.

Often we have had occasion to write of the importance of the so-called applied arts. Many times we compared the so-called higher arts with no less significant manifestations of all branches of artistic industry. It is even dreadful to have to repeat again that the button created by Benvenuto Cellini is not only not inferior to, but undoubtedly far superior to multitudes of average paintings and grave yard sculpture. These comparisons are old and it would seem that reminders were no longer necessary; but life itself indicates quite the opposite.

In all fields of life, the sphere of applied art, which is blatantly stamped with some such shameful appellation as "commercial art," is abruptly separated from the general understanding of art. Instead of a gradual realization of the unity of the substance of creation, humanity seems to be striving to divide itself still more pettily, and to spread mutual humiliations. It would

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seem also absolutely apparent that the style of life is created not merely by the great individual creators but by the entire body of artists in the applied arts. It is not always their hands which create a poster or a work of jewelery. By some inexplicable curiosity, the products of ceramics are considered inferior to sculpture in marble, although the charm of the Tanagra has given us ample evidence of a noble folk creation.

One may still hear the sorrowful exclamation of many young people: "I cannot live by art; I have to enter the commercial field." Thus implying that by this act the artist dooms himself to the inevitable disgrace which is presumed to accompany participation in practical art.

What material, what circumstances, could deprive an artist of his quality? What manner of demand would compel him to do anything inartistic in any expression of life? What type of promoter would destroy the creative fire which gushes unrestrainedly through all materials? It is important for each promoter, even for the most elementary and inartistic one, that his product be clear, vivid and convincing and easily assimilated by the masses in their daily life. After all, which of these conditions may be regarded as disgraceful? Raphael himself, after receiving his order, was guided by the condition of conviction. Truly the quality of conviction in no way contradicts the true artistry.

Gauguin, through sheer desire for self-expression, painted the doors and interior of his dwelling in Tahiti. Vrubel placed his "Princess Swan" on a platter. The number of examples is countless, in which the most diverse artists sought for expression through the most extraordinary materials. As we have previously noted, the material itself by its very subtle quality, lends a special conviction to the object. Is there any need to repeat the identical examples which have been mentioned as often in widely varying circumstances? Not discussion, but action, should strengthen the attitude so necessary for culture. If we reach the expression of the unity of arts, we thereby affirm the need of the closest correlation of all branches of art in its various materials.

It would be difficult to indicate a defined order in which such workshops could be conducted side by side with sketching, drawing and life classes. This order must be left to life itself. In each country, in each city, and, even more, in each district of the city, there are special impressions of life. Hence to these problems one must respond first. Near a large textile factory, it would be good to provide drawing and the study of the technique of this industry. Near ceramic and porcelain factories one could lend assistance precisely to this medium: thus expanding and refining the understanding; one should correlate in the immediate neighbourhood, the practical expressions prompted by the closest possibility. Incidentally, one should not overlook the fact that the physical environment of three of these workshops will afford reciprocal assistance and provide unsuspected combinations which will afford new and fascinating possibilities. The open mind of an instructor, unhampered by prejudice, and the broad demand for creativeness from the students, will result in that living vibration which, uncongealed by monotony, will afford to the craftshops an endlessly practical variety and conviction.

Another gracious quality is gained through the manifestation of practical variety. They temper the spirit, free-

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ing it from the sense of limitation, which so often constructs our dwelling of fear. But it is from fear, above all, that each aspect of creation must be liberated. In fear, creation cannot be free; it will bind itself with every chain and forget the noble and victorious discipline of the spirit. Long ago it was said: "One must be cured of fear." One must pursue such methods consciously, in order to liberate oneself from that fear of dusky pettiness, and the creeping phantoms, which caused even the stone that fell from heaven, aflame with a heavenly fire, to become opaque. Truly, opaque and veiled, when it could have been transparent for all, this Scarab of light!

The Egyptians called artists and sculptors "Seenekh" or "Revivifiers, resurrectors." In this definition is manifested a deep comprehension of the substance of art. How immeasurably broadened this concept can become if we apply it to all manifestations of life, when we acknowledge that each adorner of daily life is an "artist of life!" And this true "revivifier" of everyday life, himself will be uplifted with new power, will become imbued with creative spirit in ennobling each object of daily life. Then the shameful and hideous understanding of "commercial art" will be cast out of usage. We shall call this noble adorner of life "Artist of life." He must know life; he must feel the laws of proportions. He is the creator of the needed forms; the evaluator of life's rhythms. To him, numbers, correlations, are not dead signs, but the formulæ of existence.

Pythagoras calculates and creates, sings praises in rhythm, prays in rhythm; because numbers were not only the earthly, but the heavenly rhythms—the Music of the spheres. With Pythagoras, the mathematician, resounds also St. Augustine, the theologian: "Pulchra numero placent," Beauty enchants by number. This magnet of numbers, proportions, correlations and technical consonances, necessary for each of life's adorners, precludes all diminishing or disintegration of the great creative understanding.

Do not let us fear to speak in the highest terms of each manifestation of beauty. A solicitious, exalted expression is a shield for all practical art, which is often exiled to the obscurity of the cellars. A country which is mindful of the future, should protect all—from the smallest to the greatest—for whose vindication it will be responsible at the great Judgment of Culture. Facilitating the destiny of these builders of life, the country of culture only fulfils the fundamental covenant of the Beautiful, so beautifully expressed by the poets of antiquity: "Os homine sublime dedit cœlumque tueri."—I gave to man a lofty forehead that he should perceive the summit.

With an exalted covenant the Bhagavat Gita confirms the multiformity of creation: "By whatever path you come to Me, by that path shall I bless thee."

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THE SCIENTIFIC METHOD OF RUSSELL

By Govinda Chandra Dev Purkayestha, M.A.

I

The scientific method of Russell tries its utmost to balance the conflict between the claims of experience on the one hand and that of reason on the other. Russell has hit at the right point but the discussion that follows would show that he has also not been able to do full justice to the claim of experience or that of reasoning. It would also show that at one time he leaned towards fact, at another, towards reasoning. The balancing of the claims is not an easy task. If we lean too much towards experience and do not analyse it, philosophy would be an uncritical acceptance of the version of experience. On the other hand, if we lean towards reasoning, there is every chance of our indulging in vague imagination. Philosophy must travel between this Scylla of experience and Charybdis of reasoning. A golden mean must by all means be chalked out, however difficult it may be.

Russell first of all describes scientific method by distinguishing it from what it is not. Thus, the merit of the scientific method, according to him, consists in making philosophical speculations free from conscious ethical predilections. He clearly points out that if we start with pre-formulated ethical conclusions, it is quite likely that we would twist facts to suit them. In cases of strong ethical predilections, we even start with the most uncritical attitude of proving certain ethical conclusions at the cost of facts. Russell is fully right in describing this attitude as an unscientific one. Whether the systems of Plato, Spinoza, Hegel and Bergson are guided by such an unphilosophical, ethical bent, is a problem which Russell should prove with reference to their systems; but this he has not done. He simply treats them as guided by an unscientific ethical method. An unbiassed study of the world is what philosophy aims at and both ethical and unethical predilections it should by all means avoid. Russell spoke of ethical predilections. The ethical bent of philosophy brings as its own reaction the unethical being. This tendency also must be by all means avoided, since this is also a hindrance to a dispassionate study of the world. It is for this reason that the Indian thinkers urge that before entering into any discussion we must be অনঘ or faultless. To be wholly devoid of predilections is an impossibility, since that would mean the destruction of our human nature; but still the elimination of predilection to its furthest limit is what philosophy should aim at. Russell deserves credit in bringing into relief this idea in the contemporary philosophy.

Russell thinks that the discussion of the problem of good and evil in philosophy is an unjustifiable encroachment of ethics upon philosophy. Similar is the case with the universe or whole of the absolutists and the concept of evolution as applied by Herbert Spencer to the world as a whole. The discussion of the problem of good and evil

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cannot necessarily be banished from the sphere of philosophy. If a dispassionate study of the world shows that this world is the best of all possible worlds as Leibnitz takes it to be, it cannot necessarily be opposed to real philosophical spirit. The tendency to prove that good is the fundamental note of the universe or evil is so, without looking towards facts, characterizes a dogmatic frame of mind; but a well-balanced study of the problem of good and evil by all means should be a topic of philosophy. There is nothing unscientific about its being so. The same remark applies with equal force to the concept of the universe and that of evolution.

II

Russell rightly points out that in its zeal to be scientific, philosophy should not accept the conclusions of science without due considerations. Philosophy must, according to Russell, utilize the method and not the conclusions of science. Russell challenges the validity of the theory of cosmological evolution of Spencer on the ground that it was based on a very provisional conclusion of science—the doctrine of conservation of matter and energy. This is also a negative characteristic of the scientific method, and probably Russell is perfectly right on this point. If the conclusions of science are to be accepted, they are accepted not simply on the ground—that they are conclusions of science but because of their being the result of a careful and dispassionate study of facts. Moreover the conclusions of science are of a provisional nature. Science is in the habit of framing hypotheses for the interpretation of facts : the interpretation varies gradually with the substitution of the previous hyphothesis by a later one. Philosophy, if it takes for granted the conclusions of science, loses all originality and can ill justify its existence. Even, if it exists as a separate entity, it would be a mere handmaid of science.

Russell then proceeds to describe the character of the scientific method in positive terms. Philosophy, according to him, must be a dispassionate study of facts; it is rather a submission to facts, and not a new creation of it. Possibly, there can be no two opinions in this matter. But the difficulty is to determine what is a dispassionate study of facts. It is not enough to show that a scientific study of facts is free from preconceived ethical notions, unhampered by an allegiance to the provisional conclusions of science.

The details that Russell gives of this dispassionate study of facts, are as follows :—

Russell observes that in making a factual study of this world, we must be very cautious about making generalizations. He shows that on the abservation of stray facts, no extensive conclusion should be based. Sweeping generalizations are against a dispassionate study of facts. This is no doubt a noticeable point in connection with the study of facts. This is a point which logic tries to discuss in details. Russell further holds that a proposition that philosophy establishes, must be of a very general nature, applicable to everything that exists. This world, he hopes, makes us cautious about making unwarrantable generalizations. He defines 'philosophy as the science of the possible' and warns us that, as understood by him, there is little difference between the actual and the possible. The actual is that which we perceive as a matter of fact as existent, and the possible is that which may exist. And the generalizations must not be applied to what is actual but must be of such

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a nature, that if necessary, they might be applied even to the possible.

But while treating philosophy as a science of the possible, Russell warns us against regarding it as a study of the whole at a sweep. The idealist philosophers maintain that there is an all-embracing whole or the absolute by studying which we may know everything in an instant. We have already pointed out that, according to Russell, the belief in such a whole is not justifiable. Consequently he cannot believe in a synthetic study of the whole of reality. He maintains that, being faithful to experience, such a synthetic or collective study of the whole of reality is a mere assumption. We must, under the circumstances, give up the hope of such knowledge and must rest satisfied with something less. Thus, the method of philosophy must be analysis and not synthesis. Philosophy must catch hold of stray problems and make a study of them which is not based on this or that fact but is practically speaking based on all possible facts. Philosophy, in the words of Russell, is piecemeal. Russell shows that our ordinary knowledge is cocksure, vague and self-contradictory. We falsely think what we believe to be true, is really true. This is cocksureness. Russell is of opinion that vagueness of human thinking can never wholly be eliminated though every attempt should be made to make it almost nil. In finding out the cocksureness, vagueness and contradictory character of our ordinary knowledge, philosophy utilizes itself as an instrument of analysis.

III

Though philosophy makes use of the scientific method, it is to be demarcated from sciences. Formerly it was believed that the essence of philosophy consists in making a synthetic study of the whole and science studies its problems piecemeal. But now it is found, that philosophy can claim no royal road to knowledge. Russell maintains that at present philosophy differs from science on two points. Philosophy tries to study the whole of reality distributively but science confines itself to selected portions of reality. But Russell is of opinion that by knowing too much one does not necessarily become a good philosopher. The essence of philosophy consists in a critical spirit, and if we can know much without foregoing this critical spirit, then comprehensiveness of our knowledge is really a good thing. Philosophy welcomes comprehensiveness only in this sense and not at the cost of precision and depth. Thus, the real line of demarcation between philosophy and sciences consists in the critical spirit of the former which even goes far above that of the latter. The fundamental concepts, such as that of time, space, causality, etc., upon which the foundation of the empirical sciences is based, are subjected to severe criticisms by philosophy. It might be argued that if science be, according to Russell, less critical than philosophy, it is meaningless to speak of the utilization of the scientific method in philosophy. But Russell does not, in this sense, regard philosophy as much more critical than science. Philosophy, owing to its selections of some problems which are not at present discussed by any special science, is more rigorous in its criticism than science. This superiority is due to the scope of the former and certainly not due to the inferiority of the latter. But still, philosophy being obsessed with ethical predilections and the conclusions of science has at present become uncritical in nature; hence is the utility of the application of the scientific method to

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philosophy. When Russell speaks of the application of the scientific method to philosophy, he aims at the real philosophies of the day and when he speaks of its rigorously critical spirit, he aims at the ideal philosophies which are to be constructed in future with the help of this new method which he has clearly outlined. Thus, the distinction between science and philosophy is rather a distinction of scope and is not so rigid as it is ordinarily believed to be the case. At best there is only a difference of degree and not one of kind between them.

But this is not all. The application of the method of science to philosophy would remove the static character of the latter and would make it progressive. He maintains that the application of the scientific method to philosophy would enable it to frame hypotheses claiming provisional validity with regard to various problems of philosophy. Philosophy, in order to be scientific, must avoid the claim for the finality of its conclusions. The relieving feature of the adoption of this new method would be that philosophy would not then be 'an apple of discord,' as it has so long been. He is very optimistic about the unanimity of the metaphysical conclusions arrived at by this procedure. He entertains the belief that if we give up the claim of finality and be lovers of gradual wisdom, then with the application of commonsense, we would be able to form better ideas about reality.

Russell does not fail to refer to the fact that even the magic wand of the scientific method is not adequate to the solution of all philosophical problems. Taking resort to a study of facts, to an analysis of them, it is not possible to solve all the problems. There are problems whose solutions, philosophy would not be able to furnish even with this method. With reference to these problems inexplicability would be the last word of philosophy.

This is, in brief, so far as we can gather, the essence of the scientific method of Russell. The thoughtfulness of such a procedure cannot certainly be exaggerated. But still it seems that Russell has not been able to do full justice either to the claim of experience or to that of reasoning.

IV

If Russell believes that philosophy should not close its eye to the world of facts, but must study it as best as possibly could be expected from human beings, he has no logical right to deny the validity of the intuitive experience. Through intuition we try to know the world of facts. It is not necessarily a passionate study of the world, guided by preconceived ethical notions. In his *Mysticism and Logic* Russell tries to show that the experience of the mystic is thoroughly guided by feeling and as such his experience of the world is not free from emotional colourings. He further maintains that the mystic's logic is also prejudiced with his experience. When freed from the mystic mood, the mystic tries to twist his facts, according to the demand of his intuition. This is what he calls 'the logic of mysticism.' Now, it is only by sheer force and not by any logic that we hold that the content of intuitive experience is wholly psychological. Mystics in their turn might maintain that the content of our ordinary experience is as well a subjective creation.

According to Russell's unadulterated admission, philosophy is a study of the whole, but while the idealists maintain that there is, as a matter of fact, a whole, a spiritual entity that embraces within itself everything, Russell is the

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last man to harbour any such idea. To this fact reference has already been made. But the plain fact is that whether there is such a whole or not can finally be proved or disproved by the verdict of experience, and this experience does not necessarily mean ordinary experience as detached from mystic or intuitive one. But the difficulty is that even if philosophy is a study of the whole distributively, still it is clear that ordinary experience is quite inadequate for this purpose. It is nothing short of an impossibility to study the whole world through the experience of disconnected facts. Russell has pointed out that we should not build philosophy on the study of this or that fact but must base our philosophical studies upon very extensive conclusions. Now, if we are to be fully faithful to experience, we would never have such wide generalizations; and if flying on the wings of imagination, we make our conclusions so wide as they should not be, we would be disloyal to facts. A dispassionate study of the world of facts in its entirety is not possible with merely ordinary experience. Not that ordinary experience should have no place in philosophy, but that some more powerful experience than the ordinary one is necessary. Intuition might be that.

A dispassionate study of the world must proceed with analysis. The real function of the intellect certainly consists in analysis. Intellectual synthesis cannot be the aim of philosophy, since it cannot but be forced. Idealists try to study the world, being eager to find out a principle of synthesis, namely, the absolute. From this they think that intellect inserts a synthesis in the world of apparent diversities. But if this synthesis is a mere subjective one, then this synthesis is in no sense, a characteristic of reality. On the other hand, if the absolute, the principle of synthesis is a fact, it must be experienced some way or other; or if it is a mere hypothesis, formulated with the avowed purpose of inserting some unity in the world, intellect really does not insert synthesis in the world of facts, but imagines that it has done so.

But the function that remains to be accomplished by intellectual synthesis might as well be accomplished by an experience that can have a synoptic survey of everything that is. Intuitive experience makes such a claim of studying the whole at a sweep, and whether its verdict is right or not deserves to be seriously considered by philosophy.

V

In going to uphold the efficacy of the discovery of logical forms and thus recognizing the progressive character of philosophy, Russell has made a bold denial of the dispassionate study of facts so much urged by him. Here he is disloyal to facts, due to his predilection which is certainly a rational one, as opposed to the ethical predilection to which, according to him, many great philosophies of the past fell a prey. The discovery of logical forms, the framing of hypothesis, in no way, can fit well with a dispassionate study of the world. It would, at best, give us theories which are questionable. If we transform philosophy into hypothesis-framing, then certainly it becomes progressive like science, since one hypothesis will be substituted by another and the process of substitution would continue for long. But this is a process of groping in the dark. While failing to interpret some facts, we are led by imagination to hold that they are due to something and thus our query after explanation of those facts

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is temporarily satisfied; but this is not real interpretation of them, since the hypothesis by which we are trying to explain these facts, might be a merely imaginary product. The explanation through hypothesis may thus prove to be an explanation of the existent by the non-existent. If, of course, direct experience of the cause of those facts were impossible, we might have made the best of a bad bargain by framing a hypothesis for its interpretation with due modifications with the growth of time. But if there is a means of knowing the whole of reality directly which, indeed, would be the best course for philosophy, then it is idle to talk of framing hypotheses regarding its ultimate nature. Direct knowledge, if possible, is far superior to hypotheses which are at best results of balanced imagination. It would indeed be very unscientific, if being enamoured of the tendency of framing hypotheses like science, we are prepared to maintain that philosophy is a progressive study of reality through hypotheses.

A serious objection might be urged against the adoption of such a course, namely, that it would make philosophy static. It seems to me that 'staticity,' if not due to intellectual inertia, can never be a fault of a particular philosophy. It would rather be bad for philosophy to be progressive at the cost of loyalty to facts. Such a progressive character, if permitted to philosophy, would make it no better than poetry. As a matter of fact, the basing of philosophy on direct experience would not go against its progressive character. Experience is not the all in all in philosophy, experience has got to be analysed and interpreted by intellect, and even if experience is the same, various people would interpret it in various ways and thus diversity of opinion in philosophy is unavoidable. Synthetic judgments *a priori* are too much to be expected from philosophy. Take for example the theories of error as upheld by Indian and Western thinkers, and you will find that the self-same experience is capable of a variety of interpretations. But this progressive character of philosophy would not make it wholly imaginary. The progress of philosophy should not be shallow but deep.

Russell is of opinion that hypothesis-framing would make philosophy not a field of barren debate; and unanimity of opinion in philosophic speculation would be easily obtainable. He maintains that contradiction in philosophy is due to its attempt at reaching finality all at once, without adopting the gradual procedure of science. No doubt, silent and persevering labour deserves to be applauded, but it is hardly conceivable how it can lead to the removal of diversity of opinion from philosophy. We have already shown that however cautious we may be in framing hypotheses, they will always be imaginary projects regarding the nature of reality. The unanimity of opinion also seems to be too much to be expected. The same hypothesis cannot satisfy all. Even basing their metaphysics on the Einsteinean theory of reality, there is enough of difference between Alexander, Russell and Whitehead. With reference to what we know directly we might agree, but with regard to its explanation it is impossible for all to agree. Well has it been said by Sankara :—

"The argument put forward by one in favour of his thesis is shown to be fallacious by a better dialectician, and so on. Thus, unanimity in argumentations is too much to expect. It is all due to the difference of inclinations of different men."

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In mentioning that with regard to many problems of philosophy, the version of analysis would neither be positive nor negative but neutral, Russell has really shown a scientific spirit which ill goes with his tendency of framing hypotheses. We have a tendency to offer an interpretation of facts even if we cannot do so. The anti-agnostics are inclined to maintain that even when one observes that reality is unknown and unknowable, he knows consciously or unconsciously enough of reality. They might also opine that to maintain that some problems are inexplicable, is to give an explanation of them. Certainly inexplicability is in a sense a huge explanation; but by maintaining so, the claim of inexplicability cannot be overruled. Conscious ignorance indeed is far superior to unconscious ignorance, but still it should not be confused with positive knowledge. We often pose to know much though we really do not know and the tendency to substitute inexplicability by explicability generally characterizes this temper. If more attention had been devoted to this doctrine of inexplicability than to the utilization of the progressive character of science, then the philosophy of Russell would have been much more scientific, much more dispassionate than it is now. Then it would not have tried to interpret facts by framing hypotheses but would have been more humble in its assertions than it is now.

VI

When we ponder over the reputation of science, we find that it is not mainly due to its progressive character but to its allegiance to experience—to observation and experiment. The regard of average men for science can be easily traced to his belief in the version of his own experience. Science is mainly inductive, its laws are nothing but inductive generalizations. So people feel no hesitation in believing that the verdict of science is beyond all disputes. It seems strange how, after coming in contact with the three dimensional worlds of experience, people have come to believe in a four dimensional continuum after Einstein. This belief, after all, is nothing but a belief in experience. People entertain the notion that Einstein has by an analysis of experience reached this conclusion, therefore they believe it. Otherwise if they had reared that belief that this conclusion has been reached by some special method, say dialectic of Hegel, they would not have certainly believed in it. Hypothesis-framing in science seems not to be its most essential functioning. It is only applicable when no inductive generalization is possible. This method might serve our utility, but would never give us knowledge of reality. Yet, by all means, the progressive character of science seems to be due to this.

Russell seems to have forgone his scientific method by adoption of the results of science. He warns us against this and yet a study of his philosophy shows that he, in fact, accepted the conclusions of contemporary science *in toto*.* As a matter of fact, if the conclusions of science are cautious inductive generalizations, there is nothing unscientific about their acceptance, but Russell accepted them without stating grounds. The theory of relativity of Einstein, he has utilized fully in his philosophy. If philosophy is to accept the verdict of science with regard to the nature of universe, it is unintelli-

*"These are not wild metaphysical speculations, but they are sober conclusions, accepted by the great majority of experts."—P. 304. *An Outline of Philosophy*—Russell.

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gible what remains, for philosophy to discuss. Of course philosophy has got to evaluate critically the conclusions of science. This is also Russell's view. But another characteristic of philosophy seems to remain undiscussed. Science is a study of the nature of reality through the analysis of ordinary experience; philosophy may be a study of reality through the analysis of some other extraordinary experience. Russell's failure to adjust the claim of philosophy and science seems to be due to his unjustifiable belief in ordinary experience on the one hand, and in intellect as an instrument of discovery on the other.

The scientific method of Russell seems in another way unsatisfactory. Though philosophy should have no ethical predilections from the very beginning, still it should, in order to be something worth its salt, have some direct bearing on ethics. Russell leaves this question aside in his philosophic speculations.

MY KING

By Anilbaran Roy

At every turn thou meetest me,
O my King,
The sky in trance, the ever-wakeful sea
Thy aspects show; the flaming
notes that bring
The cuckoo to her mate
With charm immortal draw all
hearts to thee.
Shooting their branches heavenward,
green in faith,
The trees aspiring wait,
The wind blows with the sweetness
of thy breath.
This world at play on its swing of
suns and stars that gleam
Eternally,—all open only a gate
To endless miracles hidden in thy
Self Supreme.

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RABIA—THE SLAVE GIRL

By Aga Syed Ibrahim Dara

Rabia was a rare jewel the like of which can hardly be found in the entire history of Sufism. She has no equal in her sincerity of aspiration and simple and direct devotion to God. Along with intense and ardent faith she had also absolute faithfulness which made her bear the hardest ordeals of her life with perfect grace and ease.

She was the first woman to preach Sufi truths, and so beautifully she did it, that, within a short period, her sayings became famous all over Egypt. The former ideas of Sufism which, till now, were under the firm grip of the Muslim Theology underwent a great change and, becoming free of theology and dogmatic religion, took their stand on pure spiritual experience and God-knowledge. It was after Rabia's time that Sufism became a separate and independent religion. The women of Egypt too for the first time got fired by her inspiration and took to spiritual pursuits, and a long line of Sufi women devotees came into existence after her, who played a very important part in the history of Sufism. Her work, though arduous, great and important, was done with a pure and childlike simplicity without a single expression of selfishness or a trace of ego, a thing which makes Rabia unique among the greatest of sages. She spoke direct and spontaneous truths with so forceful and effective a manner that they set ablaze the hearts of her audience with divine love. Some of her simple sayings are more eloquent and inspiring than the greatest Sufi poetry. Everything about her shows what a great power and force can there be in a simple and sincere heart that aspires for the Union with the Divine. The incidents of her life are few and simple, but through them her being is reflected as the sun through a clear glass.

She was the fourth daughter of a very poor man of Basara. On account of a terrible famine which broke out in the land, her father sold her to a rich man who was cruel, hard and taxing. Rabia had to work very hard from the morn till night. She was not only scolded and rebuked but very often beaten severely. So intolerable was the treatment meted out to her that she could stand it no longer and one night ran away from the house. It was the night time and the road was dark and lonely. Rabia met with a number of small accidents and finally fell down and broke her arm. In her utter helplessness and misery she prayed to God saying, "O Lord, I am an unhappy orphan and a miserable slave girl; moreover I have broken my arm. I do not complain of my misfortune to Thee, Who art Great and All-knowing. But I ask Thee to grant that I may never forget Thee and Thou be always near me and be pleased with me." She heard a voice saying, "My child, be patient. In a short time God will make you so great and famous that even angels will adore and praise you and you will get your realization." She felt very happy on hearing it, and with full faith and confidence in God's help she got up and returned to the house of her master.

She liked very much to read the Quoran and to spend time in prayers but she had to work all day long and

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found time to do it late at night when all had fallen asleep. Once her master woke up from his sleep late at night and hearing her voice went to see with whom she was speaking. He was surprised to see her in prayer and heard her saying, "O God. Thou knowest everything. Thou knowest that I have obeyed all Thy commands. Thou knowest that I try to follow Thy least wish and utterly rely upon Thee and trust Thee only and that my only desire is to do the same to the end. I wish and aspire that the whole day and the night be spent in Thy service and prayer only, but I am a helpless slave girl and cannot devote as much time in Thy contemplation as I wish to. I feel acutely this neglect, on my part, of the most sacred duty for which I implore Thee to forgive me." Her master was filled with reverence on hearing her prayer. Just then he saw around her head a halo of light and was awestruck by it. Then he said to himself, "It is not proper that I should exact any work from so great a soul. It is more fitting that I serve her in future." The next day he freed her from slavery and said to her, "My reverence for you is without limit. If you stay in my house I will be glad to serve you, but if you wish to go elsewhere you are equally free to do that also." Rabia thanked him and saying that her period of stay there had come to an end, wished to go elsewhere and trusting herself utterly to God's grace and help she left the house and went away in the world.

Since that day she devoted her whole life to God. She made a complete surrender and performed hard penance. Her life was full of devotional acts done with ardent love and sacrifice. She was always pure and childlike and did not marry to the end of her life.

When she began to give discourses crowds of people used to come from far and near to hear her inspiring words and to have a glimpse of her face. Hossain Basarai,* who was a great sage of those days, used to say about Rabia, "She is that great and rare soul who got her illumination and knowledge direct from God without the least help of any other man or guide." Rabia used to go and attend the discourses of Hossain Basarai, when she was greatly honoured. If he happened to say anything exceptionally nice and people praised him for it, he used to say, "It came from the heart of Rabia." Once in the discourse some one asked Rabia why she did not marry. She replied, "Marriage cannot be done without a body and I have no body left of my own." Then Hossain Basarai asked, "How did you attain to this high position?" She answered, "By giving all I owned to God." She was asked what was her conception of God. She explained, "I can't say that God is like this or that. I know Him Formless and Infinite and feel Him near."

In all the sayings of Rabia one never misses the strong fervour of her ardent aspiration and love for God. Her sayings take one out of the narrow walls of religion to the Reality and the Truth above it. Even in her moments of 'perplexity' we find her praying to God.

"My God, my heart is a prey to perplexity in the midst of the solitude.
"I am a stone, so is Kaba. What can it do for me?
"What I need is to contemplate Thy Face."

Though Rabia was very often preaching things contrary to or different from the existing religious belief, yet so

*Hossain Basarai lived in the time of Ali, the nephew of the Prophet and the 4th Khalif of Islam, who once visited the discourse of Hosain Basarai and said afterwords, "Hosain is a sincere man, a true sage and a good speaker."

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beautifully she did it that she never came in conflict with the upholders of religion. Once Rabia asked a man, "Why do you pray to God?" He replied, "To go to heaven." She put the same question to another man and he said, "To escape the torments of hell." She thereupon said, "Only the devotees of the lowest order serve God for greed or fear. Suppose there were no heaven or hell, would we then give up worshipping God? True devotees worship God for no selfish reason or motive whatsoever. They want to feel His presence. They do not want the heaven nor seek any other reward." One of her famous sayings in this connection is an example of her sincerity and devotion. She says:

"O Lord, if I worship Thee in fear of hell, burn me in hell. If I worship Thee in love of paradise, exclude me from paradise. But when I worship Thee for Thy own sake, withhold not They ever-lasting Beauty."

Once Rabia was asked, "Do you regard Satan as your enemy and in your Sadhana did you have to fight hard and struggle much against him?" She answered, "I was all the time so much engrossed with the love of God that I had no time either for enmity to or fight against Satan or anybody."

Some one asked her, "You pray to God but have you seen God?" She answered, "First I see God and then pray. Without His presence I cannot pray to Him."

Once Hossain Basarai said, "If in the 'other world' I be separated from God even for a second, I feel that I will cry and wail so much that God Himself will be moved by it and be drawn to me." Rabia answered, "That condition will be possible in the other world, only if you can do it now in this life and if a moment of separation from God here also brings out such a wail from you."

A story is told about Rabia which shows her ideas about money. Once a rich man brought a purse full of silver coins for Rabia. But fearing that she might not accept it, he first approached and asked Hossain Basarai to plead to Rabia on his behalf to accept the offering. Hossain Basarai told it to Rabia but she answered, "When God is always merciful and cares even for the wicked and the thief, is it likely that He will forget me, His devotee who remembers Him every minute? Tell him that since I have known the greatness of God I have ceased caring for anything of this world. Moreover I do not know how he has earned the money. For that reason too I cannot accept his money."

While discussing about the thing necessary to get Realization, Rabia said, "O man, in the path of God nothing is necessary; even the eye or the tongue is not needed. What is required is a pure heart that ceaselessly aspires after God. Therefore always pray that your heart may hanker after purity and may love God fully."

Sufian was a great sage living in the time of Rabia. Once he went to a mosque* and the king too had come there to say his prayers. By chance Sufian happened to get his place just behind the king in the second row. Till then Sufian was not known to many people nor had he become famous as a sage. The king, who was very egoistic and proud, had also the habit of proudly twisting his moustaches every now

*It is said when Sufian was entering the mosque that day, he was in a hurry and his foot fell upon the steps with great force. Just then he got a shock and saw light and heard a voice which said, "Don't be careless in the house of God. Step lightly with reverence in future." It had a great effect upon him and probably for this reason he could not forgive the king's act and insisted on reverence.

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and then. Sufian observing this told the king, "O king, you are in the house of God and in His presence. You must give up your proud ways at least in this place and act humbly." The king was offended and sharply replied, "Shut up." Sufian said that it was his duty to point it out and he did not care for the consequences and would continue to point out the truth. It was a brave reply given at the risk of life. Sufian was put in prison the next day and afterwards was sentenced to death. When the news was taken to Sufian he remained quiet and gave no reply. But that very moment it so happened that the court of the king collapsed and the king with his entire court perished under it. The king who succeeded him had untold faith in Sufian and the whole country began to honour and revere Sufian.

Abdul Omar was also a great and learned sage of the time. A story is told of his meeting Rabia, along with Sufian, when she was ill. That shows how much they all revered Rabia, and what influence Rabia exerted on those with whom she came into contact.

"Once," writes the biographer, "Rabia fell ill and the sages Abdul Omar and Sufian went to see her. Knowing the greatness of Rabia they did not speak but remained silent, till Rabia herself turned to them and said, "Sufian, whatever you have to say please say it." Sufian replied, "O revered lady, pray to God that He might cure you of your illness." Rabia said, "Sufian, you are a great sage and yet you give advice in this way. Don't you know from whom this illness has come?" Sufian thought a little and answered, "Lady, you are right. This too is God's wish." After some time he spoke again and asked, "Do you wish to eat anything?" Then Rabia related a story and said, "Sufian, I am very fond of dates and like to eat them. Though they can be had in plenty in these parts, I did not eat any for the last twenty years; for it was not the wish of God." The sages praised her and went away greatly touched and inspired.

Rabia's trust and implicit faith in God and her devotional reliance upon Him can be seen by the following incident:

Once Rabia had only two loaves of bread, and two very hungry Fakirs came to her and asked for something to eat. She became anxious and before she gave them the loaves a third man also came. Though he was not so much in need of food as the former two Fakirs, Rabia gave the loaves to him. All were very much puzzled by this act and asked the reason. Rabia did not say anything and remained silent. After some time a servant came with some pieces of bread and gave them to Rabia, saying, "My master has sent these to you." Rabia took them and counted and finding that they were eighteen in number sent them back saying, "I can't accept these. There seems to be a mistake. The servant went back but came again with two more added to the lot, at which Rabia felt pleased and gladly accepted the offering. She gave the bread to the hungry Fakirs. When asked to explain the meaning of all this, she said, "I did not give the two loaves of bread to the Fakirs because they would not have sufficed for them. The third man who came up needed about that much. So I thought it was meant for him. I remembered at that time the promise of God, "What is given in My name I shall return back increased tenfold." I therefore prayed that God might return them tenfold, with which I might satisfy the other Fakirs. That is why I hesitated to take the eighteen

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loaves and waited for the right number which was twenty."

Every act of Rabia was prompted by God, and she never acted by her personal will or motive, as is clear from the above incidents.

Let us in the end mention the following saying of Rabia, which shows that the perceptions got by direct contact and love of God are of the highest order. "O man," says Rabia, "when in your aspiration for God you feel a great and unbearable pang of separation in which you wish to tear your hair and dash your head against the wall, have patience and know for certain that that very moment God is present before you and it is always His presence that invokes such an aspiration in a devotee." To Rabia the aspiration for God was a sign of His presence.

While explaining how a true prayer should be performed, she said, "At the time of prayer the heart becomes pure and in that state it should be opened and offered to God."

The incidents of the time of her death are not known. It is said that she died in Jerusalem in the year 753 A.D. The well-known Sufi poet Fariduddin Attar collected all her sayings and preserved them carefully. And thus it is that their purity has been well preserved up to this day, and we find them as inspiring as on the day they were uttered.

When a life or a saying becomes the expression of Divine Power, it never loses its charm or beauty, though many years may pass by; it becomes immortal, it always supplies mankind with inspiration.

MUSEUMS AS AIDS TO EDUCATION

By F. H. Gravely, D.Sc.

The primary duty of most, if not all, museums is the collection of rare or otherwise interesting specimens and their preservation, so that they may be permanently available. In earlier days collection tended to monopolize attention to the detriment or even exclusion of availability, with the result that museums came to be associated with deadness and dust, an association that dies hard in the public mind. But today the importance of availability is fully recognized by those in charge of most public museums; which have, as a result, been developed into institutions of great potential educational value, a potential value that can become actual only in so far as the public are prepared to take advantage of it.

To most people the objects exhibited in a museum are of little or no educational value unless simply and clearly explained. Availability therefore consists not only in preservation and display but also in explanation, which can only be made as a result of careful study. And thus it comes about, especially in a vast and varied country like India, where so much of interest still remains unknown to modern literature and science, that a large part of the energy of the staff of every active museum has to be devoted to research, either original or into what has already been recorded, regarding the objects available for display. And it further comes about that the preparation of adequate explanatory labels and guide-

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books is a much slower process than the collection of specimens and is apt to follow all too tardily after their display.

In visiting a public museum, therefore, careful attention should be paid to any explanatory labels and to any guide-book that may be available. But too much should not be expected of them; and it should always be remembered that those in charge of the collections, though too busy to attend to idle curiosity, are usually glad to help anyone who has made a real effort to understand the exhibits but is in need of special information on particular points.

Education is a leading forth of the mind towards an ever fuller and richer appreciation of the true values of life. It must therefore always be effectively related to the individual lives of those receiving it, and the most essential part of it comes more or less unconsicously from the ordinary activities of living. But this by itself has long been inadequate for the development of all that is possible to human personality and is widely supplemented by education in the accumulated experience of humanity as recorded in literature and art. We thus become acquainted with many things of which we have no immediate personal experience, either because we live remote from them in place or time or because our powers of observation have not been directed sufficiently towards them. In a museum we may see, conveniently gathered together in one place, actual specimens illustrating life and conditions in various distant times and places, as well as selected instructive examples of every-day things, the significance of which might not otherwise be so readily apparent. And they should be so arranged as to bring out their true relationship one with another and so labelled that their meaning may readily be grasped, though unfortunately museums vary greatly in the extent to which this is successfully carried out.

The aim of the public galleries of a museum should not end with the satisfaction of curiosity, whether of the idle or the intellectual variety, but should be much more the stimulation of interest, whether in distant times or distant places or the things of every-day life. And the aim of those using them should not end with the imbibing of new information but should include the utilization of the knowledge thus gained in the understanding of such matters as how the present has developed out of the past or how a frog has developed from its egg. Museum visits should therefore lead to renewed and better directed personal observation of the many interesting and sometimes puzzling or even irritating relics of the past that we find everywhere embedded in the present, as well as of the many marvellous things in nature that are constantly going on around us.

This applies not only to public museums but to smaller things such as school museums and private collections as well. The mere collecting of specimens and their preservation with careful records, may have potential value for the future; but the collection can have actual intellectual value even to its owner only in proportion to the care with which he studies and learns to understand it. And to give it a wider use he must be able to explain to others something of the significance of the specimens it contains.

In a school museum it is obviously necessary always to bring out the actual educational importance of the specimens if they are to be of any real use in developing the minds of the pupils, so much so that temporary collections—as for instance, of living

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examples of the flowers found in bloom by the pupils from week to week and regularly renewed by themselves—are commonly of much greater value than permanent exhibits, which can rarely be sufficiently remarkable to awaken fresh interest every time they are seen.

The real test of the educational value of any museum lies in the interest it arouses in those who visit it quite as much as in the knowledge it imparts to them, and in these far more than in the extent and rarity of its collections. To most visitors, indeed, too great a multiplicity of exhibits tends to bewilder rather than to instruct.

SRI RAMAKRISHNA AND YOUNG INDIA

By T. L. Vaswani

The mystic beauty of Ramakrishna's life attracted me in the days of my youth, many years ago. "The first love hath no end," says Chandidas. And my love and reverence for Ramakrishna have grown as the years have gone by.

I think of him as a symbol of that true India which stands for supremacy of the Atman, as the West of to-day stands for the supremacy of an intensely individualized intelligence. Organization attracts attention in these days. Too much attention. We need the inspiration of Great Lives, of Illuminated Souls. Untrained in school learning, Ramakrishna received training in the school of the Spirit, and became a sage, a seer, a God-intoxicated man. "Have you seen God?" Vivekananda asked him. "Yes," said Ramakrishna, "I see God as I see you, only more intensely!"

Ramakrishna's name calls up to my mind the image of child-man. His childlike soul rose above the conventions of "Civilization." He attended an anniversary meeting of the Brahmo Samaj. He was asked to be well-dressed in Dhoti and Chaddar. "It will pain me," said Maharshi Debendranath Tagore to him, "to see any one criticise you for being shabbily dressed." Ramakrishna's reply was characteristic:—"I can't be dressed like a Babu." Ramakrishna always wished to be, not a "civilized" Babu but a simple child of the Mother. "Shall I teach you Vedanta?" says Totapuri to the Saint. "I don't know," he answers, "let me ask the Mother." He goes to the Temple, speaks to God the Mother, and then returns with the reply, "Yes, teach me; Mother permits." His face was so childlike. His countenance was lit up with the smile of a child. In him was no crookedness of the "clever," no guile of the "civilized." "God," he said "is to be reached through childlike faith and gentleness." Many revered him as their Guru. But he said:—"I am only a child of the Mother. The word Guru pricks me as a thorn."

Simple, transparent, he had not the egoism of the so-called "great." In his heart was the tenderness of a child. "As a potato or a brinjal, when boiled, becomes tender," he said, "so a man becomes tender when he attains to perfection; he loses all egoism." Am I wrong in saying that the perfect man is the perfect child? "Of such," said Jesus, "is the Kingdom of Heaven."

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It is Kingdom of Little Ones. A little before Ramakrishna passed away, he began, like a child, to play with flowers. "The child-mood," he said, "is upon me : I behold the Lord within and without." Pandit Ishvar Chandra Vidyasagar was a great scholar. Ramakrishna went to see him. On the way Ramakrishna prayed to God :—"Mother ! I am going to see a scholar. But you know, Mother, I am absolutely devoid of learning." Ramakrishna was always so simple, so artless. The talk between the Pandit and the Saint was stimulating. The Pandit put learned questions. How beautiful, how truly philosophical were the answers of the Saint ! Wisdom is profounder than learning.

A German theologian, Ruemmer, rightly urged that the "Great Secret of the Saints" was humility. It was the secret of Ramakrishna. He spoke of his "simplicity and illiteracy." His "illiteracy" made his illuminated heart all the more transparent. His simplicity was the simplicity of St. Francis. Like Francis, Ramakrishna loved children. Like Jesus, Ramakrishna blessed them. He had the non-attachment of a child, the gentleness of a child, the sweet unconsciousness of a child, the loving naturalness of a child, the utter unconvention of a child.

And in his heart was such a tender love for the poor ! He would eat of the leavings of beggars in the temple. He would sweep, as a scavenger, the dirtiest place. One day he was travelling with his rich disciple, Mathura Babu, to Benares. On the way they halted for a day in a village. Ramakrishna saw the poor people there. His heart was filled with sadness. He said to his disciple :—"You are a steward of the Mother. Feed these poor people to-day and give a piece of cloth to every one." The disciple calculated and hesitated as it would cost much. Ramakrishna wept and said :—"I must not go to Benares. Let me stay with the poor people here." He went and sat among them. The disciple was moved. He fed the poor. He ordered out cloth for them. And he and Ramakrishna resumed their journey to Benares.

The greatest need of modern civilization is Simplicity. So much of our life is a dance of trivialities and superficialities, of pleasures and sensations, a dance of death. The childlike spirit is absent, Calculation-consciousness is growing. The disease of being "prominent" and "great" is spreading. The creed of Ambition is popular with the nation's Youth. Therefore I plead with them for a new study of the life and message of Ramakrishna. Standing one day on the roof of the Dakshineshwar Temple, as the bells rang and the conch-shells sounded for evening worship, Ramakrishna in the strength of the simplicity cried at the top of his voice :—"Where are you, my boys ? Come unto me ! O ye that are young, I cannot bear to live without you."

In that voice was the anguish of a holy heart. Is the Voice stilled ? It rings, I know, in some hearts. May it ring in million hearts ! And may there be some who may so aspire and so live to-day that in the years of their manhood they may, Vivekananda-like, take Ramakrishna's message to the nations ! The days are darkening, India is in agony. An eminent man spoke some time ago of "bankruptcy of Science." Many there are to-day who feel sad at the bankruptcy of "Civilization." The world's greatest need is God-Consciousness. India, the first-born of the nations of the world, has for ages taught the truth that the soul of civilization is—God. To this Ancient message

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of India, Ramakrishna calls you, young men! "Come unto me," he says, "I cannot bear to live without you." How many will hearken to the Message? How many will live it? How many will take it into the politics and the life of the Nation? One thing I know. The problems of to-day will not be solved without the light of the Ancient Wisdom that sees in all nations the One Eternal Self and in all nations the One Spirit of Divine Humanity.

YOUR CREED, OR MINE ?

By Eric Hammond

Image-breaking is one of the easiest of sports, and, to the player, the least costly. A small boy with mischief in his mind, may wreck a drawing-room in a few minutes. Priceless works of art, cherished in a national gallery or museum, may be carelessly destroyed in an hour. The boy or the man, questioned as to his action, might, perhaps, claim ignorance as his excuse. He could not realize what fine conception or inspiration, what study of technique, what infinite industry, had blended in the production of a picture, a statue, or a vase. He could not imagine the form, proportion or colour-tone which delighted and informed a wondering world. Unhappily there are such image-breakers. More unhappily too, there are despoilers of spiritual symbols, and whose offensive weapons are taken from arsenals which they would label "religious." Their onslaught is premeditated and determined in order to advance the prestige of their own creed by befouling another phase of faith.

Indeed, sometimes this deliberate aim is employed under the broad-spread banner of a Gospel that should be world-wide. Attempts are made, for instance, to extend the cult of Christ, the teaching of the meek and lowly Jesus, by seeking out stains in the garment of some great Guru outside the Christian pale. The profound philosophy and saving grace embodied in the phrase "Forbid him not! He who is not against us is on our part," is sometimes forgotten or, worse, intentionally ignored. Within the pale too a similar unhappy method sometimes exerts itself. Zealots proclaiming themselves Roman, Orthodox, or Anglican, do their best possible to insult the emblems of one another's worship. Discrepancies between profession and practice are quoted as positive proofs that the creed professed is built upon error.

Each and every church recorded in history has had to undergo this form of persecution in some pillory or another. Admitted, that no mechanism of human interpretation is perfect. No assimilation of the Spirit of God, no ritual embroidered around it, no design to "live the life" in accordance with it, can be fully attained and maintained by the majority of mankind. Assuredly, then, any creed instituted with the view of bringing manhood a step nearer the divine, should be judged by the most consistent and devout of its desciples. "Judgment!" One remembers these warning words:— "What judgment ye mete, the same

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shall be meted unto you," one remembers also the arresting words of Shakespeare,

"How would you be
If He Who is the top of judgment
should judge you as you are?
O! think of that, and mercy then will
breathe within your lips."

Judgment is too often synonymous with condemnation. Too often it expresses the theory that "I am right," and, therefore, "you must be wrong."

How eloquent, how perfect its eloquence, is Vivekananda's utterance, "Religion always presents different gradations of duty and holiness to different people."

The clarity and proportion of his vision enabled him to see and to assert what he saw with brilliant and enduring force.

"The ideal is really that we should become many-sided. The cause of the misery of the world is that we are so one-sided that we cannot sympathize with each other. We must be as broad as the skies, as deep as the ocean. We must become many-sided, so as not to tolerate, but to do what is much more difficult, to enter into the other's path and feel with him in his aspirations and seeking after God."

This gracious unity of sympathy does not in any wise hinder any aspirant in working out his own salvation in accordance with the Vision that appeals to him. He realizes that that Vision expresses itself in many notes and many tones, while the same soul-sound vibrates through all.

They who, like the present writer, enjoyed the high privilege of acquaintance with Vivekananda and listened to his teaching, became aware of two things. They learned to understand his unswerving allegiance to the faith that was in him—the faith of which he was the melodious mouth-piece—and to comprehend as well that depth and width of sympathy which enabled him to grasp the hand and embrace the spirit of every genuine pilgrim on the Way. He did not fail to recognize the seeker, whatever the road on which the latter journeyed towards the object of his soul's desire.

MAYAVATI CHARITABLE DISPENSARY

Report for 1932

It is with great pleasure that we place before the public the humble work done by this institution during the year 1932. This Charitable Dispensary has been doing its silent and humble work of service among the hill people for the last 30 years through its Outdoor and Indoor Departments. Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis of the Ashrama in the early years distributed medicines to those who came from long distances to them and also went out to succour such as were too ill to come to the Ashrama for help. Slowly the work grew up till at last the authorities of the Ashrama felt the need of a regular dispensary which was opened in November, 1903, and ever since have been conducting this work with conspicuous efficiency under the charge of one or another of its members with medical knowledge and experience. The percentage of cure has all along been satisfactory as the figures for the Indoor Department show.

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The Dispensary administers help irrespective of caste, creed or sex. The doctor goes round the villages also to render service to such patients as are not able to come to the Indoor Hospital.

The total number of patients relieved during the year at the Outdoor Dispensary was 7,489, of which 6,193 were new cases and 1,296 repeated cases. Of these new cases, 2,571 were men, 1,571 women and 2,051 children. In the Indoor Hospital the total number treated was 149, of which 110 were discharged cured, 13 left treatment, 22 were relieved and 4 died. Of these 86 were men, 38 women and 25 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	...	...	171
Enteric Fever	...	...	4
Gonococcal Infection	...	...	43
Syphilis	...	...	55
Malarial Fever	...	...	338
Influenza	...	...	150
Pneumonia	...	...	28
Diseases of the Ductless Gland		...	71
Pyrexia of Uncertain Origin		...	358
Rheumatic Fever	...	...	9
Tuberculosis	...	...	18
Worms	...	...	91
All other Infective Diseases		...	89
Anæmia	...	...	24
Rickets	...	...	13
Diseases due to Disorders of Nutrition and Metabolism		...	116
All other General Diseases		...	91
Diseases of the Nervous System		...	184
Diseases of the Eye	...	...	1,748
Diseases of the Ear	...	...	134
Diseases of the Nose	...	...	81
Diseases of the Circulatory System		...	32
All Diseases of the Respiratory System except Pneumonia and Tuberculosis			615
Diseases of the Stomach	...	...	156
Diseases of the Intestines	...	...	308
Diseases of the Liver	...	...	75
All other Diseases of the Digestive System	...	...	312
Acute Inflammation of the Lymphatic Glands	...	...	78
Diseases of the Urinary System		...	45
Diseases of the Generative System		...	53
Inflammation (ulcerative)	...	...	361
Other Diseases of the Skin		...	224
All other Local Diseases	...	...	201
Injuries (Local and General)		...	42
Operations	...	...	24
TOTAL		...	6,342

SUMMARY OF ACCOUNTS FOR 1932

RECEIPTS		Rs.	A.	P.
Last Year's Balance	...	5,620	14	4
Subscriptions and Donations	...	988	6	3
Endowments	...	1,500	0	0
Interest	...	200	0	0
TOTAL	...	8,309	4	7

EXPENDITURE		Rs.	A.	P.
Medicines and Diet	...	337	15	9
Instruments and Equipments	...	100	9	0
Establishment	...	12	0	0
Doctor's Maintenance and Travelling	...	360	0	0
Miscellaneous including repairs		72	7	3
TOTAL	...	883	0	0
BALANCE	...	7,426	4	7

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Babu Durga Charan Chatterjee, Benares, for an endowment of Rs. 1,500, for one bed; Mr. M. Billimoria, Bombay, for a donation of Rs. 100; Mr. P. K. Nair Feroke, for a donation of Rs. 133; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101; and to a friend, Kuala Lampur, for a donation of Rs. 152-4-3. Our thanks are also due to Messrs. E. Merck, C. F. Boehringer and Sohne G. M. B. H., Meyerhof and Cie A-G., The Bengal Chemical and Pharmaceutical Works Ltd.,

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The Anglo-French Drug Co. (Eastern) Ltd., The Union Drugs Co. Ltd., The Lister Antiseptics Dressing Co. Ltd., Sarkar, Gupta & Co., for supplying us their preparations free; and to Messrs. Rajani Kanta Mazumdar and G. Raye for presenting to us their books.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 8 beds with all accessories, which means an expenditure of at least Rs. 15,000, an amount which the Dispensary cannot afford at present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 12 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives may do so through this humanitarian work by bearing the costs of any of the abovementioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,
President, Advaita Asrama,
P.O. Mayavati,
Dt. Almora, U.P.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।
तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥ ४९ ॥

(यतः As) ब्रह्मणः from Brahman परमात्मनः from the supreme Atman सर्वभूतानि all beings जायन्ते are born तस्मात् therefore एतानि they ब्रह्म Brahman एव verily भवन्ति are इति this अवधारयेत् clearly understand.

49. Inasmuch as all beings are born of Brahman,[1] the supreme Atman, they must be understood to be verily Brahman.

[1] *All beings are born of Brahman*—The reference here is to such Sruti passages as: "That is Brahman wherefrom all these beings are born, etc." (*Taitt. Up.* II. 1.)

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।
कर्मान्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥ ५० ॥

ब्रह्म Brahman एव verily सर्वनामानि all names विविधानि various च and रूपाणि forms समग्राणि all कर्माणि actions अपि also बिभर्ति sustains इति this श्रुतिः the *Sruti* जगौ has sung (clearly declared).

50. The *Sruti* has clearly declared that Brahman alone is the substratum[1] of all varieties of names, forms and actions.

[1] *Brahman alone is the substratum*—Just as a rope is the substratum of the illusion of snake and the like, so Brahman is the substratum of all these names, forms and actions though they are but illusory; for even an illusion requires a substratum for its appearance.

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥ ५१ ॥

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(यथा As) सुवर्णाज्जायमानस्य of a thing made of pure gold सुवर्णत्वं the nature of gold च (expletive) शाश्वतं permanent तथा च so also ब्रह्मणो जायमानस्य of a being born of Brahman ब्रह्मत्वं the nature of Brahman भवेत् is.

51. Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has the nature of Brahman always.

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः ।
यः संतिष्ठति मूढात्मा भयं तस्याभिभाषितं ॥ ५२ ॥

यः Who मूढात्मा the ignorant one जीवात्मपरमात्मनोः between the Jivatman and the Paramatman स्वल्पमपि even a little अन्तरं distinction कृत्वा making संतिष्ठति rests तस्य his भय fear (श्रुत्या by the *Sruti*) अभिभाषितं is spoken of.

52. Fear[1] is attributed to the ignorant one who abides by[2] the slightest distinction between the *Jivatman* and the *Paramatman*.

[1] *Fear*—Fear has its root in duality and imperfection and can be overcome by one, only when one realizes non-duality and thus attains to perfection. For such a person, then, there is none to be afraid of and nothing to be gained or lost.

[2] *Who abides by, etc.*—The *Sruti* text runs as follows: "When he (the ignorant one) makes the slightest difference in it (Brahman), fear is produced for him. (*Taitt. Up.* II. 7.)

यत्राज्ञानाद्भवेद्वैतमितरस्तत्र पश्यति ।
आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥ ५३ ॥

यत्र Where अज्ञानात् through ignorance द्वैतं duality भवेत् appears तत्र there इतरः another (इतरं another) पश्यति sees यदा when सर्वं all आत्मत्वेन as identified with the Atman (भवति is) तत्र there इतरं another च (expletive) अणुपि even a shadow (अन्यत् another) न not (पश्यति sees).

53. When duality[1] appears through ignorance, one sees another; but when everything becomes identified with the Atman, one does not see the least shadow of another.

[1] *When duality, etc.*—This stanza gives the substance of the following passage from the *Sruti*: "For where there is duality, as it were, one sees another, smells another, etc., but where everything has become one's own self, how can one see another, smell another, etc." (*Brih. Up.* IV. 5. xv).

यस्मिन् सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।
न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥ ५४ ॥

यस्मिन् Where सर्वाणि all भूतानि beings हि (expletive) आत्मत्वेन as identified with the Atman विजानतः of one who realizes तस्य (तस्मिन्) there न not वै (expletive) मोहः delusion न not च also शोकः sorrow अद्वितीयतः in consequence of the absence of duality.

54. In that state[1] where one realizes all as identified with the Atman, there arises neither delusion nor sorrow, in consequence of the absence of duality.

[1] *In that state, etc.*—It refers to the following *Sruti* text: "When a person realizes all beings to be his very Self, where is there any delusion or sorrow for such a seer of unity?" (*Isha. Up.* 7.).

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NOTES AND COMMENTS

IN THIS NUMBER

The opening article gives the utterances of Swami Vivekananda on the various problems of Indian women. We have tried to make it as comprehensive as possible by reason of the importance of the subject. . . . *The Goal and the Way* is the substance of a Bengali lecture delivered by Swami Saradananda many years back. It may be remembered that Swami Saradananda was the Secretary of the Ramakrishna Mission since its inception. He passed away in 1927. . . . *Artists of Life* is from the pen of one who himself is an artist of international reputation. . . . The writer of *The Scientific Method of Russell*, after a brilliant academic career, is now engaged as a research scholar in the Calcutta University. He belongs to the Ramakrishna Mission Students' Home, Calcutta. Anilbaran Roy wrote another small poem in April last. . . . Aga Syed Ibrahim Dara has made a special study of the Sufi poets and saints. We have an idea of publishing the biography of some more Sufi saints from his pen. . . . Dr. Gravely is in charge of the Museum in Madras. . . . Prof. T. L. Vaswani, we dare say, needs no introduction to our Indian readers. Through writings and speeches he is trying his best to turn the minds of younger generation to the ancient wisdom of Indian sages and saints. And the religious fervour of his own personal life is catching. . . . Eric Hammond is an English disciple of Swami Vivekananda. *Your Creed, or Mine*, though a short article, contains much food for thought for those who do not hesitate to quarrel amongst themselves in the sacred name of religion.

A 'HERETIC' UNDER FIRE

The editorial of this month was inspired mainly by two articles in the *Harpers Magazine*—one on 'Is there a case for Foreign Missions?' by Mrs. Pearl S. Buck and the other on 'The Twilight of Foreign Missions' by Nathaniel Peffer. Mr. Peffer's article was reproduced in part in the last number of the *Prabuddha Bharata*. Mrs. Buck also, like Mr. Peffer, dealt with the subject of discussion in *Rethinking Missions* and gave her own independent view of the matter. She wrote chiefly from her experience in China, where she has lived almost her entire life. Mrs. Buck is a daughter of missionaries belonging to the Presbyterian Church and herself became a missionary. But the way in which the Christian missionaries carried on their work in China greatly pained her and she ventilated her feelings in an address delivered before 1,200 Presbyterian women in New York and in the article in *Harpers Magazine* referred to above. Her main point was "that the doctrine that heathen races are damned unless they hear the Gospel is a 'magic religion.' " With regard to the missionaries, she said, "I suppose, next to the Chinese among whom I have lived, there is no group of people whom I know better than I do the missionary. I have watched him with curiosity and affection, amusement and pride and disgust. I have heard him criticized in the bitterest terms, and I have sometimes agreed with that criticism. I have seen the missionary narrow,

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uncharitable, unappreciative, ignorant. I have seen him so filled with arrogance in his own beliefs, so sure that all truth was with him and him only, that my heart has knelt with a humble one before the shrine of Buddha rather than before the God of that missionary, if that God be true. I have seen missionaries, orthodox missionaries in good standing in the Church—abominable phrase !—so lacking in sympathy for the people they were supposed to be saving, so scornful of any civilization except their own, so harsh in their judgment upon one another, so coarse and insensitive among a sensitive and cultivated people that my heart has fairly bled with shame. I can never have done with my apologies to the Chinese people that in the name of a gentle Christ we have sent such people to them. It is too true. We have sent ignorant people as missionaries, we have sent mediocre people, we have sent arrogant people, we have sent superstitious people who taught superstitious creeds and theories and have made the lives of hungry-hearted people wretched and more sad."

Yet her love for Christ was not a whit less than that of any orthodox Christian. Her devotion to and faith in Christ was too strong to be shaken by 'higher criticism' or any historical findings that Christ did not live at all. What if Christ never lived? "If there existed," she said, "mind or minds, dreams, hopes, imaginations, sensitive enough to receive such heavenly imprint on the spirit as to be able to conceive a personality like Christ's and portray Him for us with such matchless simplicity as He is portrayed, then Christ lived and lives, whether He was once one body and one soul, or whether He is the essence of men's highest dreams."

But what does that matter? In spite of her so much love for Christ, she was dubbed as a 'heretic' by the orthodox Christians, and she was compelled to resign as a missionary. Nay, that was not sufficient. One of her chief critics condemns the Presbyterian Board of Foreign Missions for not dismissing her instead of accepting her resignation.

After this, who will say that the days of Inquisition are over!

LEFT WITHOUT ANY SUBSTITUTE

Generally the conduct of those people, who are religiously disposed, are regulated by the thought of reward and punishment in the life to come. Many people are prevented from doing any wrong action inasmuch as the thought of punishment after death haunts their mind; many persons are induced to do acts of virtue because they think they will thereby insure happiness in the life to come. Theologians have often taken unworthy advantage of this innate human weakness and brought disgrace to religion.

Nowadays modern minds have become greatly sceptical in their attitude towards religion. And many orthodox beliefs about religion cannot also stand scientific and rational investigation. As such, all the world over, control of religion over people is loosening more and more.

Whatever might be the utility of religion from the spiritual standpoint, there is no doubt that religion has served as a great check upon man from going astray; it has controlled the society and prevented it from falling into chaos; it has greatly regulated the ethical conduct of the people in general.

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Whatever might be the *rationale* of religious faiths and beliefs—some will say religion has its origin in fear, some will say, in ignorance and superstition and so on—there is no mistaking the fact that the service of religion to humanity has been very great. Now that religion is losing its hold upon men, we find everywhere alarming signs of chaos. It is said in fun that God is no longer capable of playing "the role of Cosmic Policeman." But there has also been found no substitute who can control man's baser instincts. As such, as religion becomes ineffective, the State or the Government becomes overworked. But the State is after all a human institution and it will, therefore, reflect the condition of human minds. As a result we find that crimes increase in societies or countries in proportion as religion becomes inoperative. In many countries of the West, where religion has suffered most, the figures of crimes are simply staggering. It is true that man should not be kept in ignorance and superstition in order that he may be easy of control and as such whatever is of false value in religion, must go, but this also should be seen that knowledge does not turn people into poorer specimens of humanity and prove a veritable curse to the society. That is exactly the danger that is facing the world to-day.

In speaking of the condition of America, a thoughtful writer of the *Atlantic Monthly* says, "In so far as the Colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the Church before they have learned how to discipline themselves." Now, this is a situation which calls for serious reflection from those who decry religion wholesale.

"FEAR OF THE EDUCATED WOMAN"

Women's activities nowadays have overflowed the confines of home and are spreading over various fields of life. We hear of even many old and orthodox women who are taking keen interest in the political struggle of the country —nay, some of them, by taking active parts in politics, have courted even jail life. Women are now entering into Legislatures, Corporations, District Boards—nominated or elected. Though the number of such women is not very large, still they have shown that they have useful works to do even outside their homes. Now, will not these outside activities interfere with the normal life of the home? And will any better result be achieved if women also undertake those works which have been hitherto limited to men only. If one observes the activities of women in the West one is led to feel that they are as if in a hysteric competition with men in every walk of life. Is it a desideratum to be longed for? Should Indian women also be like them? Some view with alarm and some welcome the widening of the sphere of activities of Indian women. Some disfavour higher education amongst women, while some hold the view that if there is any need and utility of higher education for boys, there is that for girls also.

Sri U. Abhayambal, M.A., Ph.D., Principal, Maharani's Women's College, Mysore, says some thoughtful words on this vexed problem, in an article in the *Hindu*. She writes:

"When women graduates cease to be rare and hot-house blossoms, when higher education is sought after by women for culture, when educated women cease to be self-conscious of their education and their differentiation from other women, then education

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would add to their natural graces, sweetness and refinement, and there will be no fear of 'educated' woman. I should call her not an 'educated woman' but a cultured woman with her natural powers and faculties trained to make her a good house-keeper, a good citizen and a good companion to man without, at the same time, losing her own personality and her own self-development."

The writer has no sympathy with those women who shout for equality of rights with men. According to her this indicates inferiority complex in them. And this is deplorable. For woman is neither inferior nor superior to man. They have different personalities and as such different modes of life and spheres of activity. Woman should certainly ask for all possible opportunities for the growth and development of her individuality, "but let her not say that she wants this right or that, because man has it."

According to Dr. Abhayambal, woman should not forget the home while responding to the call from the wider world. She says: "I do admit that the home will largely remain the sphere of the woman, but the concept of home is now enlarged. It cannot be dissociated from its relation to and bearing upon the society and the nation. The home should be vitalized and enriched by the broadening and liberalizing influences of the larger social and national life. The woman in the home is the proper medium of communication between the home and the larger life outside its limits. Hence the wider the woman's outlook, the better will be the home."

Indeed, it is due to the failure on the part of woman to make a proper adjustment between the demands of the home and those of the outside world, that many homes in the West are breaking away. This infection is unfortunately spreading even in India.

THE CONCEPTION OF INDIVIDUALITY IN THE EAST AND THE WEST

Nothing flatters a man so much as to know that he has got an individuality. And this desire to have an individuality makes a man often self-assertive, egoistic and opinionative even to a fault. What he calls his independent opinion is often nothing but his colossal ignorance of the other side of the shield, his love for freedom is sometimes only his inability to undergo any discipline, his bias towards 'modern' ideas indicates his lack of power to understand the past. This idea of individuality is rampant in the West and it is lately infecting the Eastern minds also. And as a result there are signs of revolution in every sphere of thought and activity. It is a common charge against the Oriental people that they are passive, and many admire the dynamic spirit that is evident in the life of the Westerners. The people of the West are supposed to have a great grit and determination which, according to the opinion of some, the Easterners sadly lack. But can we not say that if in certain fields of works, the Westerners show a greater perseverance and zeal, there are other fields in which the Easterners shine much better? If a man in the West does not hesitate in the least to risk his life in an attempt to cross the Atlantic in an airship or to fathom the depths of the ocean, an Oriental will willingly and gladly undergo any amount of suffering for the realization of the Self.

Mr. Vasudeo B. Metta discusses the Eastern and Western ideas of individuality in an interesting article in the *Indian Review*. According to him, the

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Oriental asserts his individuality in spiritual matters. "The Hindu worships his God alone," he says, "and not in a congregation. Eastern religions and philosophies teach man to work for his salvation by suppressing his emotions, passions, and desires : in other words by using the force of individuality. The Theory of reincarnation is also based on the idea that the individuality of man is everything and that it should be continually perfected until it has become fit to be absorbed into God. The Oriental's idea of progress is moral and spiritual rather than intellectual and material.

"But the Oriental does not assert his individuality in social matters. He merges it into that of his family, caste, or clan in order that he may be able to co-operate with his fellow-beings in the work of life."

The Western idea of individuality is quite different from the Eastern idea. "The Westerner, however, unlike the Oriental, merges his individuality in spiritual matters. He worships his God not alone but in a congregation. He hopes to attain salvation by prayer rather than by self-discipline : in other words by means which do not require the rise of the force of his individuality. In social matters however he asserts his individuality. He considers his opinion to be far more important than that of other members of his family or society."

The result also is different in the East and the West. In the East people are religious, keenly sensitive of their duties to their kith and kin, patient and self-sacrificing. Whereas in the West people are religious most often on Sundays only, their family-tie is weak and they become impatient and self-indulgent. Material and intellectual progress rather than moral and spiritual development has become the watchword of their life.

Mr. Metta has, however, the hope that in no distant future there is going to be a happy blending of the two ideals of the East and the West; for, due to the improved means of communication the East and the West are daily coming closer together.

REVIEWS AND NOTICES

THE SCIENCE OF SOCIAL ORGANIZATION OR LAWS OF MANU. By Bhagavan Das. *Theosophical Publishing House, Adyar, Madras. xxxvi+394 pp. Price Rs. 4.*

It is a marvellous book. In these days of cheap printing and shallow learning it is heartening to come across, accidentally as it were, a profound and serious book like this. One is also compelled to admire the extraordinary optimism and boldness of the author who has undertaken the superhuman task of carrying back, as it were, the stream of the Ganges to its source ; for he has attemped to prove that the antiquated namby-pamby balderdash (?) of Manu, who, according to the present-day opinions should be consigned to the bottomless pit of oblivion, contains much more sane and wholesome counsel than what is to be found in most modern writers.

The great charm of the book lies in the fact that the author has marshalled forth in a beautiful array a vast collection of gems of quotations from the store-house of ancient lore, removed the crusts which through years of irreverence and neglect have settled upon them, and with the help of his penetrating intellect displayed the brilliance of each.

One great feature of the book is that the author with his deep insight has brought

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out the fundamental difference between the modern pragmatic thinkers on the one hand, and Manu and his coadjutors on the other hand. The position of the former has been beautifully described by Tolstoy in his *Confessions,* in which he has pointed out how a sincere soul who seeks truth and guidance from the current authors feels distracted with theories and counter-theories, diverse ideas and ideals which like ladies' dress come into vogue for a time to be discarded at the next moment when a new fashion comes to rule the day. Mr. Bhagavan Das has shown that this is due to the fact that these thinkers themselves have not got a vision of the whole truth, and so they behave like blind men leading the blind. Earth-bound as they are, their ken does not stretch beyond the present. But the vision of a seer like Manu went far beyond and brought within its sweep the panorama of the whole creation, indicated the objects of the 'Jagat Leela' (world process) as also the goal of human life, *viz.* Self-realization or the knowledge of the identity of the conditioned and individuated self with the unconditioned and supra-universal Self or Brahman. This condition is to be reached after myriads of births and rebirths. According to the author, Manu and his collaborators had a very distinct perception of the ideal to be reached by each individual, and, therefore, they advised that all activities of man should be directed to this one end and laid down rules about Dharma (duty), Artha (Economics), Kama (pleasure) and Moksha (liberation), giving each its proper place but all the while remembering that "the whole universe is to be enveloped with God."

After a perusal of the book one feels that the author is in perfect accord with Goethe who said, "Everything that is worth thinking has already been thought ; one must only try to think it again."

The book deserves to be placed with the classics on social polity, and should find place in every library and every home which has any pretence to Hindu culture.

We would however like to mention one or two things in this connection.

(1) The author appears to believe that ancient wisdom is more comprehensive and reliable than the modern beliefs. The theory of evolution and progressive perfectionism supported by most of the scientists of the age, rules the day. In the work of Manu and his colleagues this theory does not appear to have been described explicitly. We wish that the author gave his solution of the vexed problem.

(2) Mr. Das has expressed doubts as regards the equal acceptability of all the writings in the Samhitas. Now, if some of the sayings of the Rishis are considered not fully worthy of acceptance, does it not follow that people will be infected with doubts about the genuineness of the whole thing? Who is to extract sugar from the sands with which it is mixed up?

(3) Finally the all-important question of caste has been treated rather casually. It seems that the author has dealt with the question with some reserve. We ardently request the author to employ his vast scholarship and keen intellect to deal with the subject, in a separate volume, in all its bearings—anthropological, ethnological and sociological.

S. N. Chakravarty.

THE VISION OF ASIA. By L. Cranmar Byng. *Published by John Murray. Albemarle Street, London, W. 450 pp. Price 15s. net.*

Mr. Cranmar Bying is the famous co-editor of that interesting sequence of some fifty handbooks called the "Wisdom of the East" series, in which choice selections from the best literature of Egypt, Palestine, Arabia, Persia, India, China and Japan have revealed to the West that the East possesses treasures of wisdom, philosophy, poetry, and ethical ideals. The editors and contributors have been trying, since the beginning of this century, to give to the West an idea "of the great ideals and lofty philosophy of Oriental thought to help to a revival in the West of that true spirit of charity which neither despises nor fears the notion of another creed and colour."

The maxim from Evan Morgan on the title-page does not express the scope of this interesting book so fully as the sub-title, namely, "An Interpretation of Chinese Art and Culture." The salient feature of the book is that it tries to prove that the spiritual vision is one in all Eastern countries. All the prophets of the East—Buddha and Christ, Mohommed and Zoroaster, Laotze and Confucius, Krishna and Shankara lived and preached the self-same doctrine in essence. The goal of life according to the Oriental scriptures—the Bible and the Vedas, the Tripitika and the

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Tao-Teh-King, the Koran and the Avesta—is the realization of the Absolute Reality. Apart from this general theme, the book tries to show the golden vision which China developed in all walks of national life. In religion, art and literature China produced a wonderful culture which was greater in many respects than that of Athens under Pericles, the perennial source of Western ideals. The religion of China reached its zenith in the vision of the world-spirit which the Chinese calls Tao.

The book like other manuals of the "Wisdom of the East" series is extremely interesting. All classes of readers will find food for thought in it. Moreover it will help the Western readers to understand the East better.

S. J.

SPEECHES AND WRITINGS. By T. K. Krishna Menon. 2nd Edition. *The Gosri Scout Printing Service, Palace Road, Cochin. 240 pp. Price Rs. 2.*

This is something like a literary chow-chow. The contents cover a variety of topics, of mixed merit, from very interesting subjects relating to Kerala history, science, sociology, religion and literature to comparatively commonplace, if not silly, utterances on College days, in Council hall and at propagandist meetings during the late War. The book suffers badly from absence of selection and arrangement of the subject matter. Some of the essays like those on 'Raja Kesav Das' and Malayalam literature display rare scholarship and historical insight and deserve to be rescued out of this hotch-potch and published in a better form. The versatile author is also capable of going deeper into the problems of research relating to Kerala history and cultural evolution. Kerala has considerably changed since the author made his observations on the curse of untouchability in the province (pp. 71 and 72) more than a quarter of a century ago. It is a pity that he has not cared to give out his present views on the burning question.

M. R. R.

Bengali

ITALITE BARKAYEK. By Binoy Kumar Sarkar. *City Library, 44 Kailas Bose Street, Calcutta. v+284 pp. Price Rs. 1-8.*

The book is the result of the author's several trips to Italy. The author knows Italian language. He is a contributor to several journals in Italy and has addressed distinguished academies in Italian. The present book is quite distinct from an ordinary book of travel. In the latter, a writer generally gives the result of his observations during his quick travel. But here Prof. Sarkar has supplemented the conclusions of his observations by deep study in Museums, Library and conversation with scholars and professors.

The book gives an idea of Italy in its various aspects—economic, political, social, religious, etc. And always there is an attempt on the part of the author to compare the conditions of Italy with those prevailing in India. This will certainly give a stimulus to many Indian aspirations and remove the inferiority complex from many Indian minds. A wide circulation of the book will do a great good to the country.

SWADESHI ANDOLAN O SANRAKSHAN NITI. By Prof. Benoy Kumar Sarkar. *The New Oriental Library, 25/2 Cornwallis Street, Calcutta. xxiv+203 pp. Price Rs. 2.*

This is the Bengali translation of a portion of *Das Nationale der Politischen Okonomie* of the famous German economist, Friedrich List. Though in his lifetime List suffered much persecution for his opinions, his influence on the economic and political life of Germany is considerable. He died in 1846, but even now vigorous researches are going on about his writings. An academy has been formed in his name, which is an important economic association in Germany.

Through the present book the Bengali-reading public will get an access to the thoughts and ideas of List. Professor Sarkar has been trying for some time past to enrich Bengali language with literature on Political Economy. The present book is also an attempt in that direction. We have no doubt that through such publications, people who cannot read English or German, will find an opportunity to widen their horizon of thought and broaden their outlook of life. The book gives some idea of the condition of trade and industry of Europe and America in the early nineteenth century and also the opinions of List about Free Trade and Protection. Those who have got interest in economics will find the book valuable.

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NEWS AND REPORTS

A NEW VEDANTA CENTRE IN AMERICA

A correspondent from New York writes:

The most active admirers and devotees of the Vedanta movement in New York have organized a new centre in this city and have incorporated it under the name of the 'Ramakrishna-Vivekananda Centre of New York.' Some of these devotees knew Swami Vivekananda personally, and were also acquainted with the teachings of the other Swamis of the Ramakrishna Mission who worked in this city. For some time past they have felt the need of forming a second centre in this foremost city of America so that the great teachings of the Vedanta Philosophy as interpreted in the life of Sri Ramakrishna and his illustrious disciple, Swami Vivekananda may reach a wider public.

They have, accordingly, invited Swami Nikhilananda, formerly the minister of the Vedanta Society of New York, to be the spiritual head of this new organization ; and the Swami has kindly agreed to their earnest invitation. The inaugurant service of the new centre was conducted by Swami Nikhilananda on May 7. He spoke on Sri Ramakrishna the Great Master of modern India.

The Swami has made the following programme of work for the season. Every Sunday at 11 a.m. he will address the congregation on vital religious problems of the time. The Tuesday evening service is to be devoted to the study and explanation of the Gita ; and every Friday evening the Swami will give instruction on meditation and explain the Yoga Aphorisms of Patanjali.

Swami Nikhilananda, as Minister of the Vedanta Society of New York, has made personal contact with many leading men and institutions of the city. He has been frequently invited to deliver speeches under the auspices of many churches and societies. We give below the names of some of the organizations where he spoke:—

The India Academy of America, the New Historical Association, the Madison Ave, Methodist Episcopal Church, the Columbia University Episcopal Chapel, the World Fellowship of Faiths, the White Plains Baptist Church, etc., etc. Swami Nikhilananda has also been invited to take part in a Congress of Religions to take place in the latter part of June at the Hotel Waldorf Astoria.

The happy combination, people find in the personality of Swami Nikhilananda, of a brilliant speaker and clear thinker as well as of a sympathetic and loving soul, has brought about a wonderful atmosphere of co-operation and support among all those who have had the good fortune of meeting him.

RAMAKRISHNA SEVASHRAMA, SHYAMALA TAL

The Sevashrama is situated in the midst of the deep Himalayan jungles interspersed with groups of hamlets here and there. There is no other means of medical relief within 30 miles from it, and this makes it a unique institution, the extreme necessity and importance of which is self-evident to all. People often come to be treated even making a full day's journey. Moreover, the Sevashrama being located near the trade route between Thibet and the plains, many Bhutias falling ill in the jungles, and being utterly helpless in a strange country, come to it for treatment.

The Sevashrama has both Indoor and Outdoor departments. In 1932, 1,620 patients were treated at the Outdoor Dispensary, while the number of patients in the Indoor Hospital was 17. Though the number of cases is not very large, the value of the work should be judged by the urgency of the demands and the extreme helplessness of the patients.

The Sevashrama built, last year, a two-storied house for better accommodation, but there is still a debt of Rs. 179-10-3 left. In 1932 receipts for the Dispensary were Rs. 333-2-9, and expenditure was Rs. 323-7-1. So there was a very small balance left. All contributions to the work should be sent to Swami Virajananda, Secy., Ramakrishna Sevashrama, Shyamala Tal, P.O. Deori, via Champawat, Dt. Almora, U.P.

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Prabuddha Bharata

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

SWAMI VIVEKANANDA ON IMAGE-WORSHIP

Its Significance

In every temple, if one stands by and listens, one will find the worshippers applying all the attributes of God, including omnipresence, to the images. It is not polytheism, nor would the name henotheism explain the situation. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, as a boy, hearing a Christian missionary preach to a crowd in India. Among other sweet things he was telling them was—if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, "If I abuse your God what can He do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," retorted the Hindu.

The tree is known by its fruits. When I have seen amongst them that are called idolaters, men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, "Can sin beget holiness?"

Superstition is a great enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned towards the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a mental image than we can live without breathing. By the law of association the material image calls up the mental idea and *vice versa*. This is why the Hindu sees an external symbol when he worships. He will tell you it helps to keep his mind fixed on the Being to whom he prays. He knows as well as you do that the image is not God, is not Omnipresent. After all how much does omnipresence mean to almost the whole world? It stands merely as a word, as a symbol. Has God superficial area? If not, when we

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repeat that word Omnipresent we think of the extended sky or of space, that is all.

As we find that somehow or other, by the laws of our mental constitution, we have to associate our ideas of infinity with the image of the blue sky, or of the sea; so we naturally connect our idea of holiness with the image of a church, a mosque or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and such other ideas with different images and forms. But with this difference, while some people devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows, the whole religion of the Hindu is centred in realization. Man is to become divine by realizing the divine; idols or temples or churches or books are only the supports, the helps, of his spiritual childhood: but on and on he must progress.

He must not stop anywhere. "External worship, material worship," say the Vedas, "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark, the same earnest man who is kneeling before the idol tells you: "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express Him, nor what we speak of as fire; through Him they shine." But he does not abuse any one's idol or call its worship sin. He recognizes in it a necessary stage of life. "*The child is father of the man.*" Would it be right for an old man to say that childhood is a sin or youth a sin?

If a man can realize his divine nature with the help of an image, would it be right to call that a sin? Nor even when he has passed that stage, should he call it an error.

As to the so-called Hindu idolatry,—first go and learn the forms they are going through, and where it is that the worshippers are really worshipping,—whether in the temple, in the image, or in the temple of their own bodies. First know for certain what they are doing,—which more than ninety per cent of the revilers are thoroughly ignorant of,—and then it will explain itself in the light of the Vedantic philosophy.

Image-Worship *Versus* Idolatry

The same ideas apply to the worship of the Pratimâs as to that of the Pratikas; that is to say, if the image stands for a god or a saint, the worship is not the result of Bhakti, and does not lead to liberation; but if it stands for the one God, the worship thereof will bring both Bhakti and Mukti. Of the principal religions of the world we see Vedantism, Buddhism, and certain forms of Christianity freely using images; only two religions, Mahommedanism and Protestantism, refuse such help. Yet the Mahommedans use the graves of their saints and martyrs almost in the place of images; and the Protestants, in rejecting all concrete helps to religion, are drifting away every year farther and farther from spirituality, till at present there is scarcely any difference between the advanced Protestants and the followers of Auguste Comte, or the Agnostics who preach ethics alone. Again, in Christianity and Mahommedanism whatever exists of image-worship is made to fall under that category in which the Pratika or the Pratimâ is worshipped in itself, but not as a "help to the vision" of God; therefore it is at best only of the nature of ritualistic Karmas and cannot produce either Bhakti or Mukti. In this form of image-worship,

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the allegiance of the soul is given to other things than Ishwara, and, therefore, such use of images or graves, of temples or tombs, is real idolatry; it is in itself neither sinful nor wicked—it is a rite—a Karma, and worshippers must and will get the fruit thereof.

Necessary for a Beginner

It has become a trite saying, that idolatry is wrong, and every man swallows it at the present time without questioning. I once thought so, and to pay the penalty of that I had to learn my lesson sitting at the feet of a man who realized everything through idols, I allude to Ramakrishna Paramahamsa. If such Ramakrishna Paramahamsas are produced by idol-worship, what will you have—the reformer's creed or any number of idols? I want an answer. Take a thousand idols more if you can produce Ramakrishna Paramahamsas through idol-worship, and may God speed you! Produce such noble natures by any means you can. Yet idolatry is condemned! Why? Nobody knows. Because some hundreds of years ago some man of Jewish blood happened to condemn it? That is, he happened to condemn everybody else's idols except his own. If God is represented in any beautiful form, or any symbolic form, said the Jew, it is awfully bad; it is sin. But if He is represented in the form of a chest, with two angels sitting on each side, and a cloud hanging over it, it is the holy of holies. If God comes in the form of a dove, it is holy. But if He comes in the form of a cow, it is heathen superstition; condemn it! That is how the world goes. That is why the poet says, "What fools we mortals be!" How difficult it is to look through each other's eyes, and that is the bane of humanity. That is the basis of hatred, jealousy, of quarrel and of fight.

Even the Karma Kanda is taken up, and it is shown that although it cannot give salvation direct, but only indirectly, yet that is also valid; images are valid only with one condition, purity of the heart. For worship is valid, and leads to the goal, if the heart is pure and the heart is sincere; and all these various modes of worship are necessary, else why should they be there? Religions and sects are not the work of hypocrites and wicked people, who invented all these to get a little money, as some of our modern men want to think. However reasonable that explanation may seem, it is not true, and they were not invented that way at all. They were the outcome of the necessity of the human soul. They were all here to satisfy the hankering and thirst of different classes of human minds, and you need not preach against them. The day when that necessity will cease they will vanish along with the cessation of that necessity, and so long as that necessity remains they must be there, in spite of your preaching, in spite of your criticisms. You may bring the sword or the gun into play, you may deluge the world with human blood, but so long as there is a necessity for idols, they must remain. These forms, and all the various steps in religion will remain, and we understand from the Lord Sri Krishna why they should.

Those reformers who preach against image-worship, or what they denounce as idolatry,—to them I say,—"Brothers! If you are fit to worship God-without-form discarding any external help, do so but why do you condemn others who cannot do the same?"

In order to attain to the state where we can realize, we must pass through the concrete, just as you see children learn through the concrete first, and gradually come to the abstract. If you

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tell a baby that five times two is ten, it will not understand, but if you bring ten things and show how five times two is ten it will understand. Religion is a long, slow process. We are all of us babies here; we may be old, and have studied all the books in the universe, but we are all spiritual babies. We have learnt the doctrines and dogmas, but realized nothing in our lives. We shall have to begin now in the concrete, through forms and words, prayers and ceremonies, and of these concrete forms there will be thousands; one form need not be for everybody. Some may be helped by images, some may not. Some require an image outside, others one inside the brain. The man who puts it inside says, "I am a superior man, when it is inside it is all right; when it is outside it is idolatry, I will fight it." When a man puts an image in the form of a church or a temple he thinks it is holy, but when it is in a human form he objects to it!

Image-worship cannot directly give Mukti; it may be an indirect cause, a help on the way. Image-worship should not be condemned, for, with many, it prepares the mind for the realization of the Advaita which alone makes man perfect.

The result of Buddha's constant inveighing against a personal God was the introduction of idols into India. In the Vedas they knew them not, because they saw God everywhere, but the reaction against the loss of God as creator and friend was to make idols, and Buddha became an idol—so too with Jesus. The range of idols is from wood and stone to Jesus and Buddha, but we must have idols.

Everyone is an Idolater

If, therefore, any one says that symbols, rituals and forms are to be kept for ever, he is wrong, but if he says, that these symbols and rituals are a help to the growth of the soul, in its low and undeveloped state, he is right. But you must not mistake this development of the soul, as meaning anything intellectual. A man can be of gigantic intellect, yet, spiritually, he may be a baby. You can verify it this moment. All of you have been taught to believe in an Omnipresent God. Try to think of it. How few of you can have any idea of what omnipresence means! If you struggle hard, you will get something like the idea of the ocean, or of the sky, or of a vast stretch of green earth, or of a desert. All these are material images, and so long as you cannot conceive of abstract *as* abstract, of the ideal *as* ideal, you will have to resort to these forms, these material images. It does not make much difference whether these images are inside or outside the mind. We are all born idolaters, and idolatry is good, because it is in the nature of man. Who can get beyond it? Only the perfect man, the God-man. The rest are all idolaters. So long as we see this universe before us, with its forms and shapes, we are all idolaters. This is a gigantic symbol we are worshipping. He who says he is the body, is a born idolater. We are spirit, spirit that has no form or shape, spirit that is infinite and not matter. Therefore any one who cannot grasp the abstract, who cannot think of himself as he is, except in and through matter as the body, is an idolater. And yet how people fight among themselves, calling one another idolaters! In other words, each says, his idol is right, and the others' are wrong.

But these images and other things are quite necessary. You may try to concentrate your mind or even to project any thought. You will find that you naturally form images in your

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mind. You cannot help it. Two sorts of persons never require any images—the human animal who never thinks of any religion, and the perfected being who has passed through these stages. Between these two points all of us require some sort of ideal, outside and inside. It may be in the form of a departed human being, or of a living man or woman. This is clinging to personality, and bodies, and is quite natural. We are prone to concretize. How could we be here if we did not concretize? We are concreted spirits, and so we find ourselves here on this earth. Concretization has brought us here, and it will take us out. Going after things of the senses has made us human beings, and we are bound to worship personal beings, whatever we may say to the contrary. It is very easy to say, "Don't be personal," but the same man who says so is generally most personal. His attachment to particular men and women is very strong; it does not leave him when they die, he wants to follow them beyond death. That is idolatry; it is the seed, the very cause of idolatry, and the cause being there, it will come out in some form. Is it not better to have a personal attachment to an image of Christ or Buddha than to an ordinary man or woman? In the West, people say that it is bad to kneel before images, but they can kneel before a woman, and say, "You are my life, the light of my eyes, my soul." That is worse idolatry. What is this talk about my soul, my life? It will soon go away. It is only sense attachment. It is selfish love covered by a mass of flowers. Poets give it a good name, and throw lavender water and all sorts of attractive things over it. Is it not better to kneel before a statue of Buddha, or the Jina conqueror and say, "*Thou* art my life"? I would rather do that.

Common to all Races

Among the Jews, idol-worship is condemned, but they had a temple, in which was kept a chest which they called an ark, in which the Tables of the Law were preserved, and above the chest were two figures of angels with wings outstretched, between which the Divine Presence was supposed to manifest Itself as a cloud. That temple has long since been destroyed, but the new temples are made exactly after the old fashion, and in the chest religious books are kept. The Roman Catholics and the Greek Christians have idol-worship in certain forms. The image of Jesus, and those of his father and mother, are worshipped. Among the Protestants there is no idol-worship, yet they worship God in personal form, which takes the place of an idol. Among the Parsees and Iranians fire-worship is carried on to a great extent. Among the Mahommedans the Prophets and great and noble persons are worshipped, and they turn their faces towards the Kaaba when they pray. These things show that men at the first stage of religious development, have to make use of something external, and when the inner self becomes purified they turn to more abstract conceptions. When Brahman is sought to be united with Jiva, it is *Uttama* (best); when Dhyana is practised, it is Madhyama (mediocre); Japa is the *Adhama* (lowest form); and external worship is the *Adhama* of *Adhama*, that is, the lowest of the low. But it should be distinctly understood that even in practising the last there is no sin. Everybody ought to do what he is able to do, and if he be dissuaded from that he will do it in some other way in order to attain his end. So we should not speak ill of

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a man who worships idols. He is in that stage of growth, and therefore must have them; wise men should try to help forward such men, and to get them to do better. But there is no use quarrelling about these various sorts of worship.

All over the world you will find images in some form or other. With some, it is in the form of a man, which is the best form. If I wanted to worship an image I would rather have it in the form of a man than of an animal, or building, or any other form. One sect thinks a certain form is the right sort of image, and another thinks it is bad. The Christian thinks that when God came in the form of a dove it was all right, but if He comes in the form of a fish, as the Hindus say, it is very wrong and superstitious. The Jews think if an idol be made in the form of a chest with two angels sitting on it, and a book on it, it is all right, but if it is in the form of a man, or a woman, it is awful. The Mahommedans think that when they pray, if they try to form a mental image of the Temple with the Kaaba, the black stone, in it, and turn towards the west, it is all right, but if you form the image in the shape of a church it is idolatry. This is the defect of image-worship. Yet all these seem to be necessary stages. (*Compiled from the* COMPLETE WORKS OF THE SWAMI VIVEKANANDA.)

A NEW PROBLEM

BY THE EDITOR

I

A lady writing in an American magazine describes how a new problem has arisen in America owing to the increased number of women getting into services and office works. In America, as everywhere, many persons have been thrown out of employment owing to the depression. And many women have stepped into their places. Sometimes men do not get jobs even if they are ready to work at a reduced pay. The result is that in many homes it will be found that women instead of men, wives in place of husbands, have become the earning members of the family. It is said by one authority that in America nowadays between one and two million women are the support of their families—full-time breadwinners and part-time home-makers. And if the present economic condition continues, the number is likely to increase.

Now this has become the cause of a great maladjustment in the family life. So long, the husband was the earning member, and the wife was in charge of looking after the home. But now, as the wife has to spend most of her time and energy in earning money, she finds it difficult to look after the home, however much she wishes to do that. And the husband feels that he is a burden to his wife, because being thrown out of employment he has to depend on the earning of one whom he thinks it his duty to support. Though many wives are very careful to minimize the ugliness of the situation, many husbands are feeling their awkward position very keenly. This is affecting the health of their body and mind. And the number of divorce cases is on the increase.

The problem arising out of the new psychological situation greatly weighs

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on the mind of the lady writer we have referred to, and she herself gives a pathetic description of the condition in her own family.

Now, what is the way out of this difficulty? And also the questions arise: Could such a difficulty be averted if the society had been under a better direction? Should the fields of activity for men and women be different? If women can turn out better work in the wider world, why should they be cooped up within the narrow walls of a family life? Sometimes women suffer greatly, because they are not economically free, because they have to depend on their husbands for support and protection. If women can stand on their own legs, they will not have to bear with the tyranny of whimsical and capricious, if not cruel, husbands.

If women once go out to the wide world for their means of livelihood, it will be difficult to demarcate different fields of work for men and women. Women will enter into open competition with men. From one standpoint it may be good, from another standpoint it is not so. In some cases, women may be happier if they are economically free, and sometimes by adding to the income of their families, wives may be a great help to their husbands; but how to keep up the integrity of the home and the family, which is in risk, when both the husband and the wife are out for economic independence? That will surely be the cause of the break-up of many families, as has been the case in America. Should women be sacrificed to the interests of the family? If so, it will indicate a fresh case of the tyranny of man over woman. Besides, when women are out in the open world, they may do many works in the field of social service etc., which will add to the happiness of the world and prosperity of mankind. If women's activities are confined within the family circle, the world will be deprived of much benefit which otherwise might have accrued to it. Thus there is difficulty in both ways. And according to their respective temperaments and modes of thought people support one or the other of the two positions described above.

II

Now, all these problems are simply the offshoots of one fundamental problem, namely, the general outlook on life. All are after more and more of sense-enjoyment nowadays, and as they are not ready to undergo even the slightest self-control and self-restraint, even to further the cause of enjoyment, a great chaos is the result in every walk of life. Men are out of employment because of the economic depression. The economic depression in the last analysis will be found to be the outcome of the desire of particular individuals to enrich themselves at the cost of the rest of humanity; it has been brought about by a heartless competition in which the consideration of humanity was sacrificed to the love for accumulation of wealth. This competition in the wider field has been the cause of competition between man and woman even in the family life. Man and woman are no longer complementary to each other in the family life, they are competitors. They are not spiritual entities to help each other in the matter of realizing the goal of life, but economic units looking on each other with suspicion and distrust lest their dependence on each other in any way should curb their free movement in life. Marriage is not an indissoluble union between husband and wife who are pledged to help each other in the great voyage of life towards the discovery of Truth, but a contract which can be easily broken when it

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causes the slightest inconvenience to any party. People are in a hysteric frenzy as to how to have more and more of creature comforts, and in their great zeal for that they do not consider it wrong if they descend to the level of the lower animals. All the confusion and chaos of the world will be found to have been caused by the general inclination in modern man to give greater importance to the animal than to the divine in him. The present civilization is based on the recognition of the animal in man and the ignoring of the divine in him. As such competition and love for more and more of sense-enjoyment, instead of self-control and self-sacrifice, rule the life of man. And this general tendency has invaded the home and is disturbing the peace of many families. So long, men would merely talk of ideals, but in practice would live as if they had no higher aim in life; and women shut up within the home would hear of ideals preached to them by men and try to practise them. But nowadays women also have come out of the narrow home-circle, they have seen through the contradiction in men's life and are trying to imitate men in every way. Formerly both in the West and the East women would be found to have greater love for higher ideals of life than men, who generally get hardened by the great struggle for existence; but now the tendency is that women are also becoming just like men or rather trying to outshine them. Women are not to be blamed, if men are not found fault with first in regard to this.

None of the problems of women can be solved independently of the general problems of humanity. If the civilization of the world is based on some higher ends than the fulfilment of mere animal needs of man, women's life also will be guided by an idealism which will conduce to the peace and solidarity of the family life. If not, women's activities also will simply add fuel to the fire which is going to burn the whole world. It can and should never be dictated that women should do this or that. It is useless to do so. They are bound to fall within the general trend of events in the world. So the great cause of anxiety is, not that women have created a fresh problem by coming out into the wide world and leaving the home to take care of itself, but that the civilization has taken a wrong turn. Set that right and then the activities of women (along with those of men!) will be in tune with a higher vision of life. And in the new world that will be created and the new civilization that will be built up women may not be exactly as they were in the past, but it is sure that whatever might be their activities or the field of work, women will be a help and a source of inspiration to men in the realization of that great ideal. Nowadays men are out to have a complete destruction of the civilization of the world and women are simply trying to accelerate the speed of that. In the new era, men will try to create a better civilization and women also will further the work. The past cannot be returned *in toto*, but the general tendency will be the same. It is difficult to prophesy what will be the details of the activities of women in future, but one can foresee the part women will play in the building up of the future world. Woman is a source of great power,—in India she is regarded as the emblem of Shakti —utilize that for good, astonishing will be the result; and when the power in woman takes a wrong turn dangerous becomes the effect. The Indian sage Manu says, if women are respected, God is also pleased; if women are offended,

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God is also displeased and that spells a great disaster for all.

III

If we study the history of the evolution of ideal womanhood, we find that woman at first would be united in marriage with man, for shelter and protection. In the primitive age woman would be regarded as the personal property of man, and naturally she had to submit to many cruelties and oppressions on the part of man. In many religions woman is still regarded as inferior to man. But as civilization advanced, woman began to be regarded as quite equal to man, and the ideal of marriage became high. Polygamy yielded a place to monogamy, and polyandry began to be looked upon with disfavour. And the general tendency was towards the indissolubility of marriage. Marriage was at first a legal or economic contract, but gradually it got a religious sanction. When marriage was sanctified by the touch of a religious ceremony, it became sacred and indissoluble. Almost all religions in the world advocate the sacredness of marriage. If any religion sanctions divorce at all, it does so in exceptional circumstances, and divorce everywhere involves a loss of prestige. From the secular standpoint it is seen that marriage needs to be considered sacred for the protection and upbringing' of children. If the indissolubility of marriage means suffering to any party, he or she undergoes that for the sake of the children. And it is not too much to expect that parents should undergo any amount of suffering for the sake of their children. Otherwise there can be no difference between civilized men and the animals of the lower kingdom. Wherever there is divorce, it indicates that the parents are more particular about their personal pleasure and happiness than those of their children. In the West the number of divorce cases is steadily on the increase because people there are too anxious for immediate enjoyment to look at the problems of life with sedate calmness. Where people are running headlong for more and more of physical enjoyment, it is idle to expect from them any sacrifice even for the sake of children.

To look from the spiritual standpoint, marriage is not merely a contract for the protection and convenience of either husband or wife or for the stabilization of society or the protection of children, but it has got a still higher ideal behind it. Marriage is the union of husband and wife, so that they may realize the spiritual value of life with mutual help and co-operation. This view naturally makes marriage indissoluble for this life or the lives to come, until it is transcended by realizing God. Now, if anybody does not attach any importance to religion, naturally he will not consider marriage to be sacred. This is why even the failure of psychological readjustment in the family life in consonance with the new demands of the economic condition of the country is resulting in so many cases of divorce in America, if we are to believe the lady writer whom we have quoted at the beginning.

In all the above ideals of marriage woman's position is considered only as the 'wife.' But there is a higher ideal when woman is regarded as the 'mother.' In the West the fruition of woman's life is in wifehood, in India it is in motherhood. In a family in India the mother receives the first importance and the wife comes next. In the West the voice of the wife is paramount and the opinion of the mother comes next. The ideal man in India will recognize all women with whom he has

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no family relation as his mothers and the ideal woman will consider all men as her sons, except where there is any other relationship. In some cases woman has been actually worshipped as the image of the Divine Mother on earth. It is because so much exalted position was given to womanhood in India from time immemorial that India produced women who can be the ideal of the world for all times.

IV

Now, mother means the embodiment of pure love and unselfish service. Mother's love is the purest of all kinds of love in the world, and a mother will consider no sacrifice too much for the sake of her children. So it is that an Indian woman can never think of the dissolution of marriage. This may mean untold sufferings to many, but the ideal should be preserved and protected. Individual cases should be ignored for the sake of the society. Whatever might be the cost, the greatest hankering of the Indian woman is to be the ideal mother. All other rôles she plays in her life are subordinated to that ideal, and all her preparations in life are for the consummation of that ideal.

If that ideal is kept burning in her life, it matters little whether the activities of woman be inside or outside her home. Wherever she may be she will be the manifestation of pure love and unselfish service. If she enters into the fields of activity so long usurped by men, it will be not because she wants to wrest rights from men, but because she wants to widen the sphere of her work led by the spur of overflowing love and the spirit of service. If this ideal be kept intact, all her activities will redound to the greater and greater good of the society and the world, instead of creating social chaos and confusion. And nobody need look upon her movements with alarm. Woman need not be dictated to confine her activities to this or that particular field. She will herself decide where she can and where she cannot play the rôle of a 'mother.' Many of the problems in relation to woman in the West have arisen, because there men led by a spirit of gallantry and chivalry welcome woman as the 'wife' and not as the 'mother.' There respect is paid to a woman, because she deserves consideration being of the weaker sex. In India woman receives attention bordering on devotion, because she is the 'mother.' It is only because of this that women's activities in India have not, till now, disturbed the peace of the society; on the other hand they have created order where there was confusion, they have given encouragement where there was despair. In the West the presence of a woman serves as an inspiration just like that which a knight of the middle ages would receive from her lady love, but in India the presence of a woman serves as a benediction just like what a son receives from his mother. The blessings of a mother serve as an armour against all evils to an Indian son, the inspiration of a wife makes a husband in the West dauntless against all obstacles. But the situation of the world imperatively demands that the ideal of motherhood should be exalted over that of wifehood. That should be the only criterion by which to judge whether the activities of women are right or wrong. It is due to the development of a higher civilization that India could give so exalted a position to woman. And it can be legitimately expected that other races of the world through experiences will learn to recognize this ideal as the only solution of the problems of women.

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V

India is now passing through a period of great transition. The impact of the Western civilization has given a rude shaking to many of her time-honoured traditions and customs and is going to revolutionize her social life. Some view these changes with alarm, while some are running after things Western only because they have the attraction of being new. Because of this contact between the East and the West the problems of our women also are taking new phases from day to day. Similar, if not exactly the same, problems with regard to women are appearing in India as in the West. Many Indian women are unwilling to confine their activities to the home life. They are coming out of the narrow limits of the family to the wider world in search of larger fields of activity. There is nothing to be alarmed at this, provided our women do not fail to be true to their main ideal. With the passing of time changes are bound to come in every society, if it is not dead. As such women's outlook on life also will change. Besides, if we look to the history of India from ancient times, we find that women had a larger field of activity than they have now. It was only during the last few hundred years that the activities of Indian women were circumscribed within narrow limits. We must not judge our women by this standard only. People want it or not, with the spread of education women are bound to form a new conception of life and its demands. The wise plan will be not to try to stifle their new desires and hankerings, which is impossible, but to give them a proper guidance so that their balance may not be lost. Besides, some of the changes that are seen in the life of women are in fulfilment of the demands of the changing circumstances. Nobody can help them. There is no need of getting frightened at a thing simply because it is new. One should cooly judge if the new changes are really bad; if they are so, the only thing necessary is to give them a good turn; and if they are good, to give them a welcome.

It may be that in the period of transition our women also will commit mistakes here and there. But let us hope that ultimately they will come out triumphant from the ordeal with which they are faced due to the contact between the East and the West, and in spite of all the changes that may overtake their life, they will not lose their individuality as Indian Women, as the inheritors of the ideal of Sita and Savitri, Gargi and Maitreyi.

REASON AND REVELATION

By Prof. Akshoy Kumar Banerjee, M.A.

I

The history of the religious and philosophical thought of Medieval Europe is mainly one of protracted controversy between Reason and Revelation. In this struggle Revelation and the scripture in which it was believed to be embodied gradually yielded to the power of Reason. The territories which had previously been governed by the scripture by the right of Revelation were step by step snatched away by Reason. When with the dawn of the modern age a treaty was made, the

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entire domain of knowledge was allotted to Reason, and the Revealed Scripture had to be contented with the religious ideals, the religious sentiments and the religious practices, about which the cultured people of this age cared very little. Being freed from the undue interference of the so-called Revelation, Reason advanced by leaps and bounds; it penetrated into the secrets of nature, it acquired precise knowledge of the forces and laws that govern the phenomena of the world in which we live, it gained mastery over many of these forces and exploited them for the benefit of mankind. Ask any cultured man of the present day and you will get the unhesitating and unequivocal reply, that everything of which man is justly proud to-day—all his powers and glories, his comforts and happinesses, his ideals and aspirations—he owes to the progress of the various branches of scientific knowledge, in which the power of Reason has manifested itself.

Reason, encouraged by its successes in the world of phenomenal realities, has made systematic attempts to banish Revelation from the realm of transcendental and noumenal truths as well, and to establish its supremacy in the region of philosophy and religion. All the cries about the Relativity of Human Knowledge and the absolute character of the Divine truths, about the finitude of the human reason and the infinity of God, about the dependence of the human reason upon sensuous experience and the supersensuous reality of the truths of religion, could not stand in the way of the steady expansion of its empire. Religion, if it has any importance in human life, must be rational; it must prove before the court of Reason that it has a solid rational foundation, that the objects with which it is essentially bound up are real in the sense that their existence and value can satisfy the tests applied by Reason. The authority of the so-called revealed scripture, if any, must be subordinate to the unchallengeable authority of Reason.

I shall not here refer to the contentions of that extremist section of the exponents of the authority of Reason, which holds that religion is of no importance to the fulfilment of human life, that religion, instead of doing any good to man, has always put obstacles in the path of human progress, that it is based on certain primitive superstitions, which have been exploited by the cunning device of the priests and the theologians for serving their own selfish ends. This section has not as yet been able to exert any considerable influence upon the mind of the human race.

The rationalists, who recognize the importance and indispensableness of religion for the harmonious development of human life, hold that Religion does not owe its existence to any supernatural revelation, but it evolves out of the essential nature of man. Religious consciousness is natural with man as a rational being, and religion also is on that account natural, and not supernatural,—rational and not revealed from outside. Religious consciousness consists of certain kinds of thoughts, emotions and wills, which every man possesses in the rudimentary forms from the very beginning. Attempts have however been made by some psychologists to reduce religious consciousness into what they have considered more elementary forms of consciousness, such as the feeling of fear, the will to live, the sentiment of reverence for the ancestors, a sense of kinship with the spirits or the forces governing natural phenomena, etc., etc. But all these attempts have proved futile. None of them can furnish any adequate ground of explanation for the specific character

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of religious consciousness. It is inherent in human nature. By his very constitution, man has a consciousness of himself as a conditioned, imperfect finite being, limited in space and time, poor in knowledge and strength, subject to impulses and feelings, and he has a natural hankering for transcending this finitude and rising above these limitations. This consciousness, accompanied by this hankering, necessarily implies the presence, at the back of his mind, of a vague indefinite apprehension of a Reality or a State of Being, which is absolute and perfect, infinite and eternal, complete master of the self and all its expressions. There is thus inherent in the human consciousness a contrast between the actual and the ideal, a feeling of love and veneration for that ideal state of existence, and an inner urge for transcending the actual imperfect state and attaining the ideal perfect State. With the gradual development and refinement of human nature, this consciousness also develops and becomes more and more enlightened, and in course of progress displays itself as a definite conception of the self as a finite spirit and of God as the Absolute Spirit, and as a deep-seated longing of the self for attaining unity with the Absolute Self.

A consciousness of the deeper cravings and needs of the soul, a search after the ultimate cause of the boundless world of experience with bewildering complexities in it, a thoughtful reflection upon the wonderful order and adjustment noticeable in every department of this universe, a naturally growing sense of unity underlying the diversities of experience, an insight into the meaning and implications of the moral life of man and the moral government of the world,—all these awaken and develop the religious consciousness of man according to the law of his rational nature, and gradually refine and deepen and perfect the thoughts, emotions and wills in which it manifests itself. The fundamental truths of religion,—such as the existence of an infinite and eternal Divine power originating, regulating and pervading the phenomenal world, the immortality of the Soul as distinct from the mortal body, the relation between that ultimate ground of the universe and the universe of finite spirits and material objects, etc., are truths of reason, which the human reason can know and establish without the help of any supernatural revelation. Man is religious by virtue of the very constitution of his nature, and has not to wait for any special revelation through any chosen messenger of God in order to be endowed with religion and to be acquainted with the religious truths.

The exponents of this view further argue that the doctrine of revelation explains the origin of religion in far too intellectual and mechanical a fashion, as if religion began with the pouring, into the empty vessel of the human mind, of a set of ready made and finished ideas by an external Divine authority arbitrarily all at once. This is a crudely unpsychological doctrine. Moreover, if religion were to be derived from any historical communication from God through some arbitrarily chosen prophet or prophets, men must have been non-religious before that communication. In that case religion could not be regarded as an essential factor of human constitution, but only as an artificial importation by a foreign authority. The bloody disputes among the different sectarian revealed religions are also put forward as strong arguments against the validity of Revelation.

From this point of view, if we seek for any expert advice and guidance for

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moulding our religious beliefs, sentiments and practices, we are not to approach the sectarian scriptures claiming infallibility on the presumption of divine revelation, but the science and philosophy of religion, based on the thorough investigation of this department of human experience by the developed human reason.

II

On the other hand, when we direct our attention to the great religions of the world,—the religions which have for centuries been actually moulding the religious life of mankind—we find that all of them without any exception—not even excepting Buddhism, which is reputed to be a godless religion—claim to be founded on Revelation. The Hindus regard the Vedas, the Mahomedans the Koran, the Christians the Bible, the Parsis the Zendavesta, as the embodiments of the eternal religious truths revealed to man by God Himself through His chosen *Rishis*, or prophets or messengers. Many great religious teachers of the world, who have, with their life, established their right to speak with authority on the subject, have proclaimed with no uncertain voice that the human reason is incompetent to attain, by dint of its own independent efforts, the true knowledge of God and the soul and their transcendental relation to each other. They hold that the true character of the Absolute Ground of the universe, the innermost nature and the ultimate destiny of the human soul, the sure means of the fulfilment of this destiny, —these cannot be inferred with certitude from the study of the phenomenal aspects of the physical and human nature, from the materials supplied by the sensuous, and even by the psychical, experiences.

The exponents of Natural Religion, it is pointed out, make a confusion between the inherent religious *demand* of human nature and the *knowledge* of the ultimate truths of religion. The sense of imperfection is undoubtedly natural with man, and it may logically imply the idea of perfection as its background; man as a rational being may naturally hanker after transcending the imperfection so far as it is felt, and this hankering may be logically interpreted as the inner urge for attaining perfection or unity with the Divinity; the ideas of the finite, the transitory, the contingent and the relative may logically imply the ideas of the Infinite, the Eternal, the Necessary and the Absolute. But there is absolutely no justification for presuming that we have any positive knowledge of the true character of or even any certain conviction of the objective reality of what appear to a highly developed mind accustomed to abstract thinking as the logical or metaphysical backgrounds of our positive experiences, or the logical contraries or contradictories of the ideas we possess. To the human reason the ideas of infinity, eternity, unrelatedness, unconditionalness are only negative counterparts of the corresponding positive ideas. Left to itself, it would move eternally in the domain of relativity and Contingency, the world of time, space and causality. Urged by the inner demand of his nature, man would of course attempt to transcend his limitations and imperfections,—which he actually feels as a result of his interactions with his surroundings and of his unfulfilled desires; but from one limited and imperfect state he would pass on to another. Absolute freedom from all limitations and imperfections would be beyond the possibility of his positive experience, or even positive conception. It would be to him a sheer darkness,

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a complete void, an empty abstraction. Thus the truth of the highest conceptions which constitute the ground and support of religion in its purest form, it would be beyond the scope of the human reason to ascertain and demonstrate by dint of its independent efforts.

Moreover, the materials upon which our reason operates and from which it draws its inferences are supplied by the sensuous experiences, upon the validity of which it has an implicit faith. These materials are always finite, transitory, related and contingent phenomena. They are the data of our knowledge. They are believed to be presented through sense to our reason, which has no right to disown their objective reality. It has direct knowledge of the reality of this phenomenal world, and if it can acquire any knowledge of the Infinite, Eternal, Absolute Spirit, this must be inferential and indirect, and hence much less certain than that of the former. Such knowledge can never encourage a man to renounce this world of sensuous enjoyments and to concentrate his energy and undergo religious discipline for the purpose of merging himself in the Absolute. In fact, the rules of Logic which regulate rational thought do not furnish us with any sure passage from the finite phenomenal realities to the infinite noumenal Reality, and the conclusions arrived at on the strength of those rules cannot be accepted as more than hypothetical. On the strength of such hypothetical knowledge, man could never confidently feel that the spiritual world is more real than the phenomenal world, that he is more really a spiritual being in intimate relation with the supreme spirit than an animal gifted with rational power in relation with the world of sensuous experience, that the fulfilment of his life consists in the perfect realization of his unity with the supreme spirit and in complete self-surrender in love and devotion to Him, rather than in the glorification of his phenomenal individuality.

III

Accordingly, the exponents of Revelation assert with the strength of deep-seated conviction that religion must ultimately be based on Revelation, that the ultimate religious truths come down to man from Above, that God, the Supreme Absolute Spirit, in His infinite mercy and love for the struggling and suffering finite spirits communicates those truths to them through the medium of prophets or seers, to whom He unveils Himself and who therefore speak with commanding authority and inspire people with the infallibility of what they preach. These religious truths are not inferential, but directly presented to the seers, who actually see them, stand face to face with them, receive them as they are given, and represent them to their truth-seeking disciples. This knowledge is even more direct and immediate than that of sense-perception, for it is not vitiated by the conditions and forms of the senses, which in the case of the latter stand between the objects and the recepient mind. These revealed truths appeal direct to the heart.

The scriptures are the linguistic embodiments of these revealed truths and as such are to be accepted as the final authorities with regard to them. The human reason should apply itself to the proper understanding of them in terms of its own categories, to the adequate comprehension of their inner significance by a systematic and comparative study of the different forms in which the truths have been expressed in different contexts, to the removal of doubts and misconceptions by means of rational arguments in conformity to the

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fundamental principles, and to the enforcement of the necessary discipline upon the body and the mind for the direct realization of those truths within itself. Undue emphasis should not be laid upon the apparent discrepancies among the different scriptural texts, for a deeper insight into their inner meanings makes it clear that they pertain more to the forms than to the spirit. Further, it is quite possible that the whole truth,—the divine truth in all its aspects—may not have been revealed to any particular prophet or in any particular scriptural text. The different texts may point out different aspects of the same divine truth, which should be sought to be comprehended by their synthesis.

The bloody religious wars referred to by the rationalists occurred, not among the scriptures nor among the prophets nor among the faithful truth-loving pious believers in the tenets of the different scriptures or prophets, but among the ignorant worldly-minded fanatics, or rather among the powerful worldly-wise designing people who exploited the ignorant credulity of those fanatics by uttering the name of religion to serve their worldly interests. As we cannot hold science responsible for its gross abuse by the political and industrial powers of the present day, nor can we expel it from the human society for its being the most effective instrument in the hands of the ten-per-cent of the human population of the world for crushing and torturing and grinding down the remaining ninety-per cent; so we cannot hold the religious scriptures responsible for their gross abuse by the most irreligious people wearing the garb of religion, nor can we refuse to acknowledge the validity of revelation, though many kinds of false doctrines and inhuman practices have been introduced, now and then, here and there, in the name of revelation and the revealed scriptures. In all ages and all countries truth has been misused in the human society, but still man cannot disown allegiance to truth.

IV

Having put the claims of Natural Religion and Revealed Religion side by side, we may ask ourselves a question. Are they really so incompatible with each other as they are made to appear by their over-zealous exponents and critics? Is it not quite possible that they are only two standpoints from which the origin and development of religion in the human race may be reasonably viewed? Does not each party put a wrong, or at least a narrow, interpretation to both Reason and Revelation, when the one is regarded as antagonistic to the other? The rationalists claim that man finds God, while the Revelationists preach that God reveals Himself to man. The active agency is attributed by one party to human endeavour, and by the other party to Divine mercy. The one emphasizes the ascending effort of the finite spirit towards the Infinite, and the other emphasizes the gracious descent of the Supreme Spirit into the field of human experience. Are not these the two apparently different processes, *viz.*, man's ascent to God and God's descent to man, only two aspects of the one spiritual process of the progressive realization of the essential unity of God and man, of the Infinite Spirit and the finite spirit?

The protagonists of the two views seem to suffer from two fundamental misconceptions, which stand in the way of their proper comprehension of the underlying unity of the process of the acquisition of spiritual knowledge. First, they regard the human reason as a particular faculty, operating in

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accordance with definite laws, subjection to which it can never shake off. It is generally held that reason apart from sense cannot have any direct or immediate knowledge of realities. Immediate knowledge, it is assumed, must necessarily be sensuous experience. All knowledge other than that of the objects of sense-perception must be inferential or indirect, and must therefore ultimately depend upon the latter. Reason is assumed to have only some *a priori* concepts and axioms (which are not of course objective realities) which it applies to the materials supplied by sense-perception, and then by inductive and deductive methods, by framing and testing hypotheses after hypotheses, by critical analysis and abstraction, etc., it reconstructs a world of objective realities, the validity of which is always open to question and must ultimately be determined by reference to the direct sensuous knowledge. Reason is dependent on sense. The validity of the most highly valued ideals of human life, the eternal supersensuous truths upon which man's moral and spiritual life relies, cannot be legitimately inferred and proved by reason on the basis of sense-experience. Hence either we are to be contented with thinking that they are at most valuable hypotheses having pragmatic importance for the human society, or we are to seek after some other direct source of evidence for establishing those truths. Either we are to suppose that absolute knowledge of the truths underlying morality and religion is impossible and hence reason has every right to disown them, or we are to admit a source of knowledge superior to reason. This abstact idea of reason is really a misconception about the character of reason, and it is to a great extent responsible for the conflict between Reason and Revelation.

The second misconception from which the contending parties suffer is the idea of the relation of externality between man and God, between the human reason and the Divine Spirit. God is conceived as a Supreme Personality, omnipotent and omniscient, governing the destinies of all creatures from outside, generally concealing Himself from them and confining their powers of knowledge within the range of the apparent realities of His creation, and on particular occasions revealing the truths about Himself and communicating the moral and religious laws to some chosen men either by signs or by words or through some angel or messenger. This is a crude idea of God and His self-revelation. This idea itself implies that those who cherish it are not free from the domination of sense. Further it involves an argument in circle. God is the authority for the truth of what the prophets and the scriptures preach, and the latter again are the authority for the existence and reliableness of God. The human reason cannot rest satisfied with this conception of Revelation, and cannot put unquestioning reliance upon the messages it conveys.

V

The truth is that Reason which constitutes the essence of human nature is not so impotent as necessarily to rely upon sense-experience for direct knowledge. It moves from plane to plane, and in each plane it comes face to face with a distinct order of relative realities, *i.e.* distinct aspects—lower or higher, more veiled or less veiled—of the Absolute Reality. When it is in the lowest physical or sensuous plane (अन्नमय कोष)the reality appears to it through the senses, and hence appears as a plurality of objects possessing sensible characteristics. In this plane reason necessarily accepts these objects

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of sense-experience as ultimately real, and tests the validity of its inferences by reference to these. So long as reason moves habitually in this plane, it cannot get rid of these limitations. When it rises to the higher biological plane (प्राणमय कोष) the reality reveals itself to it in a new form. The whole world is perceived as a living organism, in which the plurality appear as centrally regulated and as essentially related to each other and to the whole. One life is experienced as pervading the whole and each of its parts. In this plane this is not a matter of mere inference, but of direct experience, which establishes its authority upon the reason far more strongly than that of the physical plane. Men in this plane of experience put the truths realized by them as ideals to others, whose reason is in the lower plane, and who, being conscious of the imperfections and contradictions and unsatisfactory character of their own experiences, accept those truths of the higher plane on authority and try to realize them by proper self-discipline. When the reason rises to a still higher plane,—say, the mental or moral plane (मनोमय कोष)—its outlook is further changed. The whole objective world is actually perceived by it as essentially a mental or moral order. The man then lives, moves and has his being in the universe of Mind. Through the senses he perceives the manifestations of Mind. When he learns to live habitually in this plane, the truths of this plane are unveiled to his reason. These truths are objects of direct experience to him, and when spoken to men of the lower planes, they set up ideals before them, put them under the necessary physical and moral discipline for their realization, and exercise a commanding authority over their ideas, sentiments and actions.

But reason cannot rest satisfied even with its experiences of this plane. It has not yet fully realized its essential character. Its inner demand has not yet been fulfilled. It has not yet fully emancipated itself from the veils and limitations, which clouded its vision, and attained direct knowledge of the ultimate nature of the Absolute Reality. The urge for self-fulfilment moves it on to the higher spiritual plane (विज्ञानमय कोष). In this plane it comes face to face with the Supreme Spirit. The Supreme Spirit or God reveals Himself to it as its own true self and the true self of the universe. The whole universe is realized as a Spiritual Entity. All that is is spiritual, and all that is spiritual is real. The ultimate nature of God, the ultimate nature of the self, the ultimate nature of the world, are completely unveiled, and they are found to be one. In the highest stage of this plane, reason fully discovers God and God completely uncovers Himself to reason. There is no screen between them. The truths experienced in this plane, when preached to the rational beings of the lower planes, set up the highest ideals before them, and the modes of the realizations of these ideals are the supreme religious laws discovered by reason,—the highest commandments of God to man. There is a still higher plane—the plane of bliss (आनन्दमय कोष) to which I shall not refer here.*

VI

Thus, religion is on the one hand God's progressive self-revelation to the human reason and on the other the human reason's progressive discovery within itself the character of Divinity and Divine truths. Higher and higher truths are revealed to the human reason

*The characteristics of the "Planes of Knowledge and Orders of Realities," I have discussed at greater length in *The Philosophical Quarterly*, January, 1933.

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in the higher and higher planes of its experience, and they are received on faith by the lower orders of people—by the human reason moving in the lower planes—as realizable ideals and divine commandments. The truths, which are and can possibly be mere hypotheses or at most objects of weak, inferential knowledge in the lower planes of reason, become objects of direct experience in the higher planes and thus attain sanctity and certitude, and consequently exert powerful influence upon the modes of thought and life of the people who feel a demand for them and put faith in them. The truths are eternal, and they are revealed to the truth-seeking human reason in proportion to its capacity for reception and comprehension. Men in the higher and higher planes of experience are naturally fewer and fewer. Since the number of people in the physical plane is the largest, and since, on the other hand, the demand for religion is universal in human nature, the few men who reach the higher planes and are blessed with the experience or revelation of the higher orders of truths occupy specially privileged positions in the society and are looked upon and revered by the people in general as Prophets, *Rishis*, God-men, chosen messengers of God, vehicles of truth. Their inspired sayings are accepted on faith as divine commandments and make up the contents of the scriptures. Some of them become founders of religious sects and direct the religious life of millions of men in particular channels. It may be noted that all the great men who have been trusted and adored as vehicles of divine truths in different parts of the human society might not have reached the highest plane of spiritual experience, and the truths propounded by them as the highest might not really be the perfect self-revelations of God attainable in that highest plane. But on many occasions when delivering their messages to the people, they sincerely feel that it is God, as conceived by them, Who is speaking through their heart and tongue, and they often put those messages in the form of direct speech uttered by God.

The most careful and systematic comparative study of the different books and texts claiming to be the embodiments of revealed truths convinces every man endowed with true spiritual insight that all of them do not belong to the same plane of spiritual experience. They give expression to different orders of truths revealed in different planes of spiritual experience. The character of the revelation is necessarily influenced by the development of the rational and spiritual capacity of the individual on whom it is bestowed, and seems also to be influenced by the social, intellectual, moral and religious conditions of the race to which he belongs and for the regulation of the cultural, moral and religious life of which it appears to be intended. The same revealed truths also are found to be interpreted and applied differently by different classes of men according to the different degrees and planes of their intellectual, moral and spiritual elevation. Not only this; but even when the blessed persons, who directly experience the divine truths in the higher spiritual planes of their reason, come down to the lower planes and attempt to interpret and give expression to those truths for the benefit of others in terms intelligible to them, the nature of their interpretations and expressions is unconsciously influenced, and not unoften vitiated, on the one hand by their own pre-acquired notions and impressions of the lower planes and on the other hand by the character, culture and mode of life of the people,

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among whom they are brought up and for whom their teachings are intended. Hence though there is no ground for questioning the validity of Revelation for the sake of Reason, nor for suppressing the aspirations of Reason for the sake of Revelation, we have to exercise great caution in accepting and interpreting the particular texts which claim to have been revealed as well as in giving a free scope to Reason in the field of morality and religion.

PRAYERS OF AT-ONE-MENT

By Swami Jnaneswarananda

I am My Own Guide

I laugh at myself when I pray. To whom can I pray! Who is there, besides my all-pervading Self! But I want to play, I want to act, I want to hear myself talk. Just like a child at play, I stand before a mirror and create my playmate, whom I call my Self, my Guide, my God. But who can guide me if I guide not myself!

I am the Source

I am neither the body nor the senses or the mind—I am Existence Absolute, Knowledge Absolute, and Bliss Absolute! In me there is no fear nor anger or hatred. I am the all; in me is everything. I am the friend, the brother and the lover of all. I am present in every atom. From the highest down to the lowest, I am the essence of all. It is my light that illumines the sun, the moon, the stars and the planets. It is my existence that holds together all the pieces in a harmonious whole. It is my love which acts as a sustaining power to create all beauty, utility, and excellence. I am the essence of all Truth, Goodness, and Beauty.

I have no Fear

I am not a beggar or a sinner! I am that ever-effulgent, ever-blissful and ever-peaceful Self. I have no fear nor any sense of weakness or depression. I am the ever-perfect One, universally present. I am the base of the universe, I am the creator, I am the preserver, I am the destroyer! I am the source of all strength! I am the power of all powers!

I am the Child of Bliss

Infinite Brahman is in front of me, It is to the rear, It is above, It is below, It is all round, It is within! The entire universe is filled with that Divine Bliss. I am That—I am that ever-blissful Brahman, I am that never-failing Light, the Source of Infinite happiness, the Fountain of all love and the eternal Foundation of friendship and peace!

In Peace or in Struggle I am the Same

That Infinite and Absolute Reality, out of Which this universe has been manifested, is full, complete, divine and perfect. This creation which is the effect of that Divinity is also divine, pure and perfect. I, as a spark of that One Cosmic Fire, am one and the same with the Source. Infinity taken out of infinity is infinity; infinity added to infinity is infinity. No matter where I am—in life's field of battle or in the peaceful rest of Samadhi—I am never separated from my infinite Source. I am That! I am That! I am That!

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Thou art my Substance

Verily Thou art the Infinite and Absolute Principle, but my finite mind cannot comprehend Thee as Thou art. Following the limitations of my senses, I call Thee my loving Mother, or look upon Thee as my protecting Father. At all times I find in Thee the sweetness of a friend and the fellowship of a companion. In Thee I find the great illumination of wisdom, love and understanding. I recognize Thee in man as well as in woman. I realize Thy presence in the high as well as in the low. I am thrilled as I feel Thy sweet caress in every object of nature. Thou art like the string which runs through all the beads in a necklace, holding together various elements of this beautiful universe in perfect shape and harmony. All the forces are complete in Thee. Thee alone I love, Thee alone I see, Thee alone I recognize as the one Source of Light!

May We live to learn

May that All-loving, Infinite and Absolute Being protect us all together! May He grant us everything we need for the uplift of our spiritual consciousness! May He endow us with vitality and strength! May He invigorate our energy and so direct our senses that we can receive the light of knowledge and understanding! May He uphold the inner potential Divinity within us! May whatever we study from day to day bring us more and more purity, strength, goodness and love! May our entire life be one complete term of education! May we live to learn!

My Infinite Source of Good

I meditate on that self-effulgent Light of Brahman; contemplation on which removes mountains of obstacles, dangers and difficulties, and make the path smooth. I meditate on that eternal Source of goodness, contact with Which unfolds more and more power, strength and goodness. I meditate on that perennial Source of all enjoyment, the slightest touch of which supplies me with everything good for my physical, mental and spiritual advancement. To let that never-falling Light shine through every expression of my life I keep constant watch on that eternal Source of Truth, Purity, and Bliss.

My Life is a Term of Service

Brahman or that ever-perfect, absolute, divine Entity, is the essence and basic principle underlying every phenomenon. May we so act as to reflect more and more that Infinite One, in and through our expressions. May we live our entire lives, acting for the uplift of our own self and for the good and benefit of every being in this universe. May we not covet anything which does not belong to us; may we not be greedy of sense enjoyments, but be satisfied with those granted to us by the Divine and enjoy them with purity, piety, sacrifice and service. May we realize more and more the presence of that One without a second in every manifestation of this universe!

May the Divine Light shine

May we hear the inner voice of truth and wisdom by means of our ears; may our sight be constantly engaged in seeing visions that are uplifting, elevating and purifying; may our thoughts remain perpetually saturated with ideas and ideals that embrace everything, and with feelings which emanate vibrations of peace, love and goodwill for all beings. May we so live, act and express ourselves as to manifest more and more that Infinite and Universal Truth, which is the fundamental and basic reality of our being!

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Be Thou My Light

May that all-perfect, ever-effulgent and eternally existent Self invigorate our senses so that they may bubble with the energy of Truth. May that Divine Self illumine our understanding so that our thoughts may be directed by the heavenly torch of love, friendship, and fellowship. May we so live and act as not to hide or deny the universal, effulgent and all-embracing Light within. May we so proceed along the pathway of our lives as to bring into expression the glory and purity of that inner perfection. May that inner Voice of Truth lead us, guide us and protect us along the journey of our lives!

The Pilot of My Boat

Thou art the pilot of my boat across the ocean of life. It is Thy radiant smile which transforms itself into the form of everything good, beneficial, powerful and beautiful; all my trials and tribulations are only jokes from Thee—storms and mist and the roaring waves are but Thy glee of jest.

Onward, my Pilot! I have every confidence in Thee. So long as Thou leadest the way, my little boat can never be lost!

To Thy Kingdom of Love

May That All-loving Being tie us all in abiding fellowship; may He bestow upon us right understanding; may He teach us the secret of right living; may He give us strength which will keep us firm and steady through all obstacles and difficulties; may He invigorate us with that love which will always be the beacon light to lead us onward until the final goal is reached!

Lead Me to Everlasting Life

Lead me from the unreal to the real; from the darkness of ignorance show me the way to the perennial light of knowledge and understanding! From the miseries of death, disease and suffering guide me to life eternal in the Infinite! Reach me through and through and saturate every atom of my being with Thy substance! Cast on me Thy kind, compassionate and uplifting glance and surcharge me with Thy enthralling love.

The Dweller of My Heart

I meditate on that ever-effulgent, all-loving, all-knowing, kind and compassionate Being, who is the Soul of my soul, who is the inner Voice of my wisdom, who is the never-failing Light of my understanding, who leads me by the hand through the rough paths of life, and through whose kindness I receive all that is uplifting, strengthening, and beautifying. I send my reverential salutation to Him. May I enjoy, every moment, a closer touch with Him in the heart of my heart, through all my actions, thoughts and speech!

Wake up, O Mother Dear

I meditate on that Infinite and Eternal Source of all power, who is my Divine Mother, out of whom this universe has emanated; in whom it exists and into whom it rests after dissolution. I meditate upon that perennial Fountain-head of all knowledge, eternal bliss and infinite power. Arise! Awake! O Mother dear, fill me with Thy presence; saturate me with Thy radiance, peace and bliss! May it please Thee to lead me by the hand through every step of my life!

Come to My Aid—I need Thee

O my Soul—my Divine Reality, I know fully well what is truth; I know what is righteousness; I know what is perfection and goodness. But to my utmost disappointment, I realize

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how difficult it is to persuade my obstinate and wayward mind to follow the path of truth.

I am fully conscious of ignorance, unrighteousness, narrowness and meanness, but, alas, that is the course which my disobedient mind follows, in spite of my resistance! I have a hard time of it to control, chastise, coax or persuade this spoiled child of mine! I am so alone, forsaken and helpless!

Realizing this, I invoke Thy help. Oh! my Divine Self, wake up! Help me and join hands with me so that I may be able to live a perfect life, radiating the light of Peace, Love and Truth!

My Love to All

Let all nature, both internal and external, be surcharged and saturated with the cosmic vibration of universal peace, love and friendship. Let the winds blow in all directions carrying from us the message of deepest faith, fellowship and understanding, for all beings in the universe! Let the river flow, singing to all the sweetest melody of universal acceptance and tolerance! Let the sun overhead bathe us with the celestial rays of mutual service and mutual appreciation! Let evenings and dawns, earth and sky, mountains and forests, beasts and birds, be filled and inspired with the sacred feeling of universal brotherhood. Let the sweet carols of birds and soft rustling of leaves broadcast the joyous message of harmony and peace! Let every breath which flows from us create a strong current of universal love for all beings!

All Creeds lead to the One

May the One, Infinite, All-loving and Universal Being, who is worshipped as Shiva by the Hindus, as Brahman by the Vedantists, as Jehovah by the Jews, as the Buddha or the Enlightened One by the Buddhists, as Father in Heaven by the Christians, as Ahuramazda by the Zoroastrians, as Allah by the Mohammedans, and in various other forms and names by the various followers of the Truth—may that One and Universal Being—who possesses universal understanding, universal love, and universal acceptance and friendship—shed upon us the light of understanding so that, like so many rivers issuing out of different sources and following different courses, we may at last come into the Infinite Ocean of Truth, and become one and inseparable. May we all, following our different paths, according to our understanding, taste, creed and temperament, finally come to the realization of the One without a second!

Salutation to the Masters

Our reverential salutations go to all the past prophets, saints, saviours and masters, belonging to all ages, races, nationalities and religions, from whom we have received the light of understanding. Our humble salutations go to all the present god-like men and women who are upholding the cause of truth, goodness and righteousness, by working for the uplift of humanity. Our salutations go to those future ones who are coming for the benefit of posterity to advance human knowledge and to guide humanity along the pathways of virtue and truth. We salute all of them over and over again. May it please them to give us right comprehension, right contemplation and right expression, so that we may be able to realize that highest truth, which is the unification of all the different paths and processes followed by humanity, in different names and forms.

Peace! Peace! Peace!
be unto us and all beings in the universe.

Om Tat Sat Om

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EFFORTS FOR THE EDUCATION OF AMERICAN NEGRO

By W. E. Burghardt DuBois

I

Of the 12 million persons in the United States of Negro descent about 70 per cent, leaving out the children, can to-day read and write. When we remember that in 1880, 70 per cent could not read and write, one gets an idea of the revolution that has taken place.

This revolution came, first, from the tremendous efforts of Negroes themselves, and secondly, from the response to those efforts made by the abolitionists, the churches, and finally, the philanthropists.

Up until the time of the Civil War, Negroes in the South could not legally learn to read and write, and the great mass of Negroes, then and now, lived in the south where black slavery was legal until 1863.

Georgia, for instance, in 1770 fined any person who taught a slave to read or write. In 1829 the State enacted :

" If any slave, Negro or free person of colour, or any white person shall teach any other slave, Negro or free person of colour to read or write, either written or printed characters, the same free person of colour or slave shall be punished by fine and whipping, or fine or whipping, at the discretion of the court; and if a white person so offend, he, she or they shall be punished with a fine not exceeding $500 and imprisonment in the common jail at the discretion of the court."

In 1833 this law was put into the penal code, with additional penalties for using slaves in printing offices to set type. These laws were violated sometimes by individual masters and clandestine schools were opened for Negroes in some of the cities before the War. In 1850 and thereafter there was some agitation to repeal these laws but nothing came of it.

South Carolina, in 1740, declared: " Whereas, the having of slaves taught to write or suffering them to be employed in writing may be attended with inconveniences, be it enacted, that all and every person and persons whatsoever, who shall hereafter teach or cause any slave or slaves to be taught, or shall use or employ any slave as a scribe in any manner of writing whatever, hereafter taught to write, every such person or persons shall for every such offence forfeit the sum of 100 current money."

In 1860, there were nearly 200,000 Negro children in the North, where slavery had been abolished. The Negro schools of the North fall roughly under five different periods :

1st, 1704 to 1774—Period of the Pioneers.
2nd, 1774 to 1820—Efforts of the Free Negroes.
3rd, 1820 to 1835—Period of Partial Public Aid.
4th, 1835 to 1870—Period of Separate Public Schools.
5th, 1870 to 1890—Period of Mixed Schools.

In the first period we have the epoch-making efforts and far-seeing sacrifice of Elias Neau in New York and Anthony Benezet in Philadelphia. One of the first Negro schools in the land, if not the first, was that established in New York by Elias Neau in 1704. He gathered slaves and free Negroes to the number of 200, in his own house nightly, and

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kept the school open until his death in 1722. So, too, Anthony Benezet and the Quakers of Philadelphia opened a Negro school in 1770, which had a continuous existence until our day. After the Revolution the free Negroes were quickened to exertions in many directions, especially in founding churches, beneficial societies and schools. In Massachusetts a Negro school was formed at the house of Prince Hall, in 1798, and the teacher paid by the Negroes. In 1807, the Negroes of the District of Columbia, led by Bell, Franklin and Liverpool, three free Negroes, founded the first Negro school. This school, supported by the Negroes, lapsed for a while, but was revived in 1818, and many other schools were supported simultaneously. In Ohio the Negroes of Cincinnati opened a school of their own about 1820, and in New York the Negroes rallied to the support of the old Neau school. No record is available, of course, of the money thus spent by Negroes for education, but at a later period, 1839, it is instructive to know that the Negroes of Cincinnati alone were paying nearly a thousand dollars a year ($889.03) for their schools.

The energy and persistence of the Negroes led to benevolence and partial State aid. At first the States made no efforts to educate Negores. In 1800 the Negroes of Boston tried to get the city to adopt their school, but it refused. About 1806 the city was induced to grant $200 a year to the school, and the children paid 12½ cents a week as tuition. It was claimed at the time that technically the public schools were open to Negroes, but no inducements were offered to make them attend, and the abstract right was rarely tested. In 1812 the Negro schools were adopted by the city. A benevolent society conducted the Negro schools in New York up until 1834, when the city took hold. In Ohio the Negroes were excluded from white schools in 1828, and practically no provision made for them save through benevolence until 1849. The attempt to open private schools for Negroes was frowned upon as in the Prudence Crandall case, and nearly all higher institutions,* except Oberlin, were closed to Negroes.

From about 1835 on it became general for the Northern States to support wholly a separate system of Negro schools. They were usually poorer than the Whites, worse taught and worse equipped, and wretchedly housed. Beginning with Massachusetts, in 1855, these separate schools have been abolished in nearly all Northern States. There are still schools in Pennsylvania, Ohio, Indiana and Illinois, attended solely by Negroes and taught by Negro teachers.

II

The history of schools for Negroes in the South falls also into five main epochs :

1. The Ante-Bellum Schools.
2. The Army Schools.
3. The Schools of the Freedmen's Bureau.
4. The Missionary Schools.
5. The Public Schools.

Some few schools for Negroes existed here and there in the south before the War. In the District of Columbia, as already mentioned, no less than fifteen different schools were conducted here mainly at the expense of the coloured people between 1800 and 1861. In Maryland, St. Frances Academy, for coloured girls, was founded by the

*By a vote of one majority in the trustee board, Negroes were admitted to Oberlin in 1835. In some of the Eastern colleges like Bowdoin and Dartmouth, Negroes were occasionally admitted.

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Roman Catholics in 1829. The Convent originated with the French Dominican refugees, who came to Baltimore during the uprising in the West Indies. The sisters were coloured. Another school, established in 1835, gave instruction to free coloured children. In North Carolina there were before 1835 several schools maintained by the free Negroes. They had usually white teachers. After 1835 the few clandestine schools were taught by Negroes. In Charleston, S. C., there was a school for Negroes opened in 1744, which lasted some ten years. It was taught by a Negro, and was for free Negroes only, although some slaves who hired their time managed to send their children there. Free Negroes in Georgia used to send children to Charleston for education. They returned and opened clandestine schools in Georgia. In Savannah a French Negro, Julian Froumontaine, from San Domingo, conducted a free Negro school openly from 1819 to 1829, and secretly for sometime after. Schools were stopped nearly everywhere after 1830 and as slavery became more and more a commercial venture all attempts at Negro education were given up.

The white governments of the Southern States which survived the War made few attempts to establish public school systems, particularly so far as Negroes were concerned. They especially feared idleness and social revolution on the part of the Blacks, and passed laws accordingly. Alabama declared " stubborn or refractory servants " or those who " loiter away their time " to be "vagrant" could be hired out at compulsory service by law, while all Negro minors, far from being sent to school, were to be " apprenticed," preferably to their father's former " masters and mistresses." In Florida it was decreed that no Negro could " own, use or keep any bowie knife, dirk, sword, firearms or ammunition of any kind " without a license from the judge of probate. In South Carolina the Legislature declared that " no person of colour shall pursue the practice of art, trade or business of an artisan, mechanic or shopkeeper, or any other trade or employment besides that of husbandry or that of a servant under contract for labour until he shall have obtained a license from the judge of the district court." Mississippi required that " if a labourer shall quit the service of the employer before the expiration of his term of service without just cause, he shall forfeit his wages for that year." Louisina said that " every adult freed man or woman shall furnish themselves with a comfortable home and visible means of support within twenty days after the passage of this act " and that any failing to do so should " be immediately arrested," delivered to the court and " hired out " by public advertisement to some citizen, being the highest bidder, for the remainder of the year." Some states, like Florida attempted partial legislation on the public schools, but in a few, if any states, was a comprehensive system planned until the carpet-bag governments were installed.

The so-called "carpet-bag" governments, which under the sway of the army and the Freedmen's Bureau succeeded the State governments, were installed and supported by Negro votes. Conducted in many cases by unscrupulous Northerners and Southerners, they were extravagant and inefficient but we must give them credit for what they did well :

"They instituted a public school system in a region where public schools had been unknown. They opened the ballot-box and jury-box to thousands of white men who had been debarred from them by a lack of earthly possessions.

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They introduced home rule into the South. They abolished the whipping-post, the branding iron, the stocks and other barbarous forms of punishment which had up to that time prevailed. They reduced capital felonies from about twenty to two or three. In an age of extravagance they were extravagant in the sums appropriated for public works. In all that time no man's rights of person were invaded under the forms of law."

Thomas E. Miller, a Negro member of the late Constitutional Convention of South Carolina, said: "The gentleman from Edgefield (Mr. Tillman) speaks of the piling up of the State debt; of jobbery and peculation during the period between 1869 and 1873 in South Carolina, but he has not found voice eloquent enough nor pen exact enough to mention those imperishable gifts bestowed upon South Carolina between 1873 and 1876 by Negro legislators—the laws relative to finance, the building of penal and charitable institutions, and, greatest of all, the establishment of the public school system. Starting as infants in legislation in 1869, many wise measures were not thought of, many injudicious acts were passed. But in the administration of affairs for the next four years, having learned by experience the result of bad acts, we immediately passed reformatory laws touching every department of State, county, municipal and town governments. These enactments are to-day upon the statute books of South Carolina. They stand as living witnesses of the Negro's fitness to vote and legislate upon the rights of mankind."

III

Although recent researches have shown in the South some germs of a public school system before the War, there can be no reasonable doubt, but that common school instruction in the South, in the modern sense of the term, was founded by the Freedmen's Buraeu and missionary societies, and that the State public school systems were formed mainly by Negro reconstruction governments. The earlier State constitutions of Mississippi, from 1817 to 1865 contained a declaration that "Religion, morality and knowledge being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education shall forever be encouraged." It was not, however, until 1868 that encouragement was given to any general system of public schools meant to embrace the whole youthful population. In Alabama the Reconstruction Constitution of 1868 provided that "It shall be the duty of the Board of Education to establish throughout the State, in each township or other school district which it may have created, one or more schools at which all the children of the State between the ages of five and twenty-one years." Arkansas in 1868, Florida in 1869, Louisiana in 1868, North Carolina in 1869, South Carolina in 1868 and Virginia in 1870 established school systems. The constitution of 1868 in Louisiana required the General Assembly to establish "at least one free public school in every parish," and that these schools should make no "distinction of race, colour or previous condition." Georgia's system was not fully established until 1873.

The figures showing the increase of Negro education are as follows:—

Date.	Schools.	No. of Teachers.	Pupils.
1866	... 975	1,405	90,778
1867	... 1,839	2,087	111,442
1868	... 1,831	2,295	104,827
1869	... 2,118	2,455	114,522
1870	... 2,677	3,300	149,581

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EXPENDITURES FOR SCHOOLS

Year.	Expended by Freedmen's Bureau.	Benevolent Associations.	The Negroes.	Total.
	$		$	
1866 ...	123,655.39	82,200.00	18,500.00	224,359.39
1867 ...	531,345.48	65,087.01	17,200.00	613,632.49
1868 ...	965,806.67	700,000.00	360,000.00	2,025,896.67
1869 ...	924,182.16	365,000.00	190,000.00	1,479,182.16
1870 ...	976,853.29	360,000.00	200,000.00	1,536,853.29
Total ...	...	...	785,700.00	5,879,924.00

In the first five years after the War closed, 4,239 schools for Negroes had been established, 9,307 teachers employed, and 247,333 pupils instructed. The school attendance of Negroes, 5—20 years of age, has increased as follows :

SCHOOL ATTENDANCE

1850	26,461
1860	32,629
1870	180,372
1880	856,014
1890	999,324
1900	1,096,734
1910	1,670,650
1920	2,049,741

At first this work of education was done by white people, but very early normal schools were established and then colleges and to-day practically all of the teachers in coloured schools in the South are Negroes. In the North, Negroes attend mixed schools and there are in these schools numbers of coloured teachers, especially in New York, Philadelphia, Boston and Cleveland, many of whom teach white and coloured pupils.

Special philanthropic funds have given about $30,000,000 to Negro education since the War, but Negroes themselves through taxation, the building of school-houses, the paying of tuition, etc., have contributed not only much larger total sums but a total which marks a very great burden when compared with their ability to pay.

In the South, although the schools are public schools, and supposed to be equally good for all, they are divided into two systems : one for Negroes and the other for whites; but the whites control the finances and have general oversight of the Negro system. The result is that while the South spends $10 or more on every white child a year, it spends less than $3 on every coloured child. There is also notable discrimination in the wages paid to teachers. For instance, in Louisiana, white teachers average $1,000 a year for elementary schools and coloured teachers less than $300 a year. Moreover, the Negroes are double-taxed, paying not only their legal tax but in addition to this, raising money to pay for school-houses and for lengthening of their terms and for piecing out the teachers' wages.

In the North, there are some cities bordering on the South where, despite the law, there is actual separation by race in schools. This is true in Philadelphia, Indianapolis, and other cities and towns. Elsewhere in the North Negro children attend the common schools with the whites.

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IV

The basis of Negro education is of course the college and university system. The development of Negro colleges is best reflected in a United States government report of 1928.

The Report of 1928 was done in conjunction with the Departments of Education of nineteen states, with the co-operation of 79 Negro colleges, and also of the Associations of Colleges for Negro youth, the Phelps-Stokes Fund, and various educational boards and foundations.

The resulting Report is distinctly favourable to real Negro education. The introduction says: "The record of achievement of the Negro during the past fifty years has been unparalleled." And to this achievement "No single factor has contributed more than education."

The Report goes on to say: "The immediate need is more education, better education, and higher education."

There are 79 Negro universities and colleges studied in this survey, including 22 publicly supported institutions under state ownership and control, 9 universities and colleges privately supported by independent boards, 31 universities and colleges supported by white denominational church boards, and 17 colleges privately supported by Negro church organizations.

The state colleges have an annual income of $3,201,575, or an average of $145,526. The private colleges have an annual income of $2,349,739, or an average of $261,082. The Negro church schools, excluding one which did not report, a total annual income of $1,761,636, or an average of $66,977. The colleges controlled by white church boards have an annual income of $1,893,333, or an average of $61,075. The 9 independent institutions represent a capital investment of $8,329,507, and total productive endowment funds of $16,394,328. The 22 state institutions are supported by appropriations amounting to $3,201,575, of which $1,909,161 are state appropriations and $259,120 are Federal appropriations. The students pay $438,035. The physical plans of these institutions are valued at $10,443,746.

The 17 Negro church institutions have an annual income of $1,071,636, which comes chiefly from church appropriations $395,347; state appropriations, $280,160; student fees, $272,589. The state appropriations are chiefly for subsiding teacher-training work. The capital investment of these schools amount to $6,369,174. They have small endowment of $183,748.

The 11 schools of Methodist church boards have a total income which amounts to $527,795, of which $210,509 comes from church appropriations, and $187,487 from student fees. The capital investment represents $4,403,014. The productive endowment is $541,860.

The 6 Northern Baptist church schools have a total income of $465,897, of which $108,426 comes from students, and $71,440 from churches. Their equipment is worth $3,265,290. Their endowments amount to $1,226,959. Under the American Missionary Society, there are 6 colleges; their annual income is $408,969, of which $216,653 comes from churches and $99,770 from student fees. The equipment is worth $2,867,538, and the endowments amount to $311,212.

The Presbyterian Church has two colleges; their annual revenues amount to $174,260, which will be increased when Barber College commences to receive the yield on its endowment. The two institutions have a value of $1,129,000. The endowment of these colleges amounts to over $2,000,000. The United Presbyte-

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rian Church supports Knoxville College, which will soon have its own Board of Trustees and an endowment of $500,000. Its annual income is $68,600, and its property is worth $513,000.

There are five other colleges supported by Northern white churches.

The summary of the Report says:

"The progress made in the development of Negro higher educational institutions in the United States during the last decade has been astonishing in its scope and almost incredible in its magnitude."

In 1916 the annual income of the universities and colleges included in this survey totalled $2,283,000. For 1926-27, the annual income amounted to $8,560,000, an increase of 275 per cent. The financial support being accorded, Negro higher education is nearly four times what it was in 1917.

The capital investment in the real properties of the institutions has also increased at a precipitate rate. The value of the physical plans of these institutions 10 years ago was fixed at $15,720,000. Their present value is $38,680,000, representing a gain of 146 per cent, due principally to the construction of modern school buildings and other improvements in the plants.

The most important advance made by the institutions, however, has been the large increase in their productive endowments, indicating the existence of a growing conviction that Negro higher education must be placed on a permanent basis through the provision of a stable annual income. In 1917, the productive endowments of the universities and colleges making up this survey amounted to $7,225,000, with an annual yield of $361,250. Since then, additions have brought this total up to $20,713,000, the annual yield being $1,071,300. The gain over the period of 10 years in both endowment and annual yield, therefore, has been approximately 185 per cent.

The income of 79 Negro colleges for 1926-27 was:

	$
State appropriations ...	2,207,221.82
Federal appropriations ...	485,520.29
Church appropriations ...	1,153,258.74
Income from endowment	1,042,150.71
Gifts for current expenses	1,006,194.27
Fees from students ...	1,677,433.66
Income from sales and services	448,365.30
Other sources ...	496,146.61
Total ...	8,516,291.40

The number of Negro students in 1932 is indicated by the following figures:

There were enrolled in American colleges and professional schools in the year 1931-32, 20,277 students of Negro descent. Of these, 19,256 in colleges and 1.021 in professional schools. There were the following graduates:

2,123 ...	Bachelor of Arts.
194 ...	Master of Arts.
7 ...	Degree of Ph.D.
17 ...	Bachelor of Laws.
115 ...	Doctor of Medicine.
40 ...	Dentists.
30 ...	Pharmacists.

Of the 20,277 students, 16,918 were enrolled in coloured colleges. The rest in the white colleges of the North. The great universities, like Ohio State, Columbia, Hunter, Indianapolis, Boston, Oberlin, Harvard, Yale, etc., had about 2,500 Negro students altogether. These students made many marks of distinction. Six of them in 1932 were elected to national honorary scholarship societies, four Negroes received honorary degrees from leading colleges, many of the Negro students led their class or did exceptional work, and in athletics they made an unusual record, helping the

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United States to win in the Olympic games.

V

These few facts indicate the efforts which are being made by Negroes and by their white friends to give the American Negro a modern education. The effort is by no means complete. The mere ability of two-thirds of Negroes to read and write is after all but the beginning.

A much smaller number really have a modern education capable of guiding them in modern life. Moreover, the education which they are receiving, although large in quantity, is not satisfactory in quality. The public schools are not well adapted to their ends. They follow standardized forms and do not take up the problem of the individual race and the individual child. The higher schools are not training for life and particularly for the peculiar problems of prejudice and discrimination which Negroes need, and above all, there is not in the coloured colleges and universities that freedom and independence of thinking which is going to lead to the real emancipation of this race in America or to their emergence as a modern working class.

Nevertheless, it is fair to say that the American Negro has the tools of his own advance in his hands. He can by using them forge his way forward. Of course, he occupies a peculiar position. India overwhelmingly belongs to the Indians. They form the great mass of the population. They are the people. They in the long run can make their country what they wish. American Negroes, on the other hand, form but one-tenth of the population of the only country that they know. They are not Africans. If they attempted to return to Africa they would be alien in speech, culture and acclimatization. There is no place in Africa that would dare to receive any number of American Negroes for fear of revolution and upheaval. America, therefore, is the American Negro's land.

Can he maintain himself there as a cultural and economic group or is he bound to be absorbed, either by open intermarriage or by clandestine, irregular intermingling of blood? These matters make the development of the American Negro a problem of peculiar thought and conference. Nogroes are quite aware of this situation. They are studying and talking about it. They have their own newspapers and magazines. They have numerous religious organizations and to some extent a growing integration of racial economic life. The future solution of this rather unusual race problem must be watched by the world, and particularly the coloured world, with great interest.

VEDANTA WORK IN AMERICA AND ITS LEADER SWAMI VIVEKANANDA

By Henrietta Holmes Earl

Many of you may remember that on the central dome of our Library of Congress in Washington are these words: "As one lamp kindleth another, nor groweth less, so nobleness enkindleth nobleness!" This is the truth behind all spiritual movements that a light, a warmth, a vital glow of

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purity, strength and goodness, illuminate a soul, and that radiance is caught by others, transmitted through time and space to an endless chain of waiting hearts and minds.

In our consideration this evening of the Vedanta work and its leader Vivekananda, we must not forget Ramakrishna whose pupil Vivekananda was; from whom indeed he caught the light of noble illumination. But behind Ramakrishna was the Radiance Itself, the Essence, the Soul of All.

In the West we often speak of that Essence as "The Light of the world" or as the "Light that lightens our darkness." That message of Light, from which flows joy and the "peace which passeth understanding" is the basis of spiritual teaching both in the East and the West, and our awareness of this unity of the vital message of religion and philosophy grows steadily as we study Vedanta. The simple clarity and precision of thought which characterizes this philosophy cannot be appreciated until one has studied other systems. Vedanta leaves nothing out; it shirks no logical and self-evident propositions, which are opposed to the higher scientific thinking of modern scholars. It accepts the reality of mankind as a compound, composed of body, mind and soul, and seeks to teach us how to cultivate each part of this trinity, so that we may cognize every part of our being, as a part of every other part of the universe—so that each one may know "I AM THAT."

That we may gain this understanding Vedanta sends us teachers who themselves have known this light which Vivekananda passed on to his Order. I think of Vivekananda always as "Vivekananda the Vivid." And perhaps that is so because for a few brief moments I looked into his eyes.

It happened when I, a small child, was a pupil in the school of which Col. Frances W. Parker was the head. Several of our schools are named after him, and his influence on education and thought was so great that he may be classed as a prophet of education. His work was known in far countries, and children came to his school from many lands with their parents who returned to their foreign homes to teach his methods. Among this group of foreign students was a Hindu family, the son being in my class. Each morning the entire school assembled for Chapel and often a brief talk by some distinguished visitor was heard. On one of these occasions we were all fascinated by the spectacle of our tall Col. Parker ushering in another stately man who was dressed in flowing robes and turban. We sang, and Col. Parker read a prayer. Then the Swami spoke to us. I was too little to remember what he said, but I do remember how quiet the big room was, and how brilliant his eyes and vibrant his voice. When his talk was over he too said a prayer, and then he and Col. Parker walked down together from the platform through the assembly hall. The Hindu boy next to me sat in an aisle seat, and, as the Swami passed him, bent and kissed his robe. I was so surprised at such a thing that I whispered to the boy, "Why did you do that? Who is he?" "That man is Swami Vivekananda, a great saint from my country," he said. "But," said I, "there are no saints any more." "Not here in your country," he replied, "but we still have them in India."

As I have studied the writings of Vivekananda in these later years I have become convinced that he combined an understanding of, and sympathy with, the Western mind and its ideals which, united with the profound spiritual

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knowledge of the East, gave him a universal aspect and influence. He brought to the West a broad and enthralling message of unity; he took back to India a dynamic and vibrant force which laid the foundation for the awakening which India is experiencing to-day. He was the torch-bearer, and his call to India was, "Arise! Awake! Push On!" He has the same ringing message to us of the West to-day, through the men of his Order who come to us. They come, not as mystery-mongers and wonder-workers, but as men ably and broadly trained, deeply learned in the ancient cultures of their heritage, as well as in modern thought. Men who are of gentle breeding and the taste and refinement which discards cheap methods and loud claims of marvels. Vedanta sends us scholars who are not "wise in their own conceit," who are not puffed up with the importance of their own personalities, powers, or attainments. But men who have learned adaptability, who "with humble hearts and true affection" have come to serve. They do not ask us to discard a creed or change a faith; instead, they illumine with their light truths we only vaguely knew and turn on so strong a search-light of powerful radiance that all is bright about us! After years of the study of philosophy and psychology, I find nowhere so simple, clear and practical a teaching as that of Vedanta. And I realize more fully day by day that the great Western minds have almost all either consciously or subconsciously caught at least a little of the Vedanta teaching. Moreover, I see this unity of thought as so deep and real a thing between the East and the West, that I know that the day will arrive when this fundamental unity will be the basis for mutual understanding, and true brotherhood of all the races of the world!

ENEMIES OF KNOWLEDGE

By Prof. A. V. Hill, O.B.E., Sc.D., F.R.S.

I

There are not many who realize the facts of man's gradual evolution; the majority are still inclined to imagine that Adam arrived full-grown a few thousand years ago, with a complete university education and a degree in zoology, in the garden of Eden, and undertook forthwith the task of naming and classifying the other creatures whom God created for his special needs and satisfaction. Not many properly appreciate, and in some quarters it is almost blasphemy to do so, that in the course of half a million years mankind by a slow and painful process of trial and error has gradually risen from his original low estate. Nature's experiments in living things had been proceeding for hundreds of millions of years: by these experiments creatures of the most varied type had been evolved, to meet the absolute necessities of life, namely growth, maintenance and reproduction. Finally a type of animal appeared, man's distant ancestor, so designed and constructed that he could become civilized. In an essay in the New Encyclopædia Britannica, "Civilization," by J. H. Robinson, which some of you may have read, the matter is expressed in a vivid and arresting form. Picture the five hundred thousand years of Man's developing culture

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as compressed into a single lifetime. On this scale mankind needed 49 years to learn enough to desert his primitive hunting habits and to settle down in villages. Half through the fiftieth year a few of the villagers discovered and began to practise the art of writing. The achievements of the Greeks on this scale were in March of this year: Christianity has prevailed since the middle of April: the printing process was invented a fortnight ago: we have been using steam for less than a week, motor cars for a day, wireless for a few hours. Whither is mankind going, on this strange process? What are his methods of advance? Are they inevitable? Or can they now be influenced by conscious adjustment on his part? Have *we* in fact any responsibility in the matter?

There are superior people who affect to despise the degree of civilization, the modicum of knowledge, the extent of social organization which have been as yet attained. They would have us abandon scientific research and engineering development, as things unworthy of man's high spiritual estate. Such highbrows and unbelievers are useful, not for what they themselves bring to the common fund, but because it is good, even for the best of causes, to have to bear the brunt of criticism. I would not make "Progress" into a false god. Most reasonable people, however, neither believing in magic on the one hand, nor in the inevitability of advance on the other, see in the achievements of mankind, won by patient toil and eager searching, by failure as well as success, by disaster as well as triumph, in sorrow as well as in joy, by courage as well as by skill, something to be treated with respect and reverence, something sacred, as we have come to regard human life itself to be. The advance of knowledge is a real and living thing, something worth working for, worth fighting for. That is why we are here to-day. It is true that we are all very stupid and unseeing still—some of us perhaps more stupid than others. We are very far yet from any Utopia, moral, mental or material; but that the general progress of knowledge has improved man's lot and character and outlook in the last half million years, and that it can continue to improve them in the fifty million that lie before him, is a general proposition that not many will dare to deny. After all, it is knowledge which makes civilization, *knowledge tempered by reasonable sentiment, controlled by decent emotion.* It is knowledge which makes the difference between man and animal: my spaniel Ben is a tangle of emotions, sentimental beyond belief, credulous to the last degree, ready to chase any imaginary cat or squirrel, believing in spooks and probably in "ectoplasm," a very pleasant and interesting companion, but utterly incapable of reaching any great height by his own unaided effort. The capacity for knowledge, for understanding himself and his environment, is man's essential characteristic and his alone; and to deny him the exercise of this fundamental gift would be an unpardonable, an almost unthinkable offence.

There is indeed no danger, to-day, of anyone attempting to do so: all governments pay at least lip-service to education and research. The danger arises in the special applications, not in the general proposition, namely when any specific individual piece of knowledge comes in conflict with vested interests, or tribal prejudices, or inherent conservatism, or even natural stupidity. It is against such prejudices that the fight has continually to be waged. We cannot hold our position by standing still—civilization must

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either go forward or go back, and to go forward on some paths, back on others, will probably lead to confusion and disaster. Stephen Paget founded this society "to promote national health and efficiency, to bring about a better understanding of the value of medical and surgical studies, and to expose the false statements which are made against them": and in fulfilling this purpose it is necessary to combat one particular aspect of the spirit of reaction, namely the emotional opposition to the use of animals for experiment. Since, however, Anti-vivisection is only a passing phase (one hopes) in the varying follies of mankind, while the fanatical desire to obstruct the advance of knowledge, for one or other cause, is apparently—judging from History—a permanent factor in man's mental constitution, I feel that a Society like ours must view the matter occasionally from the broader aspect and stand, as its name implies, for the defence of Research in whatever form that research is undertaken.

There are many "Anti"-bodies, apart from those which save us from disease. Some of them are good, most of them are bad. I cannot bring myself to object to anti-aircraft guns, and there is probably much to say for the anti-Saloon league. Anti-dazzle, anti-fire, anti-germ, anti-vibration, anti-waste, and anti-slavery (to quote the telephone directory), all sound beneficent enough. In anti-prohibition, however, anti-socialist, anti-communist and anti-vaccination we begin to tread on the dangerous ground of propaganda: while in London the anti-mind is revealed, in its highest form, in four separate and independent anti-vivisection societies, all fighting against one another in the same great cause. This anti-mind is no new phenomenon. In my recent researches I came upon an Anti-Rail-Road Journal dated 1835. The Editor claims, as Dr. Hadwen would, that he is "fighting only on the side of truth," "on behalf of some of the most valuable, but least defended interest." This Journal contains "an exposure of the Railway System," and it is interesting to record that the list of those who subscribed to a pamphlet "Rail-Road Impositions Detected" is headed by the Provost and Fellows of Eton College, followed by fifteen canal companies, three steam waggon companies, several public houses, and a representative of Messrs. Pickford, carriers. The high ideals professed, and the flowery language employed, by the anti-rail-road enthusiasts of 1835 are so similar to those of anti-vivisection to-day that there are grounds for the hope that the future of both may be the same.

II

It is strange and sad that man, for all his desire for knowledge, his sacrifice and his effort in its pursuit, should be tormented by this mistrust of what he has been able to attain. Folly and hatred exist, often in the same mind, side by side with wisdom and goodwill. There is no thesis so ridiculous, no cause so unworthy, but that some body of zealots will be found ready, in season and out of season, to support it. Cults and movements, rooted in superstition and credulity, rear their heads in our midst. There are not many who do not believe in some kind of magic. There is no self-styled prophet, no soothsayer or fortune-teller, no food faddist, no purveyor of patent medicines or electrical "rejuvenators," who cannot, given a little plausibility, secure a following. How are we to distinguish such cults and movements from the genuine advance of knowledge? Most reasonable educated people will in fact be able distinguish them, but alas, not all people are reasonable or educated: and it is

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difficult or impossible to give any short definition which will include wisdom and omit folly. After all, nobody has yet supplied—or is likely to supply—a satisfactory definition of life itself, though most people can recognize a living thing when they see it. True knowledge is consistent with itself and ultimately with human nature : false prophets can be safely trusted to cut each other's throats : strange cults and movements to neutralize each other's efforts. One must not take these things too seriously. The presence in our midst of weird and wonderful societies designed to save us from premature burial, to convince us that the world is flat, that "spirits" can be photographed, or even that black is white, adds greatly to the gaiety and interest of life : I for one would treat them kindly and let them have their say. The case, however, is different when a lunatic ceases to be harmless and begins to interfere with other people's liberties : we are no longer amused, we shut him up. Individual freedom from molestation is the hard-won basis of modern civilization. If an individual offends too grievously in such matters, society retorts by restricting his liberties. So it is with the advance of knowledge : freedom of thought and research is the basis of human progress : only when these interfere with other people's liberties and rights must a check be applied.

I have no quarrel with those who choose to believe, as a lady once wrote me, that "the Almighty never intended that one animal should profit at the expense of another." I may hold that whales, devouring millions of shrimps daily and digesting them alive (horrible thought!), or tigers strenuously refusing to live on vegetables, or even fleas or tubercle bacilli, provide a certain difficulty in her hypothesis; but still, if she likes to believe in it, I have no wish to convince her of another point of view. After all such beliefs add colour to the world. The situation changes, however, if she tries to interfere with the liberties of my friends and me. If by telling lies and spreading calumnies, if by petty persecution in private or malicious prosecution in the police courts, if by attempting to forward legislation forbidding the use of snails, lobsters and frogs or research, she provides a wanton hindrance to the advance of knowledge, then the matter ceases to be a joke and must be taken seriously; and if, to forward her thesis, she does not hesitate to stop subscriptions to hospitals and to hinder their work on behalf of suffering fellow-men, then my blood begins to boil, as Stephen Paget's used to do, and tolerance becomes impossible.

Persecution, the desire to injure or to kill those whose opinions are different from one's own, is a very old factor in human history. You can see it brutally displayed, often under the cloak of religion, in the Old Testament, as well as in later times. You can see it in schools and colleges. Frequently enough it is for non-conformity to some established custom, for upsetting some ancient prejudice. The tribe is bound together by certain rites and rituals, by certain traditional beliefs, and anything which diminishes the authority of these artificial restraints and bonds is held to weaken the tribe and so to justify the persecution of the offender. This faith in established custom is an essential factor if mankind is to maintain advance already secured, and not to slip back, in times of stress, into barbarism. We must not underrate—however radical our own outlook—the value of conservatism as an attitude of mind, the love of things which they know and have experienced as the basis of the outlook of common men.

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Equally, however, we must realize that necessary as a brake may be to prevent us from slipping down hill, or to stop us when we are going too fast, we can never go forward at all with nothing but a set of brakes, however efficient. And yet in the past (as indeed in the present) mankind has been singularly intolerant of, and cruel to, those who sought a new point of view, and usually has invoked the name of God to justify the persecution. I admit—to its credit—that the Anti-Rail-Road Journal avoided calling upon the Almighty to bear witness to the purity of its motives; the Anti-Vivisectionists have not the same compunction. The authorities of Rome and devout Catholics throughout Europe, many of them people of genuine religious instinct and purity of life, exulted in the butchery of 7,000 Huguenots on St. Bartholomew's Day in 1572. Even in those days the barefaced massacre of 7,000 people would have been regarded as discreditable, unless the name of God had been invoked. Persecution, torture and death were common penalties till quite recently for those with whose religious beliefs one did not agree: and many things, including astronomy, could be interpreted as religion.

III

The psychology of persecution is not hard to understand. As Dr. Barnes, now Bishop of Birmingham, wrote in 1913:

"When a man of real piety sees the ideas which he venerates ignored, objects which he believes to be holy scorned, he burns with a righteous indignation which no mean motive of personal ambition or revenge can kindle. The strength of his conviction carries with it not only a presage of victory, based on the belief that God will defend the right, but also the martyr's contempt of death in a righteous cause. It is thus that there is no adversary so formidable as a man sure that he is fighting the battle of the Lord of Hosts, no antagonist so relentless in pursuing opponents as he who is convinced that it is his duty to make them an acceptable sacrifice to his God.

"At first sight this intolerance seems to be a noble and fair flower springing from the cultivation of all that is best in the human heart. Of course even men filled with such fire admit that the zeal for persecution is dangerous: all recognize that a love of battle and a joy in destruction are among the lower passions of mankind, and inferior men animated by such passions are usually the instruments by which the righteous secure the conquest of evil. Apart from all ethical considerations the verdict of history condemns intolerance as both stupid and criminal. Persecution in however mild a form is usually both a mistake and a crime. It is a mistake because it so rarely succeeds: it is a crime because in the name of virtue you unchain the baser passions of mankind. The success of intolerance is always momentary; its ultimate failure remains to hamper and distress those who inherit the legacy which it bequeaths."

It is not, however, only in theological matters that intolerance is so rife. In matters of natural knowledge also history gives us many examples, though usually here too religion is invoked as an excuse for intolerance. Vesalius, an anatomist, was inspecting *with* the consent of his kinsmen, the body of a Spanish nobleman recently dead: the heart gave a feeble palpitation when divided by the knife. Vesalius was denounced to the Inquisition and driven from Italy and died before his return. Servetus, also a physician and anatomist, was burnt at

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Geneva for his controversial writings, though it must be admitted that these were usually of a theological rather than a scientific character : science and theology, however, were harder to separate in those days. Bruno, the great Italian philosopher of the Renaissance, was confined for seven years by the Inquisition and finally burnt at the stake. In 1616 Galileo's propositions that the sun is the centre of the world and that the earth rotates daily were characterized by a commission of enquiry as "absurd in philosophy and formally heretical because expressly contrary to holy scripture." By command of the Pope he was admonished not to "hold, teach, or defend" the condemned doctrine. His great book, published 16 years later in 1632, reaffirmed the Copernican principles of the universe and caused him, in spite of his seventy years, to be summoned to Rome. Examined under the menace of torture he was condemned to a period of incarceration and, as a penance, to recite once a week for three years the seven penitential psalms.

They had a sense of humour in those days; I am sure that Mr. Coleridge would condemn Lord Knutsford to some worse penalty than that. After all, do not his friends (or are they Dr. Hadwen's?) pray for our deaths, in general and in particular, as we have their own written testimony to show; which is a mean advantage to take if they think that their prayers have any effect. Stephen Paget's death indeed was claimed by the Anti-Vivisectionists as a direct consequence of their prayers : a postcard to that effect was received by this Society. No doubt mine will be in due course. The Inquisition at any rate was more honest : they burnt you if they could and took the responsibility; they did not try to commit murder, by proxy, *via* the Almighty, without risk, moral or material, to themselves. In more recent times than Galileo's, the bitterness and folly evoked by the controversy over evolution still linger : there must have been many, Gladstone perhaps among them, and certainly several Anglican Bishops, who would gladly have burned Mr. Darwin and Professor Huxley at the stake, had not that procedure been out of date. There are probably respectable church-goers still who would, without regret, offer Dr. Barnes as a sacrifice in the same great cause of anti-evolution. And yet, to-day, to the mass of thinking people, it is perfectly inconceivable, that Gladstone was right and Huxley was wrong, and that evolution is not a fact, whatever its mechanism may have been.

(To be concluded)

APAROKSHANUBHUTI

By Swami Vimuktananda

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
इति निर्द्धारितं श्रुत्या बृहदारण्यसंस्थया ॥ ५५ ॥

अयं This सर्वात्मकतया स्थितः existing as the Self of all आत्मा Atman हि (expletive) ब्रह्मैव verily Brahman इति this बृहदारण्यसंस्थया श्रुत्या by the *Sruti* in *Brihadaranyaka* निर्द्धारितं declared.

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55. The *Sruti* in *Brihadaranyaka*[1] has declared that this Atman, which is the Self of all, is verily Brahman.

[1] *The Sruti in Brihadaranyaka, etc.*—The *Sruti* text is: "This Atman is Brahman, etc." (*Brih. Up.* II. 5. xix).

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन्।
असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥ ५६ ॥

अयं This लोकः world अनुभूतोऽपि though experienced व्यवहारक्षमोऽपि though fit for all practical purposes सन् being यथा as स्वप्नः dream (world) (तथा so) उत्तरक्षणबाधतः in consequence of being contradicted in the next moment असद्रूपः of the nature of non-existence.

56. This world,[1] though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.

[1] *This world, etc.*—We cannot call a thing *Sat* (ever-existent) merely because it is experienced and it has some pragmatic value. In dream we experience things which are valid so long as the dream lasts. But as soon as we awake, they disappear as though they never existed. So also the experiences of our waking state, which are so full of meaning to us, are negated as soon as we enter into dream or deep sleep. This world of waking experience, therefore, is also in the same category of existence as the dream world.

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि जागरो न हि।
द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥ ५७ ॥

जागरणे In waking स्वप्नः dream अलीकः unreal स्वप्ने in dream अपि also जागरः waking न not हि surely (अस्ति is) द्वयं both (*i.e.* waking and dream) एव verily लये in deep sleep नास्ति do not exist लयः deep sleep अपि also हि verily उभयोः in both न not च also (अस्ति is).

57. The dream[1] (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, do not exist in deep sleep which, again, is not experienced in either.

[1] *The dream, etc.* . . . . . Here the author illustrates the preceding *sloka* by showing the unreality of the three states (*avasthatraya*) on account of their mutual contradiction.

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम्।
अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥ ५८ ॥

गुणत्रयविनिर्मितं Created by the three *gunas* त्रयं the three states एवं thus मिथ्या unreal भवेत् are अस्य their (*i.e.* of the three states) द्रष्टा witness गुणातीतः beyond all *gunas* नित्यः eternal हि (expletive) एकः unique चिदात्मकः of the nature of consciousness (अस्ति is).

58. Thus all the three states are unreal[1] inasmuch as they are the creation of the three *gunas*; but their witness[2] (the reality behind them) is, however, beyond all *gunas*, eternal, unique, and is Consciousness itself.

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[1] *The three states are unreal, etc.* . . . . This world of our daily experience, comprising these three states, is produced by the permutations and combinations of the three *gunas* (*sattva, rajas* and *tamas*). But whatever is a compound must be decomposed and destroyed. This world being a compound is thus foredoomed to destruction ; and so it is unreal, as reality implies indestructibility. Here it is conclusively proved what has been put forward as a mere proposition in the *sloka* 56, that this world though experienced is unreal.

[2] *Their witness.* . . . . When everything in this world is in a state of flux and is changing every moment, what is that which sees these changes? The Vedanta declares that it is the Atman, the conscious principle, that witnesses all these changes, itself ever remaining unchanged and unaffected by the *gunas* that work these changes.

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतस्थितिम् ।
तद्वदुब्रह्मणि जीवत्वं वीक्षमाने न पश्यति ॥ ५९ ॥

यद्वत् Just as मृदि in earth घटभ्रान्तिं the illusion of a jar वा or शुक्तौ (one) in the nacre रजतस्थितिं the appearance of silver (एक: one) न not पश्यति sees तद्वत् in the same way वीक्षमाणे when realized ब्रह्मणि in Brahman जीवत्वं appearance of *Jiva* (न पश्यति does not see).

59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see[1] *Jiva* in Brahman when the latter is realized (as one's own Self).

[1] *So does one no more see, etc.* . . . . So long a person it is ignorance, he thinks himself as a *Jiva* which has an individuality of its own apart from Brahman. But with the dawn of real knowledge when he realzes himself as one with Brahman, this *Jivahood* appears to him as nothing but an illusion like the illusion of silver in the nacre.

यथा मृदि घटो नाम कनके कुण्डलाभिधा ।
शुक्तौ हि रजतख्याति र्जीवशब्दस्तथा परे ॥ ६० ॥

यदा Just as मृदि in earth घट: a jar नाम merely in name कनके in gold कुण्डलाभिधा ear-ring in name only शुक्तौ in the nacre हि (expletive) रजतख्याति: silver in name (अस्ति exist) तथा so परे in the supreme (Brahman) जीवशब्द: the word *Jiva* (अस्ति exists).

60. Just as a jar exists in earth, the ear-ring in gold and silver in the nacre, merely as names, so does *Jiva* exist in Brahman.

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।
पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥ ६१ ॥

यथैव Just as व्योम्नि in the sky नीलत्वं blueness यथा as मरुस्थले in the mirage नीरं water यथा as स्थाणौ in a post पुरुषत्वं human figure (मिथ्या भवति is illusory) तद्वत् so चिदात्मनि in the Atman which is Consciousness विश्वं the universe (अस्ति is).

61. Just as blueness in the sky, water in the mirage and a human figure in a post (are but illusory), so is the universe in the Atman.[1]

[1] *So is the universe in the Atman.* . . . It is not only *Jiva* but also the whole universe is an illusion in the Atman. This is illustrated in various ways in these *slokas* (61-64).

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यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।
यथाकाशे द्विचन्द्रत्वं तद्वत् सत्ये जगत्स्थितिः ॥ ६२ ॥

यथैव Just as शून्ये in an empty place वेतालः a ghost यथा as गन्धर्वाणां पुरं a castle in the air यथा as आकाशे in the sky द्विचन्द्रत्वं the vision of two moons (सन्ति are) तद्वत् in the same way सत्ये in the supreme Truth (*i.e.* in Brahman) जगत्स्थितिः the existence of the universe.

62. Just as the appearance of a ghost in an empty place, a castle in the air, and of a second moon in the sky, so is the appearance of the universe in Brahman.

यथा तरंगकल्लोलैर्जलमेव स्फुरत्यलम् ।
पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथात्मता ॥ ६३ ॥

यथा Just as तरंगकल्लोलैः as ripples and waves जलं water एव surely पात्ररूपेण in the form of a plate ताम्रं copper हि verily अलं surely स्फुरति appears तथा so ब्रह्माण्डौघैः as the whole universe आत्मता the Atman (स्फुरति appears).

63. Just as it is water alone that appears as ripples and waves, or again it is copper alone that appears in the form of a plate, so is it the Atman alone that appears as the whole universe.

घटनाम्ना यथा पृथ्वी पटनाम्ना हि ततंवः ।
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥ ६४ ॥

यथा Just as पृथ्वी earth घटनाम्ना under the name of a jar तन्तवः threads हि verily पटनाम्ना under the name of a cloth (आभान्ति appear, तथा so) चित् *chit* (Atman) जगन्नाम्ना under the name of the universe आभाति appears तदभावतः by negating them (*i.e.* names) तत् that (*i.e.* the Atman) ज्ञेयं is to be known.

64. Just as it is but earth that appears under the name of a jar, or it is but threads that appear under the name of a cloth, so is it but the Atman that appears under the name of the universe. This Atman is to be known[1] by negating the names.

[1] *This Atman is to be known*, etc.—The knowledge of the Atman means only the removal of the names and forms that are superimposed upon it through ignorance.

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NOTES AND COMMENTS

IN THIS NUMBER

Whether Image-worship is right or wrong is a question which perplexes many religious persons. It is better to have the solution from one who can talk authoritatively on the subject. This article also is a compilation from the writings and speeches of Swami Vivekananda. . . Prof. Akshoy Kumar Banerjee holds the chair of Philosophy in a College in Bengal. He writes on philosophical and religious subjects in many magazines—both English and Vernacular. Last year he wrote in the *Prabuddha Bharata* on 'Hinduism—what it is and what it is not,' which received wide attention. . . Swami Jnaneswarananda is the head of the Vedanta Society in Chicago. We publish the *Prayers* on the hope that they will have a stimulating influence on the religious life of at least some. . . India may learn much from the history of educational expansion among the Negroes in America. In the United States 70 per cent of Negroes can read and write. This revolution was brought about by the tremendous efforts of Negroes themselves, backed by the help from others. Dr. DuBois is secretary to the Association for the Advancement of Coloured People and also editor of the *Crisis*. The present article was written specially for the *Prabuddha Bharata* at our express request. . . . *Vedanta Work in America and Its leader Swami Vivekananda* was read at a sitting of the Vedanta Centre in Chicago. The writer had the privilege of seeing Swami Vivekananda. . . . Apart from the question whether vivisection is justifiable or not, *Enemies of knowledge* indicates how attempts have been made in the West to thwart the progress of knowledge. "To a foreigner these sound like fairy tales." Prof. Hill is a great scientist and won the Nobel Prize for the year 1922. It must be remembered that though he decries enemies of knowledge, he is no enemy of religion. He is an old contributor to the *Prabuddha Bharata*. Our old readers may remember his interesting article—'Biology in Education and Human Life.' The present article forms the substance of a speech delivered some time back in the "Research Defence Society," London, founded by Stephen Paget.

WANTED A REVISION OF OPINION

In almost all communal riots it is found that there are cases of forcible conversion of the Hindus, or at least attempts towards that. The people who are thus converted, have to give up, for no fault of their own, the religion in which they have been born and brought up. For, they find that the doors of Hinduism are closed against them. There are many other similar methods by which attempts are made to get converts from the Hindu fold. And such is the condition of the present-day Hindu society that, though the number of Hindus is alarmingly dwindling, it will not think of the injustice done to those who are in body and mind Hindus but are kept out because some people with some foul play 'destroyed their caste.' Is it, then, to be wondered that the persons who are thus ostracized and inhumanly treated will bear a grudge against the Hindu society or bequeath their spirit of vengeance to their descendants? It is an historical

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fact that many Mahomedans who now fight against the Hindus are the descendants of Hindu ancestors. And cases are also actually found that persons who have been forcibly taken away from the Hindu society by miscreants, can never forgive it, if it bars its doors against them.

Is it not high time that the Hindu society should see that its members do not fall so easy a prey to the wiles of mischievous people? But unfortunately people are not altogether rare even now, who are so much rooted in orthodoxy that they are determined to ostracize even those who are forced, against their will, to break the rigid rules of the Hindu society in however slight a measure. Can foolishness go any further?

Orthodoxy is of two kinds—one kind clings to the past and the other kind does not take into consideration the historical facts, but clings to the immediate present only. Of these two, the latter kind shows greater degree of lifelessness. If one looks into the past history of India one will find that cases of reconversion into Hinduism were not altogether absent. But the orthodox leaders of the Hindu society do not care to consider or study these facts; they try to protect only the present tradition and customs.

Dr. A. S. Altekar, M.A., LL.B., D.Litt., Professor of Ancient Indian History and Culture, Benares Hindu University, in an article in the *Indian Review*, traces the history of reconversion to Hinduism in Ancient India. According to him, the problem of reconversion first arose before Hinduism when it came into contact with Islam. For, in the earlier period of Indian history, though the Hindus came into very close touch with the Persians, Greeks, Scythians, Huns, etc., evidence does not show that any of the followers of Hinduism were converted to the creeds and cultures of the conquerors. The problem of reconversion keenly arose when thousands of Hindus began to be converted mainly by force after the advent of Islam in India. But the Hindus of the 8th century were wiser than their present-day descendants. They could not look with serene complacency on mass conversions that were being effected by the conquerors, and were, therefore, "prepared to readmit the converts, if the conversion was due to force or fraud and the convert had sought readmission within a period of 20 years." In the latter half of the 8th century, "reconversions on a mass scale had been effected in several parts of north-western India." This state of affairs continued till the 11th century, when reconversions began to become less and less due to the 'puritanical notions of purity' of the orthodox Hindus. But what has been the result? Every census report indicates that the number of Hindus is becoming less and less. It is high time that all well-wishers of Hinduism should awaken to the gravity of the situation and take a leaf out of the past history of India.

A TERMINUS IN THE PROCESS OF EDUCATION

University degrees very often serve as a handicap to sound education in life. They give the impression to many minds that they have reached "a terminus in the process of education," and consequently they do not stir themselves to acquire more learning. The result is that within a short time of their getting university degrees, many youths forget what they learnt when preparing for examinations. So it was sarcastically said by an educationist that a university degree indicates that a certain young man holding that degree had so much knowledge in the year so

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and so, but afterwards it has become less and less. On the other hand, those who have no university degrees, if they get a thirst for knowledge, never lose the incentive to acquire it more and more. Many of the great men of the world did not receive any university degree, but still their scholarship was amazing. University degrees have got values, only if they serve as a stimulus to the acquisition of further knowledge. But do they do that always?

A writer to the New York *World-Telegram* deplores how university degrees have got a retrograde effect upon man's education. He says: "The Colleges hand a sheepskin to an impressionable young man, and tell him that he is a Bachelor of Arts. That gives him the impression that in some way he is through, and that he need never admit one other new idea into his head.

"We even speak of certain institutions for the inculcation of culture into young women as 'finishing schools,' as if graduation carried with it the sanctity of finality. But I wouldn't call it a sanctity. It should more properly be a stigma. I cannot think of any branch of learning in which men should be encouraged to share a mourner's row with Alexander, and weep because there are no more worlds to conquer."

But those who have left an impress upon the history of the world, did never think that they ever reached a 'finality' in the matter of education. They were rather filled with humility at the thought of how little they knew and how much was to be acquired. It is well known how Newton regretted that he was simply a child gathering pebbles on the sea-shore, while the ocean of learning lay before him unexplored. Many of the modern scientists are known to have pursued their work of scientific investigation till they have stepped into the grave. About Einstein it is said that he "still looks through telescopes in search of some star which may lie a little beyond the farthest."

A SOLUTION OF THE PROBLEM OF UNEMPLOYMENT

We understand that in America many persons finding it unable to maintain themselves in cities are going back to villages. In 1931-32, two million Americans migrated from the city to the farm where they are sure of their food in place of unemployment in the town.

In India also many people have taken to city life, and suffer, whereas when they were in their villages, they had happier days. In villages one cannot get many luxuries of the city, but one can be surer of getting the simple necessaries of life. The greatest tragedy is that many persons, owning lands in villages, have left them in search of some "services." The middle-class Hindus are the worst culprits, and also the worst sufferers, in this respect. One of the great difficulties which they find to take to agricultural work is that they cannot undergo manual labour and as such they find themselves always dependent on the labouring classes. But the time has come when they should recognize the dignity of manual labour and train themselves to work with their own hands. If this can be done, fifty per cent of the middle-class people will at a stroke solve their problem of livelihood. But as it is, many of them suffer miserably, though they have lands for cultivation.

The country requires pioneers who will lead the way in this respect. Nowadays there is no dearth of young men who have shown wonderful moral courage in many fields of work. Here is a great sphere of work for them. There is no doubt that in the beginning,

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farm work will mean a great hardship to the people accustomed to a comparatively easy life. But soon they will get habituated and find a great joy in raising their own crops and becoming independent in many other respects. This will give them a better health, a better condition of mind, and also a better tone to the village life.

We do not think that it is altogether impracticable, if a false sense of prestige does not stand in the way. We have seen an institution, conducted by some Christian missionaries, where the members themselves do everything—build their houses, till their fields, cook their food, all without the help of any 'servant.' And they all are very healthy, happy and contented.

FIGHTING TEACHERS OF CHICAGO

Due to the depression, people are suffering all the world over in many ways. Some are undergoing the suffering silently, waiting for better days to come, while some are fighting against those whom they consider to be responsible for their miserable condition. The unpaid teachers of Chicago have been so much goaded to desperation that they —five thousand of them—recently marched through the city streets and stormed the doors of the big Loop banks, demanding help in getting their pay which had been in arrears for many months. Three banks closed their doors temporarily as these representatives of the city teachers calling for their back pay crowded out all customers.

According to the *Literary Digest*, "Again the embattled teachers descend a couple of days later on banks which they think responsible for delay in tax payments. At the doors of one bank holding millions in escrow for tax payments by bankrupt concerns, fists and clubs are vigorously swung as teachers, policemen, bank guards and bystanders scuffle hand to hand. Five women teachers faint, male teachers are slugged, policemen punched and scratched, plate-glass windows broken, before the crowd is finally dispersed."

What a great contrast with the temperament of the teachers in India! Here it is impossible to think that teachers would be capable of going to such extremes, however much might be their sufferings. In India teachers have been known for their gentleness, humility and love for peace. They embrace poverty willingly and suffer that ungrudgingly. Even under the great economic stress through which the country has been passing, our teachers have to a great extent maintained their old ideal of plain living and high thinking. It greatly redounds to their credit. But it cannot be said that the behaviour of the public towards them has been such as it should be. Nowadays the social status of a man is judged by the amount of money he earns, whatever may be the method by which he does that. But as the teachers, in consistence with the tradition of their profession, have to live very poorly, they find it difficult to fulfil the demands of society as regards position and respectability. As such, they suffer doubly. But this condition should not be allowed to continue, if one wants the educational welfare of the country. The public should see how they can keep the teachers contented and above wants, so that they may devote their whole mind to their work.

MUSLIMS IN INDIA AND ABROAD

Many communal riots between the Hindus and the Muslims arise from the question of music before mosques. Some Muslims feel so much disturbed in their prayer when any music is heard, that they do not hesitate to give up, for

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a time, all human feelings and commit acts of brutality, the description of which one shudders to hear. It is interesting to know how the Muslims in other countries fare when the same problem arises.

On this point Dr. R. Ahmed writes in the *Dawn* of *India*, "I remember to have visited the beautiful Mosque in Paris, near the Jardin des Plants. Hundreds of worshippers go there every day. Just attached to the Mosque and run by the same management is a Restaurant. . . . Music goes on till the early hours of the morning. Nobody objects because the absurd idea of 'no music before a mosque' is unknown in any country—Morroccoan, Egyptian, or Turkish Muslims are ignorant of any such thing. Still we are asked to believe that it is an Islamic custom not to permit music before Mosques. I would ask some of our dogmatic worthies to visit the bazars of Algeria, Cairo or Istambul. They would soon revise their opinions."

But, then, why this difference in India?

REVIEWS AND NOTICES

A MANUAL OF BUDDHISM FOR ADVANCED STUDENTS. By Mrs. Rhys Davids, D.Litt. *Sheldon Press, London.* 333 *pp. Price* 7*s.* 6*d. net.*

The names of the late Mr. Rhys Davids, founder of the Pali Text Society, and of his worthy consort, Mrs. Rhys Davids, the present President of the Society, are too well known to students of Buddhism, to need any introduction at this hour. They have, by their lifelong and indefatigable services in the field of Buddhist researches, laid all students of Buddhist history under a deep debt of obligation. Besides, their earnest devotion and sympathetic rallying to the cause of diffusion of Buddhist knowledge have endeared them to all lovers of India.

The history of modern researches in Buddhism forms the subject of a very interesting chapter of the present volume. The first "Manual of Buddhism" was written by Spence Hardy, one of the pioneers in the field, nearly three quarters of a century ago. But that was too early for the attempt and embodied only a translation of some Sinhalese sources. Nearly two decades after that Mr. Rhys Davids brought out the second "Manual of Buddhism" which for a long time served to diffuse much intelligent knowledge about Buddhism and has gone through many reprints. But the rapid accumulation of new materials made a thorough revision of that work also an imperative necessity, and none was more conscious of it than the author himself which he admitted in a preface to a later reprint of his book. It is out of a desire to fulfil that want and yet with "no idea of revising or amending any word in the book he wrote" that Mrs. Rhys Davids set herself to writing this third Manual.

The present work, therefore, is not to substitute the former Manual but rather to supplement it and to serve more as a guidance to further studies in Buddhism. It is in fact not a Manual of the kind in which a casual reader can find in set terms and formulas all the information known about Buddhism. It is rather an independent and critical attempt to collate and interpret all the mass of authentic Pali Texts that have till now come to light, and in doing that, to quote from the author's own preface to the present volume, "It is primarily out to enquire into the history of how to fit a certain nucleus of ideas into the history of Indian religious ideas; to show in that nucleus an attempt at an expansion in that history, followed by a number of contracting changes, which—merely by a glance—a re-expansion of a distinctive character in the far East. . . . . And it is the man himself, his message and these ideas that form the subject of my Manual, far more than his domestic or topical history or the

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external super-structures that his fundamental work underwent after he had gone."

In this Manual Mrs. Rhys Davids has, therefore, attempted to draw a true picture of Buddhism as it might have been presented by the great Founder, and to this purpose she has mainly brought in evidence the Pali Texts for the very best reason that they have come down to us as the most ancient and authentic sources of Buddhism. The difficulties in the way of such an achievement, however, are great when it is remembered that these Texts were found not in India, the original home of Buddhism, but in Ceylon, Burma and Siam, and that a long time had elapsed before the Texts were compiled in their present form. Further, it is not exactly known what was the language in which the Founder of the religion preached and taught. Whatever the difficulties are, the present writer has herein made a very scholarly use of the available Pali Texts and with deep insight, profound scholarship and uncompromising critical spirit has developed out of them an outline which she believes is true to facts. Though orthodox Buddhism may feel offended at the method of her treatment, and critical readers also may at times disagree wtih her, every one will undoubtedly have to admit that the main thesis is on the whole quite reasonable and true. No institution can evolve without a history, and none can avoid the accretions of time and environment. Later Buddhism has changed substantially from time to time through monastic interpretations and regional influences. The simple fact that the religion has assumed varying forms and has given rise to diverse doctrines and philosophies, at once makes a man critical. Even the books differ among themselves. Then there are the Pali Texts and the Sanskrit Texts, which latter, unfortunately, have not yet been properly tapped. Under the circumstances, the fine historical sense and critical acumen which the author has brought to bear on this difficult task is quite worthy of her, and it can be safely affirmed that the main conclusions which she has drawn must go without contest. Readers will readily agree that Buddha was a son of India and Buddhism evolved out of Upanishadic thoughts. In fact, Buddhism was only a developed and more organized form of the religious ideas already in existence. What was more was only the great personality of the Master that gave its stamp on the teachings with a wonderful directness of appeal, a naive simplicity and a non-sectarian outlook which at once secured for Buddhism the role of a world-religion,—though it had none the less to traverse long ways to become so. Buddhism was never in its true form a nihilistic religion as some would have us believe. Buddha had definite ideas about the "Self." Buddha's message was essentially a communication between "Man" and "Man" for a "more" that is within the reach of "every one." It had a pristine simplicity that has been too often forgotten. World religions cannot afford to move in narrow grooves, and the sooner they get rid of all unnecessary extraneous growths, the better for themselves as well as for the world. As contributing to this deeply-felt want by shedding new lights on Buddhism, the present Manual by Mrs. Rhys Davids is greatly welcomed, and we recommend it to the serious study of those for whom it is meant.

The book is a nice, handy volume and the printing, paper and get-up are excellent.

THOUGHTS FROM THE GITA. By Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevelly. *The Madras Law Journal Press, Mylapore, Madras.* 191 *pp. Price Re.* 1.

This little book is, as the author himself says in his preface, "a popular presentation" —not of all the problems discussed in the Gita, but of the most engrossing ones. His "thoughts," again, are not *on* the Gita but *from* the Gita, *i.e.*, "thoughts suggested by the study of the Gita" ; and as such, he has raised questions and brought out arguments from the whole range of the Vedantic literature, which has stood him in good stead in successfully answering all religious and metaphysical problems that trouble modern minds. So it is something more than a mere "popular presentation," though out of modesty he calls it so. There is hardly one important Vedantic topic which he has not touched. This he could not have done, had he limited himself to the Gita alone? We congratulate him on the happy selection of his subject.

As regards the treatment of his subject, he is equally successful. His analysis of Arjuna's mind is as correct as his classification and gradation of activities enumerated in the Gita are true and illuminating. The exposition of the Omnipresence of God from the Vedantic standpoint, which has taken

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up about half of the book, is charming and complete. His treatment of Maya, too, is not unworthy of the book. The Vedantic conception of Iswara has been abundantly made clear. It is a pitfall to many a scholar who identifies Him with Hiranyagarbha or Virat.

A few minor inaccuracies, however, have crept in. For example, in page 77 while proving the simultaneity of the material cause and the effect by the famous example of gold and gold-chain, he says: "In fact, if the gold-chain disappears, the gold also will disappear; and if the gold disappears, the chain also will disappear." It is a statement which no adwaitist will accept ; and in fact, the author himself has contradicted it when he says in p. 78, ". . . . the existence of the gold extends into all the three periods of time, ... while the existence of the chain as such is limited to the period of its appearing as such . . . ." The addition of "as such" does not improve the situation. The author's gibe (p. 12) against Anandagiri and others regarding Arjuna's competency to enquire into the knowledge of the Self at that time might be true; but to question Arjuna's self-surrender to the Lord is, shooting too wide of the mark. His self-surender was, no doubt, not complete then; it grew by degrees reaching its culmination in the last chapter of the Gita. But nevertheless it was a genuine self-surrender, though not for the solution of "the abstract problems of the Self."

But these are but minor defects. The author's stout support of the Sankara philosophy, his relegation of work to its proper, subordinate place without impairing its dignity, his respectful treatment of the "Bhaktivada"—all outweigh these trifling defects. And we safely recommend the book to the public as a faithful introduction not only to the Gita but to the Adwaita philosophy in general. We hope, the few typographical mistakes that have crept in, in this edition, will be corrected in the next.

ROMANCE OF THE FORT OF GWALIOR. By Hemchandra Rai, M.A. *The Orient Publishing House, Delhi-Shahdara. iii+74 pp. Price Re. 1-4.*

It is a combination of romance and history; but its romance has not misrepresented history, as is usually the case with many writers of historical romance. The author has done well in presenting to the public a connected history of the famous Fort of Gwalior, which played so prominent a part in the different periods of Indian history. As a bone of contention between the Rajputs and the Pathans, it has many a heroic tale to tell ; and as a Moghul Bastille it rouses our pathos. But it was under the Maratha flafi that the fort reached the zenith of its fame, so much so, that even in the sad days of the Scindia House "the Governor General was constrained to admit that the basis of a lasting peace in Hindustan could not be secured until Gwalior and Gohud were delivered to their rightful master." The famous Rani of Jhansi lent the last halo around it. It is a fit subject to write on; and the author, we think, has done justice to it.

FLOWERS OF HINDU CHIVALRY. By Hemchandra Rai, M.A. *The Orient Publishing House, Delhi-Shahdara. xvi+262+v pp. Price Rs. 3.*

In this little book, the author, who has already earned some reputation by his *Administrative Reform in Indian States,* has given us the beautiful life-sketches of some of the choicest flowers of Hindu heroes. The selection of heroes is happy, and covers not only the heroes who have shown wonderful valour in battle-fields for the national cause, but also those who have overreached even the British diplomats in statesmanship and outwitted veteran British commanders in military tactics. While Madhoji Scindia was "a soldier and statesman of almost unsurpassed ability" and realized to a great extent the dream of Peishwa Baji Rao of establishing a Hindu empire over the ruins of the Moghul ; Yashwant Rao Holkar came "to be reckoned as one of the most intrepid military captains of his age." In fact, the latter's war with the British Government in the days of the subsidiary system was "a regular tussle of wits and military strategy between the combatant generals." The inclusion of Chhatrasal is another merit of the book. This Bundela hero, who might be considered a second Sivaji, has gained but little attention from the historians and biographers. What strikes us most is the catholic spirit of the author. He says, "It is therefore worth our while to retain our distinct individuality, not in any bellicose spirit towards any other section of our fellow-countrymen, but in a spirit of mutual esteem and broad good-will towards all,

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which is indeed one of the noblest principles of Hinduism."

THE LIFE OF BUDDHA. By Narada Thero. *Theosophical Publishing House, Adyar, Madras. 101 pp. Price wr. 12 as., cl. Re. 1.*

The author has tried to give a connected life of Buddha from Buddha's own words as found in various Buddhist scriptures in the original Pali. Buddha's life is a never-failing source of inspiration to all, but here there is an additional charm because the life is given in Buddha's own words. The author must be very ingenious to have devised such an original plan. The translation has been very lucid and clear. The book has got a portrait of the Buddha's image of the Graeco-Buddhist period, of about 2nd century B.C., now in the Fitzwilliam Museum, Cambridge.

HINDI

The following books have been received from the Gita Press, Gorakhpur. As usual with the publications of the Gita Press, they are nicely printed.

(1) ISWAR. By Madanmohan Malaviya. *33 pp. Price 1a 3p.* The booklet gives the Vedic theory of creation, proof of the existence of God, the Hindu conception of God, and deals with the methods of realizing Him.

(2) SHRUTI-RATNAVALI. By Bhola. *255+27 pp. Price As. 8.* It contains a classified collection of passages from the Vedas and Upanishads along with their translation in Hindi. There is an index of the first line of the Slokas. The book will be found to be very valuable by many.

(3) EKANATH-CHARITRA (Translated from the original Marhati). By Lakshma Narayan Garde. *224 pp. Price As. 8.* This is, as the title shows, a biography of Ekanath, the great saint of Maharastra. It contains also the teachings of the saint.

CHAITANYA-CHARITAVALI. By Prabhudatta Brahmachari. *305 pp. Price As. 14.* The publishers intend to bring out a biography of Chaitanya Dev in five volumes. This is the first volume of the series. The book is nicely illustrated.

BRAHMACHARYA. By Hanuman Poddar. *32 pp. Price 1 a.*

NEWS AND REPORTS

THE LATE MR. J. M. SEN-GUPTA

We deeply mourn the death of Mr. J. M. Sen-Gupta, which is a great calamity to India, especially at her present critical period. Mr. Sen-Gupta was one of those leaders whose patriotism has many times been put to the last, but never found wanting. He underwent much hardship—physical, mental and pecuniary, for the cause which was dear to him, and he remained undaunted under all circumstances. People might differ from the opinions held by him, but none could question his sincerity of purpose, courage of conviction and fearlessness of action. His winning manners and courteous behaviour were added factors which drew people around him, and turned even his political enemies into friends.

Mr. Sen-Gupta comes of a respectable family of Chittagong. He was educated in Calcutta and afterwards in Cambridge. He was called to the Bar in 1909 and joined the Calcutta High Court. When he had just succeeded in setting up a good practice, the call of the Non-co-operation Movement came, and he gave up his practice. Though he was compelled to join the Bar again, he was no more particular about his success at it: his time was henceforth divided between his profession and active politics. To help the strikers of the Assam-Bengal Railway he went to the extent of incuring heavy debt. In politics he worked first as a lieutenant of Mr. C. R. Das, and when Deshabandhu died, his mantle fell upon him. For a time Mr. Sen-Gupta was the undisputed leader of Bengal, and afterwards his activities overflowed to all India. Five times he was elected Mayor of Calcutta—a unique honour which unmistakably indicates his great popularity as well as capability.

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He was arrested under State Regulation in 1932 and lately removed to Ranchi, where he died on 23rd July last.

We offer our heart-felt condolence to the bereaved family.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

(REPORT FOR 1932)

Nowadays everybody feels that the present system of education is anything but satisfactory. To counteract some of the evils of the education that is imparted to our boys, the above Institution was started some twelve years back, and it has been growing steadily. Special features of the Institution are that it is situated in a healthy place, its site being one of the finest plots in the Santal Parganas; everything within the Institution is so adjusted that it may help the boys in building up their character on a firm spiritual basis; the teachers are mostly Sannyasis and Brahmacharis who have consecrated their life to the service of humanity; the classes being small, individual attention can be taken; it provides supplementary education in the form of music, physical exercise, household duties, gardening and elementatry science. The work of the Institution has been highly admired by many persons who are interested in the educational problems of the country.

The number of boys on the rolls in the year under review was 88. The boys are sent up for the Matriculation Examination of the Calcutta University. In 1932, four boys passed, three in the 1st division and one in the 2nd division.

The monthly charge per boy for boarding, lodging, tuition, washing, light and ordinary medical help, is Rs. 18/-. But the Vidyapith was able, this year, to maintain 5 free students and grant concession to 26 more. There is arrangement also for 2 scholarships of the value of Rs. 5/- per month.

The upkeep of the Institution entailed, this year, an expenditure of Rs. 15,556-11-2 out of the receipts of Rs. 17,611-9-10, by subscriptions, donations, paying boarders' fees, interest, etc.

The more urgent needs, at present, of the Vidyapith are a Medical Ward, a Gymnasium, a Library, and funds for vocational classes.

THE RAMAKRISHNA MISSION SEVASHRAMA, CONTAI, MIDNAPUR

REPORT FOR 1931 AND 1932

Since its establishment in 1920, this little organization has been doing some good to the local public. Its chief activities are:—The running of (*a*) a charitable homoeopathic dispensary; (*b*) of two Students' Homes, one at the town and the other at the village of Manasadwip; (*c*) of three Upper Primary Schools for boys (no. of boys 225); (*d*) of one Lower Primary School for girls (no. of girls 21); (*e*) of a school of somewhat higher standard, teaching some vocations; (*f*) it gives medical relief in times of epidemics in and out of the town; (*g*) helps poor families in the town; (*h*) tries to spread culture and education by means of lectures with and without magic lanterns and also through a library and a reading room. The District Board has appreciated its works by a monthly grant of Rs. 20 to the dispensary and by an aid to one of its schools. Its income together with the previous year's balance is Rs. 5,250-12-1½ and expenditure Rs. 4,708-4-1½, leaving a balance of Rs. 542-8-0. So its financial difficulties are great. Both the dispensary and the educational institutions cannot be run properly without a permanent fund. Moreover the 'Home' boys require a dormitory and the dispensary a room of its own. These are the pressing needs of the organization and we draw the attention of the public to these. Contributions to the Ashrama will be thankfully received and acknowledged by:—The Secretary, Ramakrishna Mission Sevashrama, Contai P. O., Midnapur District.

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

REPORT FOR 1932

This institution has been serving the suffering humanity in this holy city for the last 32 years. Its diverse activities are as follows:—(1) Indoor Hospital Relief—the total number of patients admitted into it during the year was 822, of whom 789 were cured. (2) Outdoor Hospital Relief—33,314 patients were treated, of whom 18,170 were old cases and 15,144 new ones. The daily average number was 91.27. Besides medical aid, 364 patients were also supplied with diet, clothings, etc. (3) Night School for the children of the depressed classes. There were 34 boys on the rolls. (4) The Library—its

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books (English, Sanskrit, Hindi and Bengali) were utilized by the local students, Sadhus and the workers of the Sevashrama.

Its present needs are:—(1) workers' quarters consisting of four rooms and two verandahs costing about Rs. 8,000; (2) a house for the Night School that is being held in the verandah of the Outdoor Dispensary. The boys undergo great disadvantages during the rains and winter; (3) a guest-house or Dharmasala; (4) a rest-house for friends and relatives of pilgrim patients; (5) a permanent endowment fund for the Sevashrama to maintain properly 66 indoor-patients; (6) an operation room with an adjoining dressing room and a dispensary; (7) new books for the library; (8) Rs. 3,000 for the temple, a long-felt want that has been removed by drawing a temporary loan from the general fund; (9) a Sevashrama at Rishikesh: an insistent demand is being made on the Secretary to start a Sevashrama there, which he is unable to meet for want of sufficient funds.

Its total receipts together with previous year's balance came to Rs. 37,732-14-5 and its disbursements amounted to Rs. 29,795-11-0, leaving a balance of Rs. 7,937-3-5.

Any contribution will be thankfully received and acknowledged by Swami Kalyanananda, Hon. Secretary, Ramakrishna Mission Sevashrama, Kankhal P. O., Shaharanpur District., U. P.

THE RAMAKRISHNA MISSION INDUSTRIAL SCHOOL AND HOME, BELUR

Report for 1932

This institution is trying to materialize Swami Vivekananda's idea of a technical institution at Belur. Its present courses of study are:—(1) Cabinet-making, (2) Weaving together with Dyeing and Calico-printing, and (3) Tailoring. The courses are of different duration, *viz.* Cabinet-making, 3 yrs.; Weaving, Dyeing and Calico-printing, 2 yrs.; and Tailoring, 2 yrs. After the completion of their respective courses, efficient boys are allowed further workshop training.

An Agricultural Section has been started this year. Twenty *bighas* of land belonging to the Mission Head Quarters has been placed at the disposal of the Industrial School with all existing appurtenances. The boys are getting both practical and theoretical instructions in Agriculture.

Although vocational training has occupied the greater attention of the management, they have not overlooked the intellectual and cultural aspects of the students' life. Morning and evening tutorial classes, music classes, sports, excursions debating society, staging good dramas, a flower garden, a good number of social and religious celebrations throughout the year, morning and evening prayers accompanied with holy chants, the religious atmosphere of the Belur Math—all these make for a well-balanced joyful life. The boys have a 'Home' which they manage themselves under the guidance of a monk warden.

At the close of the year under review the total strength was 41, of which 37 were resident students in the Home. The result of the annual examination was satisfactory. Three boys held scholarships from the District Board.

The institution suffers greatly for want of sufficient accommodation. Its present needs are: a hostel for 50 boys, a fund for the maintenance of indigent students, a segregation ward, a gymnasium, a fund for the agricultural section, a workshop for the tailoring department, a library, a cow-shed, and some up-to-date workshop outfits and educational equipments.

Any help towards them should be sent to the Secretary of the Institution, P. O. Belur Math, Howrah.

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RAMAKRISHNA MISSION FLOOD RELIEF WORK

AN APPEAL

The public are aware from the newspaper reports that there has been a severe flood in the Sub-division of Contai in Midnapur District on account of incessant rainfall for several days. On receiving the news, we sent two of our workers to the affected area to enquire into the condition of the people. They visited a number of places covering 150 square miles in the Thanas of Egra, Potaspur, Bhagavanpur, and Contai and sent the following report:—

Flood water rose ten to twelve feet high in some places, in other places it was a little less. Three weeks have passed, still it has not subsided much. Rain is still continuing, so the water may rise again. All the places we have so far visited have lost their crops. There is no possibility of raising further crops this year. Egra Thana and Potaspur Thana have suffered terribly. A good many dwellings there have already fallen down, and many more are falling as the water is subsiding. About fifty villages in these two Thanas are in the most deplorable condition. Some of the families have left their homestead and gone elsewhere. Those who have nowhere to go are staying on the fallen mud walls of their houses with the greatest difficulty. Many have to go without food. Others have to live on flattened rice as they cannot manage to cook for want of space. As their crops have been destroyed the cultivators cannot secure any loan from the money-lenders. There is no job for day-labourers. In a word the people are suffering untold miseries.

Under the circumstances, we have commenced the relief operations with Balighai in Egra Thana as centre. We intend opening another centre in Potaspur Thana. To carry on the relief work in both the centres 70 or 80 maunds of rice will be required weekly.

The news of heavy floods in the Districts of Puri and Cuttuck in Orissa has compelled us to start relief work there also. The details of our activities will be published later on. But the funds we have had at our disposal is quite inadequate for the purpose. We are glad to announce that a generous friend has donated a sum of Rs. 1,000/- to our Relief Fund. We, therefore, appeal to the generous public for necessary funds to relieve the distress of our fellow-beings who have suffered so terribly from the devastating flood.

Any contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) *President, R. K. Mission, Belur Math, Howrah.*

(2) *Manager, Advaita Ashram, 4, Wellington Lane, Calcutta.*

(3) *Manager, Udbodhan Office, 1, Mukerjee Lane, Baghbazar, Calcutta.*

(Sd.) SUDDHANANDA,
Secretary, R. K. Mission.

10th August, 1933.

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LY V... ARNING STATEMENT

Page No.

...ption	Petrol	No. of Passenger carried	Lugguge in Kgs.	Earning Cash		Earning Recoverable		TOTAL	Earning per Kilometer on Earning K. meterage		R...
		Lower		By Luggage Rs. P.	By Passengers Rs. P.	By Luggage Rs. P.	By Passengers Rs. P.	Earning Rs. P.	Rs.	P.	

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Signature of D.V.E. Clerk

DAILY V...

Serial No.	C. S. R. No.	Duty Slip No.	Buses No.	Name of Route		KILOMETERAGE					Consumption			
				From	To	Earning	Dead	Relief	Deptt.	Total	No. of Single Trip	M. Oil	D. Oil	Petrol

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